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MOHAMMADAN WOMEN IN INDIA.

A Meeting of the National Indian Association was held on Thursday evening, July 1st, at the Society of Arts, John Street, Adelphi, when a Paper was read by Mr. Syed Hassan, of Oude, on the "Social Position and Education of Moham-madan Women in India." The chair was taken by Sir John Budd Phear, late Chief Justice of Ceylon. The lecturer, having been introduced by the Chairman, read as follows:—

The task which I have undertaken—the task of delivering a lecture on the social position and education of Moham-madan women in India—is one of peculiar difficulty. The nature of the subject requires delicate handling, tact, and experience. It would have been better if some one abler than myself had undertaken the duty which has been imposed upon me, for I feel that a great responsibility rests upon one who stands forth as the representative of a particular community to illustrate and explain their customs and institutions to outsiders.

I may be allowed to premise that in this address I deal with

the internal life of a section of your Indian fellow-subjects, who, on account of their religion are known as Mohammadans or Mussulmans, and who constitute a large proportion of the entire population of India. Belonging as I do to the Mohammadan community, I beg to be distinctly understood that I do not stand before you to advocate a cause or to support a system, but simply to narrate facts and draw legitimate conclusions from them.

The first point to which in this paper attention should primarily be directed is the *Zanana system*. It is on this subject that English people entertain more erroneous notions than on any other connected with Eastern life and manners. The word *Zanana* is derived from a Persian word which means a lady, and is applied to any thing or any place belonging to women. The counterpart in Western Asia is *Haram*—an Arabic word signifying a sacred place. That portion of a house which is occupied by the female members of the family is therefore called the *Haram*—for it is regarded as a sanctuary consecrated to them, and inaccessible to the intrusion of any man. Every Mohammadan house has got a *Haram* or *Zanana*. The accommodation afforded by the *Haram* of course varies according to the means of the individual. It may be a palatial residence with all the comforts which wealth can supply or oriental fancy can devise; or it may be the lowly dwelling of one in the humbler walks of life, with a room or two built round a central courtyard. But even in unpretentious households a garden may often be found attached to the female apartments. And the *Haram* is always so situated as to be beyond the rude gaze of impertinent curiosity.

In all cases in which the means of the family permit, the female members keep themselves secluded in the *Haram*, and in India they seldom walk out in public. If visits have to be paid the vehicles are screened. Perhaps in all parts of the world the pleasures of shopping have a peculiar fascination for ladies, the mystery of which the male sex cannot pretend to divine. To enjoy this pleasure it is not necessary for an Indian lady to go to the market or bazaar, for the customs of the country give her the privilege of seeing all things at her own house.

Tradespeople are always ready to send their goods, of whatever value they may be, to the Haram for inspection and approval.

There is one fact in connection with the custom which cannot be impressed too strongly upon outsiders, and the due appreciation of which is essential for the proper apprehension of the subject. Seclusion of the Zanana is always regarded as a privilege of the highest order, and one which cannot be enjoyed by all. Those who have the good fortune to enjoy this privilege are known as *parda nashins*. To be a *parda nashin* is regarded as a social distinction, and a sign of respectability. An English lady would be shocked at the idea of remaining indoors always. An Indian lady would be equally shocked at the idea of coming out or giving up her *pardah*. If from the force of circumstances she has to do so, she considers it the greatest misfortune that could befall her. One hears commonly in that country that women in the East are kept shut up in the Zanana. Perhaps in the main this statement is true. But *prima facie* it would imply that the male portion of the community were in the habit of keeping the women in confinement. It would be more in accordance with facts if it was stated that in some Eastern countries women kept themselves secluded.

It is not, however, all Mohammadan women that can keep themselves thus secluded. Those who must earn their livelihood or go about on household duties do so unhesitatingly. They comprise, generally speaking, the class of people who would be excluded from the ordinary signification of the word "lady," but who are, notwithstanding, honest and respectable. Vicissitudes of fortune sometimes compel even more highly bred women to forfeit the distinction of *parda nashin*, and to put up with their altered circumstances. It must be noticed here that the mere fact of these women being unable to enjoy the higher privilege of keeping to the Haram does not in the eyes of any class of the community of India constitute a reproach to them or a reflection on their character. In fact the *raison d'être* of the Zanana system seems to have been completely misunderstood. It is not, as many would suppose, intended to keep women in check, or to shut them up, but to satisfy their own desire of following a custom which has become deeply rooted in the

East, and to pay deference to their ideas of the requirements of modesty. If these ideas can be made to change, if our ladies begin to think that the extent to which they carry their reserve is unnecessary, I have no doubt that the Zanana system will forthwith be modified to a corresponding extent.

The question of the origin of the Zanana system seems to be shrouded in mystery. The custom existed among the Athenians* and other Oriental nations, and the Prophet of Arabia evidently did not put a stop to it. But however introduced, it has reached its climax in India. In other Mohammadan countries women appear in public, and in some even without the enclosure of a veil. In Siam Mohammadan ladies go about as freely almost as English ladies do here, and I am informed that in that country temporary Mohammadan sojourners from India allow their women the same liberty. In Java Mohammadan ladies of rank are constantly invited to Dutch receptions, and levées and public dinners. In the Eelyat or tribal communities of Persia women are not only free to go out, but may constantly be seen riding on horseback. Among the nomad tribes of Arabia, and even among the citizens of Turkey, females often take healthy exercise.

In the face of these facts it can hardly be contended that the Zanana system was introduced into India by the Mohammadans. The evidence which is brought forward in support of this charge consists of the records of ancient Hindu writers, from which it would appear that some Hindu queens were in the habit of appearing in public in the discharge of their queenly duties. Supposing those records to be perfectly reliable, the evidence is by no means sufficient to substantiate the charge. Mohammadan queens and empresses have often done the same, and even in our own time her late Highness Nawab Secundra Begum always held her public levées and reviewed her troops in person on horseback.

There can be little doubt that the custom of female seclusion originated in the distant past; that it was "introduced by royalty to guard its favourites from the public gaze, and fashion crystallised it. Every man with the smallest pretension to re-

* Rawlinson's Hist. of the Five Ancient Monarchies of the East.

spectability hid his wife and female belongings from the rude gaze of the masses." But setting aside the conventionalities of the Zanana system, the privileges and powers of Moham-madan ladies are of the highest order. In all household matters the authority of the lady is supreme and unbounded. In all the daily concerns of life her influence makes itself felt, and her advice is sought and invariably deferred to. She sends invitations to female friends, and it is her duty also to receive the female guests. Presents are always made to the lady of the house. Those who wish for concessions or favours from the master of the house seek in the first instance to win the good graces of the lady, whose influence, if once exerted on their behalf, is sure to secure their ends. The duty of visiting female friends and of receiving them also devolves on the mistress of the house. In some families of great respectability even female visitors, if previously unknown, are not readily received. European ladies, however, are often received as visitors in many families, in Oude at least. These visits deserve encouragement on both sides, for if they become more frequent and systematic they are sure to bear very wholesome fruit. They will constitute perhaps the best means of developing greater sympathy between the English and Indians, and also of imparting instruction to our women and of promoting their general welfare. The fear of criticism when the Zanana is accessible to valued and sincere friends who can judge from a higher standpoint will lead to improvements in many directions, and will react on the social and moral tone of our men. If Hindu ladies should also take part in these mutual visits the result will be still more satisfactory. The difference of language will no doubt at first stand in the way, but I believe English ladies always learn Hindustani much quicker than English gentlemen, and will soon overcome this difficulty. On the other hand, Moham-madan ladies ought to meet them half way by trying to learn English. When this practical difficulty is surmounted topics of mutual interest will not be wanting. If English and Indian ladies know and understand each other better, I have not the slightest doubt they will appreciate each others' company.

From what has been said already it is evident that the

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 utely essential for the introduction of any real reforms.
 bsence of a strong and well-marked public opinion among
 an Mohammadans is a great barrier to the abolition of
 any pernicious customs. The development of such opinions
 will be the work of time and education; but those of us who
 have an opportunity of coming to this country may perhaps
 steal a march over our brethren in India, who have never been
 completely isolated from the scene of their old associations and
 long-established prejudices. If from our visit to England we
 learn nothing else, we at least learn to respect the English
 people and English institutions. We are impressed with the
 purity of the moral atmosphere which surrounds an English
 home, and struck with the wholesome influence which the social
 superiority of women enables them to exercise on the conduct of
 men. These are lessons which we ought to take to heart, and
 which I hope we shall never forget, for they will serve us for
 our guidance in all our efforts for the social amelioration of our
 women.

The general want of secular education among Mussulman
 ladies and their inability to take care of themselves, coupled
 with the absence of a public opinion and a more or less general
 want of the chivalrous spirit of our forefathers among Indian
 Mussulmans, will, I am afraid, make the total abolition of the
 Zanana system, for the present, a hopeless task. But at the
 same time I believe that an amelioration of the existing system is
 absolutely necessary, and may with tact and resolution be
 brought about.

Setting aside all other considerations, the most elementary
 laws of health demand that greater freedom should be given to

our ladies. The influence of the Zanana interesting study by itself, and I have had to deal with it in some detail; but the subject of too technical a nature for insertion in this. However, state this much, that the majority of ladies enjoy very indifferent health, and that degeneration of Indian Mussulmans is owing to this. In connection with this subject it may be mentioned that the demand for lady doctors is most pressing. Our American lady doctors who are now in Calcutta make very good sums. For the present, if we can induce our ladies to the custom of such Mohammadan countries as Turkey or Arabia, a great step will have been gained, and the most pressing requirements of sanitary laws will have been supplied.

Let us hope that among so many Mohammadan gentlemen now returning to India there will be found some of sufficient moral courage to initiate this measure, and I have no doubt that they will soon find many to follow in their wake. I am aware that the practical difficulties in the way are great, and that perhaps social isolation will be the lot of the pioneers of reform in India, as it has been in other countries. But the self-sacrifice of some is always essential for the common weal, and

"The brave man thinks on self the last of all."

The share taken by Mohammadan ladies in the household work varies nearly as much as in this country, but the superintendence of household affairs is considered essential in all well-regulated families. To the art of cooking our ladies pay especial attention, and are always proud of their accomplishments in this respect. A lady of the highest quality considers it no disgrace to superintend the kitchen. I do not know what English ladies think on that subject now, but history tells us that fifty years ago their grandmothers were as proud of their skill in the art of cookery as Indian ladies are at the present day. The spare time in the Zanana is passed in needlework, embroidery, and the reading of books, chiefly of a religious character. Indoor games played with the dice are common, and small bets are often made. Cards seldom find a place among these games. One of the virtues of the female sex is

NATIONAL INDIAN ASSOCIATION.

Madan ladies are not wanting in this of attention is often paid to it. In all are one or two dressmakers or *muglutasi*, and find it easy to satisfy the taste. The weakness of Indian ladies for jewellery is also

Education of girls attention is paid early. In every family there is a governess, who must be of good character and of the religious persuasion of her employers. Her requirements are generally limited, but she must possess a good character. Her most important duty is to teach the girls of the family by which she is engaged, but she has also to teach some of the poorer neighbours. This system of gratuitous education used at one time to be very common, even outside the *Zanana*. It was far from unusual to see the boys of a whole neighbourhood receiving instruction in the houses of one or two of the richer inhabitants who could afford to keep a teacher. This system of indigenous schools, or *maktabkanas*, has gradually died out, and has been replaced, in some respects inadequately, by the Government schools; but the education of girls is still carried on to a large extent on this system.

The extent of this education varies greatly in different families, and, I believe, in different parts of India. After mastering the alphabet the child is put in the way of spelling passages from the Koran, and when she has acquired some facility in doing this she is made to read a few chapters of the same, and to get by heart certain portions. In some cases the Hindustani translation is also at the same time taught and explained. The Arabic and Hindustani characters being the same, the girl can with little additional difficulty be taught to read books in her own language. These books when taught are often of a religious character, not uncommonly sacred histories. This is the amount of instruction usually given in a Mohamadan household, because the average governess cannot go beyond. In some cases the teaching may fall short of this standard, in others it goes much above it. You will often find girls who can read all ordinary books in their own language. Many can read Persian, and some can even write it, while in

rarer instances a high standard of Arabic is acquired. This I can say of Oude at least. English is just beginning to find its way among Mohammadan girls, but the instances in which it has been learnt are very rare. It must be borne in mind that Persian and Arabic are to us what Latin and Greek would be to you,—our own language being Hindustani. Where acquirements of a higher order are met with among our ladies, it will be found that their education has been conducted by their fathers and brothers, and that they have not been left to the governess.

During the golden days of the Andalusian Empire Mohammadan ladies excelled in arts, sciences and literature, and their acquirements were often equal to those of men. Even India up to the downfall of the Mogul dynasty has given birth to ladies of high intellectual acquirements, and to authoresses of whom any country may be proud. Some of the most touching lines in Persian poetry have been written by Indian ladies. On this head I wish to quote from a paper on the "Mohammadans in India," read before this Association some years ago by my friend Mr. Amir Ali, from whom I have received valuable suggestions in writing this paper. He says that "From the time of Razia Begum, the daughter of the second Afghan King of Delhi, down to her late Highness Nawab Secundra Begum of Bhopal, and her noble and gifted daughter, there has been no lack of ladies of talent and acquirements." Again, "The daughters of Shah Jahan and Aurangzeb (two of the Mogul Emperors) were remarkable for their political abilities." Examples could be multiplied, but those already given are sufficient for our purpose.

From what has been said above it may be gathered that, speaking generally, the education of girls is not neglected among Mohammadans. But there are three directions in which this education requires great improvements.

In the first place it is not wide spread—for the number of those who can employ governesses is comparatively very small. Moreover, the amount of attention bestowed by the latter to the gratuitous portion of their duties will necessarily depend upon their own inclinations, and cannot be enforced. In the second

place the standard of education is, in the majority of cases, very low, not from unwillingness on the part of the pupils to learn, but from the incapacity of the teachers. Lastly, what is more important than all, is that the course and subjects of study require a great deal of modification—for education, limited though it may be, can be made very useful if only it is of the proper kind. In this respect I believe even our higher standard of education to be deficient. For although Persian and Arabic are acquired, a knowledge of such elementary things as arithmetic history and geography is often almost as much wanting as it is in the indigenous schools above described. These are things which can easily form a portion of the most elementary curriculum, if only the teacher knew them herself.

Want of good books on History, Geography and Travels, and of other works of an interesting and instructive nature, written in good Hindustani, forms a serious drawback and will, in some measure, account for the deficiency felt in this respect among the better educated. The avidity with which all books are read which are fit to be placed in the hands of our sisters and daughters is remarkable, and the demand is much greater than the supply. As soon as any really good book in Hindustani, especially suited for girls, comes out of the press, the first edition is exhausted, and in a short time it has to pass through several editions.

If we bear in mind the obstacles which interfere with the progress of female education among us, it will not be difficult to suggest means for their removal. A most important thing is a supply of good teachers to all families that are willing to engage them. These must not only be competent themselves, but must know the art of teaching. They must possess good character and be respectable; and great caution is necessary on one point, namely, that the governess, if Christian, should scrupulously avoid all interference with the religious training of her charge. If once the suspicion arises that any tampering with religious views is attempted, even indirectly, the project will fail. The feeling is somewhat like that of Protestant families in employing Roman Catholic nurses. It may be here suggested that the National Mohammadan Associa-

tion in Calcutta, which is in a good position to ascertain the real wants of the people, may render valuable assistance in this direction.

But apart from supplying in this way the requirements of the rich, it will be necessary to open schools for the middle and poorer classes. Even the indigenous schools or *maktabs* could be rendered useful if their course was regulated and secular instruction added to the religious. It will be a mistake to attempt to supplant the religious instruction altogether, for in that case people in most places would rather not have any instruction at all. But when useful subjects and interesting studies have once found a place in these schools, they will soon be appreciated and are sure to progress.

The want of books will have to be remedied, and in this direction some efforts are already being made, and these efforts are always encouraged by Government. I believe, however, that one of the objects of the National Mohammadan Association in Calcutta is to supply this demand. This is, undoubtedly, a very wise project, and I wish the Association every success.

What has been described above is the old genuine orthodox system, and improvements in the direction suggested and in other ways, if they can be carried out, will make it all that is desirable.

A very important branch of female education I have not yet mentioned. It consists of sewing, embroidery and needlework of all kinds, which form an essential part of the education of girls, especially of the higher classes. But a great many widows and others make their livelihood by it.

So far as I am aware no schools supported by Government exist for the education of Mohammadan girls, but there are some that are kept up by private means. At Rampore a girls' school has been established under the auspices of His Highness the Nawab. There is one in Bhopal, and one in Lucknow, and I am informed that the Mohammadan Girls' School, recently established in Madras, is in a thriving condition and well attended. I do not see why other places should not follow the example. One of the functions of these schools will, no doubt, be a supply of trained mistresses.

The question of marriage requires a brief mention ; and first as to the nature of the contract. As the language of legal authority will have greater weight on this question I shall give you a short quotation which is free from technicalities. "Marriage among the Mohammadans is essentially a civil contract, acceptance and consent form the basis of a Mohammadan marriage, and though in India some Hindu ceremonies are gone through after the deed of marriage has been drawn up and attested the principle always remains the same. The man is asked whether he accepts the woman as his wife, he answers in the affirmative ; the woman is asked whether she accepts him as her husband, she answers 'Yes.' Then follow the usual phrases about honour and love. A deed is drawn up by a qualified person in Mohammadan law and duly attested."

The power of divorce is a natural corollary to the civil nature of a marriage contract. Both parties are entitled to dissolve the marriage ; when the dissolution proceeds from the husband he has to pay the entire ante-nuptial settlement ; when it proceeds from the wife, she forfeits her right to it. The wife is besides entitled to separation for ill treatment, desertion and want of maintenance.

The age for marriage varies in different parts of India. "In Behar, the North-West Provinces, and Oude and Upper India generally, men scarcely ever marry before twenty ; women never under fifteen or sixteen. But very often men are beyond thirty and women above twenty before they think of marriage. Among the Mussulmans of Bengal proper, early marriages are rather frequent in imitation of the Hindus." Marriages in India are more like what I have been told of French marriages, and still more like the majority of royal marriages in Europe. An acquaintance between the future husband and wife is not considered essential, and all particulars are ascertained and settled by the parents. Love is left to follow the marriage, and, curious though it may seem, it almost invariably does follow. In a great many instances, however, where marriages are contracted between relations, the bride and bridegroom know each other thoroughly, often from their very childhood.

It has often struck me as something remarkable, that although

marriages are thus contracted without in many cases a due regard to whether the parties suit each other or not, the results are almost invariably satisfactory. The fact admits of no doubt that the proportion of unhappy marriages among us is decidedly less than in any other country. A divorce is an extremely rare event among Indian Mussulmans, so much so indeed that we have no divorce courts. The feeling of family honour restrains the upper classes at least from taking such a step.

The marriage of widows is perfectly legal according to Mohammadan law. In some parts of India, however, the example of our Hindu neighbours has stamped it with an appearance of impropriety. In a great many Mohammadan families, therefore, the marriage of widows is not encouraged. Among the Mohammadans of Lower Bengal, however, widow marriages are common. Unlike Hindu widows a Mohammadan widow has to go through no penance, and her condition suffers no alteration after the death of her husband. She generally dispenses with the gaudier part of her jewellery, and is attired in simpler costumes, and even greater attention and respect are shown her:

I have already trespassed upon your time and patience to some extent, and shall conclude this paper with a few remarks on polygamy.

"Among all eastern nations of antiquity polygamy was a recognised institution. Its practice by royalty, which every where bore the insignia of divinity, sanctified its observance to the people." Mohammad found it prevailing in its worst forms, not only among the Arabs, but among the surrounding nations. He did everything to suppress it. In those days a man could marry as many wives as he pleased. Mohammad limited the number, and although he permitted a man to have four wives, he added a prohibitive clause to the permissive, a clause intended to gain more and more force with the development of society, and to ultimately supersede and destroy the permissive character of the law. That the far-seeing law-giver has succeeded in attaining his object is evident from the fact that a strong public opinion has developed itself in India and in other Mohammadan countries, where polygamy is no more an act of

self-preservation. Modern commentators hold that the Koran virtually prohibits plurality of wives, and the tacit consent of modern Mohammadan society proves that their dictum is recognised.

In India the number of those who possess more wives than one is very small, and is becoming smaller every day. Even among the old generation at least ninety-five per cent. are strict monogamists, and from the new generation polygamy has almost entirely disappeared.

But where you hear of the seraglio of some Sardanapalus of the East with so many hundred wives, you must bear in mind that he is one of the monstrosities of nature, and that in that light he is deservedly regarded in his own country, as he ought to be in all parts of the world.

The CHAIRMAN then invited those present to discuss the interesting paper that had been read.

Mr. AMIR ALI observed that the lecturer had said almost everything that required to be said on the subject of the social position of Mohammadan women. But as many erroneous ideas were entertained by English people regarding their legal position, he would make a few observations by way of supplementing Mr. Hassan's remarks. So far as the legal position of Mussulman women was concerned, it appeared to him that they occupied a better position than Englishwomen. As soon as an Englishwoman marries she loses her individuality, and ceases to enjoy the civil rights which she had before. A Mohammadan woman, on the other hand, retains all her privileges when married: she can sue for her own debts, she can devise or alienate her property. In every respect her position is better than that of an Englishwoman. Especially is it so in reference to the custody of children. In India among Mohammadans their custody is secured entirely to the mother. Probably in time Englishwomen will be permitted to have these privileges too. Socially, doubtless, the position of Mohammadan women was

in many respects inferior to that of Englishwomen. The institution of the *pardah* ought to be done away with. Mr. Amir Ali believed that it would be done away with, and that the spread of Western ideas would induce cultured people to give more liberty to women. With regard to polygamy, the Mohammadans are not as bad as they are thought to be. In India plurality of wives is an institution which is dying out. The parents of the bride adopt precautionary measures against it, by means of the ante-nuptial contract. The money which the husband settles on his wife may become forfeited if he marries another wife. By these previous contracts a second marriage is prevented. Such arrangements are made not only by well-to-do families, but also in the poorer classes. In time polygamy will be altogether destroyed by means of this custom of covenants.

Mr. HODGSON PRATT said that the subject, under discussion was one upon which Englishmen could hardly throw much light, for it involved questions which, as a rule, Mohammadans could alone deal with. He would therefore make a few general remarks indicating some of the conclusions which the discussion indicated. What they had heard as to the legal condition of women, their influence in the household, and the disposition that there was on their part for mental culture, showed how careful Englishmen should be not to draw hasty conclusions as to the actual social condition of their fellow-citizens in India. He could not help being often impressed with the errors into which we fell regarding such matters, from prejudice or ignorance. The next conclusion he derived from the discussion was that a great change had taken place within the last few years in Mohammadan opinion—a change which was most encouraging in the prospect it held out. It would have been impossible twenty years ago—even ten years ago—to hear Moham-

madan gentlemen making such statements as had just been heard. One regrettable circumstance connected with our rule in India was that for so long a period after introduction of British rule Mohammadans had abstained from taking part in the facilities afforded for English education ; but now evidence comes from every quarter that they are willing to come forward and to qualify themselves for professions and Government service ; and more than that, they are now willing to come to this country and pursue their studies here. Immense political results must follow from such a change. Great responsibility rests on those who have thus come to the front in regard to social reforms, and lasting honour will accrue to them if they carry them out successfully. The position of social reformers, who are the first to lead the way, requires great moral courage in opposing old-established opinions, and they deserve hearty support. Mr. Pratt had been gratified to hear that the demand for books for the reading of Mohammadan ladies was greater than the supply. He thought the demand for skilled medical service was also very important, and that European and Eurasian women have there a great field before them. Such doctors, besides practising, would be sure to be able to find opportunities to inspire Mohammadan ladies with a desire for self-culture. All must recognise that no real progress can be made in society unless woman steps forward with man to promote improvements and to use her power of influencing the world for good. He thought the discussion of the evening helped to indicate that a great future for India was beginning.

MIRZA PEER BUKSCH remarked on the degree of misunderstanding among enlightened people as to Mohammadan institutions.

Mr. ABUL HASSAN KHAN considered that the Zanana system had hindered progress in India, and had produced

many evil results. He hoped that before long when Western education, which is spreading very fast, had increased still more, this institution, which stands in the way of progress, will be done away with.

After some further discussion, the CHAIRMAN addressed the meeting. He began by thanking the lecturer for so graphically enlightening the audience in regard to the most important features of the Zanana system. He had no doubt that the seclusion of the *pardah* is not an unwilling constraint on the Hindu or the Mohammadan lady, for she looks on it as it is judged by the social opinion prevailing around her. It is considered as the mark of respectability and rank, and it is manifestly something that only the wealthy can maintain, resembling in this respect the cramped foot of the Chinese lady, which effectually distinguishes her as belonging to the aristocracy from her birth. Amusing instances could be related of cases where the privilege of the *pardah* was claimed and pertinaciously insisted upon by people who had no right to it. It is satisfactory to find that, notwithstanding the force of the social rules bearing upon this subject, the change of feeling described by the lecturer has begun; but we must not forget that, for substantial advance, it is to gradual change of the social sentiment that we must look, not to any outside force operating against the will of the lady portion of the community. Doubtless the man who first stands forward to try to alter existing systems and ways of the world, always personally suffers from the isolation in which he stands; and in no case has the reformer more to endure than when he deals with social questions. But in Bengal (at Calcutta at least) a large number of heads of families, members of the Brahmo Somaj, have already asserted a decided though regulated independence in social matters. Their women have come from behind the *pardah*. The marriage age has been

altered. In some considerable degree our European social freedom has been adopted, and many practical difficulties have been successfully overcome. Though these, of course, are not co-religionists of the Mohammadans, yet they necessarily afford a background of support to all persons, of whatever section of the native community, who desire to promote similar reforms. The Chairman said he felt bound to confirm Mr. Amir Ali's statement as to the result of a comparison between the civil rights of Mohammadan and English women. There can be no question that we are seriously behind the Orientals in this matter. But here we too find difficulty in making changes. We find that we have to advance, if at all, by small steps. When this is the case amongst ourselves in England, we ought not to blame our Mohammadan friends for not making their reforms so quickly as we could wish. With regard to the legal aspect of divorce touched upon by the lecturer, it is true that there is seldom, or never, a divorce suit amongst the Mohammadans occurring in our Indian courts; but it is by no means rare that divorces take place, and that the validity of them becomes relevant matter in litigation. But it is manifestly unnecessary that an ordinary case of divorce should come into court with the Mohammadan law of marriages. Here again, however, the social need for amending matters must be the great ground of reliance to which we must trust for the requisite change. The Chairman again thanked the lecturer for his paper, and expressed his satisfaction that so many Indian gentlemen had by their speeches that evening shown themselves far advanced in opinion with regard to the custom of the *pardah*. He ventured to add one argument to those adduced by the lecturer in favour of a relaxation of the custom. He considered that the question is not limited to its purely social aspects. It has a national or *race* side to it. The lecturer

deplored that the Zanana system has had the effect of deteriorating the physique of the upper classes of Moham-madan women, and hence also that of men. But he would carry the observation further than this. Taking the men and women of any existing race, the average capacity of the female cranium is unquestionably less than that of the male ; and it also appears reasonably certain, from such evidence as is available, that the divergence between the two has during very many centuries past been increasing to the disadvantage of the female. The relation was more one of equality in the days of the cave men than it is at the present time. Thus it would seem that the greater intellectual strain on the mind, coupled with the continual struggle which the dominant man has had to encounter in the battle of life, as compared with the subordinate woman, has had its effect. It is time then, if possible, to turn the current, and to endeavour, not only in India, but also here, to redress the wrong that women have so long been under, and to place them, as nearly as may be, on even terms with men. He was sure that all present would heartily thank Mr. Syed Hassan for his instructive paper.

Dr. R. MOORE proposed a vote of thanks to the Chairman, saying that Sir John Phear had been one of the most distinguished friends of the people of India, and that he would never be forgotten at Calcutta for the good that he had done while he lived there.

Mr. AH SAN UDDIN AHMED seconded the vote of thanks, which was cordially carried, and the meeting then concluded.

TECHNICAL INSTRUCTION IN WEAVING.

For the last twenty years the importance of technical schools has been increasingly recognised in various parts of the Continent of Europe, schools in which practical training in manufacturing industries is combined with scientific instruction. Attention has also at length been drawn to this matter in England, and at the Yorkshire College of Science, Leeds (which was founded six years ago), a Textile Industries Department has been endowed by the Clothworkers' Company of London, where the weaving and designing of woollen goods can be theoretically as well as practically learnt. It is to be regretted that at present there appear to be no similar classes in England for *cotton* weaving. In Germany technical schools do exist for this branch of work. As the Leeds College is of such recent growth, and has probably not been much heard of in India, it may be useful to give an account of the course that it arranges for students ; and we shall mention also some of the opportunities for learning weaving on the Continent.

The Yorkshire College, Leeds, includes classes for mathematics, physics, chemistry, geology, biology, coal mining, zoology, botany, civil and mechanical engineering, classical literature and history, mental and moral science, modern literature and history, French, German, Oriental languages, &c. The fees are from one to four guineas per session for each class. Students in the Textile Industries Department are able, therefore, at the same time to carry on their studies in some other subjects.

The latest Report of the Textile Industries Department states that the session had been attended by 40 day students and 30 evening students. During the last year the classes have been removed from comparatively inconvenient premises to "some handsome, commodious and well-appointed buildings" erected by the Clothworkers' Company, where the lecture and class room has seats for 90 students, "each of whom may, if he chooses, have his own lock-up desk." The room appropriated for small hand looms-

contains 30 looms, each on a separate stand, with seat attached, giving every facility for freedom of working. "The weaving shed is a fine room, 80 feet long by 36 feet wide, and well lighted. It contains 15 large hand-loom, each mounted to weave a particular class of goods ; also six power-loom, all different in construction," one having been lately added, the capacity of which is 36 shifts. Formerly the College was only open two days a week for textile industries instruction, but now it is open on four days for the advanced class. "The result of this arrangement is that a larger number of patterns has been woven during the present than in any former session (upwards of a thousand), and each student in this class will take home a piece of cloth cut from each one of the patterns, with all the information necessary to enable him to make goods in the fabric, and apply the knowledge thus obtained to the various branches of textile goods for which it is most suitable." There are three prizes offered by the College, for which the competition was very close in the past year. Out of a class of 22 students 17 competed for the prizes, and some of their designs were much approved. "The punctuality of the students, and their work, as to quality and quantity, are highly commendable."

The weaving course at Leeds consists of two years' lectures, instruction and practice, arranged as follows :—*First year's course.* Practical weaving on small looms ; plain drawing, drafting, designing and colouring the following weaves of cloth : plain and single-make cloths ; combinations of single-make cloths ; double-make cloths backed with weft ; double-make plain cloths backed with warp and weft ; reversible double plain cloths ; double plain cloths backed with warp. *Materials.*—Wools—clothing and lustre ; properties of wool ; appearance of fibres, as revealed by the microscope and adaptation to the requirements of the manufacture of textile fabrics. Noils, mungo, shoddy, flocks : the sources from which they are obtained, and the methods or processes by which they are produced. Mohair, alpaca, cotton, silk : the nature and properties of hair, as distinguished from those of wool, shoddy, &c. Scribbling and spinning ; scouring and fulling. Finishing : doeskins, fancy velvets, Scotch goods, &c. Fee £10 10s. per session.

The advanced or second year's course is as follows :—Practical weaving on large hand looms ; designing original patterns on

point paper, and colouring them to indicate the woven fabric in figured twill-cloths; figured double plain cloths; triple-make figured cloths, &c. Calculation of goods and analysis of patterns, which comprise the following branches: plan of weave; size of yarn, both warp and weft; counts of sley or sett; width in loom; weight of yarn, both warp and weft. Theory of colouring: primary colours; formation of secondary and tertiary colours. Fee £8 8s. per session.

There is besides a dyeing department, in which there are lectures on colouring matters, &c., with opportunity for practical work in the dye-house.

The instructor in the Textile Industries Department, Mr. John Beaumont, was sent in the year 1876, by the Yorkshire College Council, to the Continent, accompanied by Mr. Walter McLaren, in order to visit the technical schools of Belgium, Germany and France, the expense of the journey being defrayed by the Cloth-workers' Company. The Report prepared by these gentlemen, as the result of their enquiries, gives a valuable account of the chief centres for technical education on the Continent, and from it we extract the following facts and observations in regard to weaving.

In Belgium there are several weaving schools, the best of which are at Ghent and Verviers. In France also they are numerous, generally in connection with a large technical school or an industrial society, which societies often have museums for patterns and manufactures, and club-house meetings, besides the classes for industrial arts. Rheims and Amiens present the greatest facilities in France for instruction in weaving. The Professor at the latter place has written a valuable work on this subject, and constructed many diagrams and models for his students.

Lille (in the North of France) has a useful Institute, part of the object of which is to train the heads of establishments and directors or foremen of workshops in a systematic way. In the South of France there are weaving schools for silk and velvet. Throughout the whole of that country it appears that there is "a movement in favour of technical education, and among the subjects which it is generally agreed must be taught, theoretically and practically, in schools, weaving takes a leading place."

In Germany technical education is more fully developed than

in either France or Belgium. In every town there is a *Gewerbe Schule* (trade school), in which boys who are intended for business have preparatory training of a suitable kind. There are also numerous polytechnic schools, where professors hold classes on such subjects of study as architecture, land surveying, engineering, technical knowledge of machines, chemistry, &c. In some places, for instance at Chemnitz, in Saxony, the *Gewerbe Schule* is on a very large scale, and includes professional teaching, supported partly by Government.

Among the best weaving schools of Germany are those of Chemnitz in Saxony, Mülheim on the Rhine, Crefeld in Westphalia, Reutlingen in Wurtemberg, Grünberg in Silesia, and Mulhouse in Alsace. We will record chiefly the facts mentioned in the Report in regard to the Chemnitz School, as, though there are some variations at each place, the type does not vary greatly. At the Chemnitz weaving school there are 54 looms, twelve of which are worked by steam power, and they are of great variety, to give experience of different kinds of working. As designing is an important branch of the training, many of the looms are of a small kind for weaving patterns, and the students get much practice in arranging their looms for the new patterns which they have designed. The students pay for materials, and keep the patterns they have woven. None of the German schools confine their teaching to one class of goods, though most attention is naturally given to the special manufacture of the district. At Chemnitz worsted goods are the chief manufacture, but the weaving and designing of cotton, silk and linen is also taught. At Mulhouse, cotton chiefly is worked. The Chemnitz students are occupied for 38 hours a week, dividing their time between the following subjects:—Analysis, &c., of patterns, composition of patterns, theory of hand-weaving, theory of power-loom weaving, practical weaving and cleaning. There were at Chemnitz at the time of the Report 40 students under five masters; the fee is £13 10s., and £4 10s. for materials. The students there, as well as at Mulhouse and Mülheim, are mostly the sons of manufacturers and merchants.

One of the special objects of these weaving schools is to educate overseers and manufacturers, and by no means only to

teach the actual management of a loom. It is sometimes urged that a young man should learn weaving in a first-rate mill, where he could see the newest patterns and machinery, and get an insight into the general management of business such as he could not obtain at a school. Mr. Beaumont and Mr. McLaren, in their Report, say, in reply to this, that the weaving school is not intended to supplant the training in a mill, but to supplement it where it fails. "In a well-managed factory, where every one has his whole time occupied with his own duties, and where everything goes, as it were, by clockwork, no one has time to teach a learner these things. Even if there were the time, there might not be the desire to teach. The jealousy of overlookers is often so great that, instead of helping a person who comes to learn, they not unfrequently do much to hinder him." "The result of the present system is that very few succeed in mastering all the branches of this business. Those who succeed do so with infinite trouble, and after many mistakes, while the great majority only learn to work in one department, and are thus inefficient workmen all their lives. At a weaving school none of these difficulties are felt, for there are masters, whose whole duty and interest it is to make their scholars as skilful as possible, and thus a regular supply of good overlookers is turned out. The benefit is thus shared by every one. The overlookers receive higher wages and the masters have their work better done. By the training which the masters themselves receive in these schools they are able to look after their businesses more thoroughly, and to supervise work themselves, for which they would not be otherwise qualified. There is another advantage which the school possesses over the mill. In a mill, as a rule, only one class of goods is made, and, therefore, a young man learning a business there can only become acquainted with one branch of manufacturing. In a well-conducted school he will become familiar with all classes of goods and all materials." "The fact, that so many weaving schools exist in countries where the value of technical education is thoroughly understood, is in itself a sufficient proof of their utility. The Governments of the different countries would not continue to support and enlarge existing schools, and to found others, if this success had not been ascertained. Nor would

the leading manufacturers subscribe largely, and help to manage some of the best schools in Germany and France, if they were not convinced that, from a business point of view, they answered their purposes.* It is because they are regarded everywhere as profitable business investments that they are supported, and that the sons of manufacturers and their workmen attend them.” •

It is to be regretted that the Report which we have extracted from is now out of print. Its object, however, has been in some degree accomplished, for several of the recommendations which the authors suggested, as the result of their journey, for the improvement of the Leeds Weaving School at the Yorkshire College, have now been carried out. The size of that school, which was one point dwelt on, has been increased, and a dyeing department has been added ; prizes, too, are now available for successful students. Perhaps before very long technical training schools may be established on a good scale in India. Meanwhile, the sons of manufacturers and others, who desire to turn their attention to manufacturing work, might derive benefit from a period of study at the Leeds Weaving School, or at one of the Continental Schools such as we have described.

BOMBAY A HUNDRED AND FIFTEEN YEARS AGO.

*Translated by Professor Rehatzek from a MS. by Niebuhr,
Father of the Historian.*

(Continued from page 410.)

In this country of India dwell also many *Parsis*, or descendants of the Persians, who were expelled from their country 1100 years ago by the Arabs, who had become Muhammadans. If any one wishes to be instructed in the religion of these ancient Persians he has only to peruse their principal book, which M. Anquetil has communicated a short while ago to the public in a French translation.* He had especially undertaken a voyage to

* The title of the work is “*Zend Avesta, ouvrage de Zoroastre, contenant les idées théologiques, physiques and morales de ce législateur, les cérémonies du culte religieux qu’il a établi, and plusieurs traits importants, relatifs à l’ancienne histoire de Perse, par M. Anquetil de Perron.*” The work of the learned Th. Hyde, *De Religione de veterum Persarum* is known.

India in order there to discover the law-books of the Parsis, and to learn there the old languages in which they are composed. Accordingly, he had made more ample researches concerning their religion and their customs than those which my other occupations allowed me to make. I shall, nevertheless, in this place report what I have learnt from their conversation and what I have observed *en passant*.

The Parsis, being disciples of *Zerdust*, or *Zoroaster*, adore one almighty and eternal Being, who has created everything and preserves everything. But as in general men absolutely require something visible, which may remind them of the Creator, the Parsis address their prayers to the sun, to the moon, to the stars, and to other created things, but above all to fire, as the purest and most active of all the elements. For this reason they keep not only in their temples a fire, which they constantly feed with fragrant wood, but rich merchants likewise maintain a similar fire in their houses. In one of their temples in Bombay this fire is burning since about two hundred years. Their veneration for this element goes so far that they never blow out a light, for fear of defiling it by their breath; it is even asserted that they would not extinguish fire with water, even if their houses were to be entirely consumed by fire. Purification of the body is a capital point in the religion of the Parsis, as well as of the Indians and Muhammadans; they also recite their prayers standing. Circumcision is just as repulsive to them as to the Indians. Like these they marry their children often before the sixth year, and have only one wife; but if she be barren the husband takes a second. They dare to drink neither wine nor spirits (*sic*). Beef is not prohibited to them by their own laws; but when they arrived in India they were obliged to promise to the pagan prince who took them under his protection not to kill horned cattle, and this has become in course of time so strong a law among the Parsis that those of them who live under the Muhammadan or the English government, and might consequently eat beef with impunity, nevertheless abstain therefrom. Among them the hare is the most impure animal. They dress nearly like the Indians;* they

* A European merchant has often among his servants Indians, Parsis, and Muhammadans.

also shave their heads, but leave on each side of the head a tuft of hair above the ears, like the Jews.

Parsis have great confidence in astrology, like all civilised Oriental nations. At the birth of an infant, at marriages and other cases of importance this science is always called in to assist, and yet keeps up among them also the remembrance of astronomy, with which, however, nothing can be gained in these countries. It may easily be understood that the Parsis are not very advanced in astronomy; they nevertheless make use of the best tables known in the East, namely, those of *Ulugh Beg*, which they have received from their co-religionists in Kirmán, and the latter from the Muhammadans. They reckon their day from sunrise to sunrise; their year has twelve months, each of thirty days, but to the last month yet five days are added, so that their year consists of 365 days. They know nothing about leap-years; but to cause the new year always to fall into the same season they add in 120 years, besides the five just-mentioned days, an entire month to this year, so that it consists of thirteen. Their era begins with the flight of Yazdegerd, their last King, who was expelled from his dominions by the Muhammadans. This era began in autumn A.D. 631, because on the 25th November, 1764, the Parsis of Bombay were in the second month of the year 1133. Their new year's day fell in 1763 on the 18th, and in 1764 (which was a leap-year) on the 17th of October.

I was assured that a difference of a whole month exists between the reckoning of the Parsis who live in Kirman and those who live in India, whence we may conclude that the latter have entirely severed themselves from the former. The difference of this chronology may perhaps also be accounted for by the fact that the Parsis of Persia began sooner to make use of the corrected tables of the Muhammadan *Ulugh Beg* than the Indian Parsis. The names of the twelve months of the Parsis are already known, but I could not learn that of the thirteenth; it is, however, not held more sacred than any other.

The Parsis have certain festivals called *Gahanbar*, which they celebrate to commemorate the creation, and they last during five consecutive days. On the *Gahanbar*, which begins on the 11th of the month *Arđibehest*, they celebrate the creation of the firma-

ment ; on that which begins on the 11th of the month *Jir*, the creation of water ; on that from the 26th to the 30th of the month *Sherevar*, the creation of the earth ; on that from the 26th to the 30th of the month *Mér*, the creation of herbs and plants ; and on that from the 16th to the 20th of the month *Deh*, the creation of animals. During the five days which the Parsis add to the year they celebrate the creation of man by God ; this is their greatest festival, and called *Guta Gahanbar*.

I have not observed that the Parsis observe many ceremonies at the *Gahanbar* festivals, as, for instance, the Hindus at their cocoanut and Hulli, or the Sunnis at their Beiram and Shíahs at their Hussein festivals, &c.

They observe their holidays by acts of devotion in their houses, as well as in their temples. They dress in a better style than usual, and pay visits to their friends. I made inquiries whether their soothsayers specially occupy themselves with prophecies in this *Gahanbar*, and whether they delayed their weddings or other solemn acts till this day. But I was told the contrary. The Parsis have a quite particular fashion of burying their dead. They do not want them either to rot under ground, like those of the Jews, Christians and Muhammadans, nor to be burnt, like the Indians, but they allow them to be digested in the stomachs of birds of prey. In Bombay they have a round tower on a mountain, distant enough from the town, which is covered above with planks, and there they expose their dead ; after the birds of prey have devoured the flesh they collect the bones and throw them down from the tower, placing those of the men and the women in separate reservoirs. These people in general live very quietly and in harmony. They practice all kinds of trades, and are very laborious. They are much liked by the Indians, and their number has greatly increased in these countries ; whilst in Persia, under the yoke of the Muhammadans, the number of their co-religionists has considerably diminished. They support their own poor with much zeal, and do not allow any person of their nation to ask for charity from those professing another religion ; if one of their community falls into the grasp of justice, they spare no money to extricate him, if possible, from being publicly disgraced, but if members of their

society misbehave and there is no hope of amendment they expel them from it. They do not reject those of another religion, like the Hindus, but receive proselytes also.

The reader has seen at the end of the first volume that both Mr. Cranmer and I had arrived sick in Bombay, in September, 1763. Here we obtained the aid of a very skilled English physician, as well as rest and comforts, which we greatly needed in Arabia. Accordingly we hoped to be able to return by way of Bosrah, in a vessel which was to leave Bombay in 1764, but my health was yet very feeble, and the malady of Mr. Cranmer had yet augmented, so that on the 10th of February I lost by his death my last travelling companion; of our company which was formerly so numerous, now I alone survived. When I considered the return journey prescribed to me by way of Bosrah, and thence by land through the whole of Turkey, I could not expect to meet with fewer troubles than those we had experienced during our voyage from Egypt to Bombay; so that I entertained but slender hopes of ever seeing Europe again. Meanwhile I considered it my principal duty to take care of my health, because it is very questionable whether my papers would ever have reached Europe in case I should have died.* This and similar ideas made me take the resolution to wait for an opportunity and to embark from Bombay directly to London, in a ship of the English East India Company; but as a large English vessel happened to be there (commanded by Captain James Moffat) ready to set sail for Surat, where it had to take on board goods for China, I determined to make a trip to that celebrated commercial town.

We left the harbour of Bombay on the 24th March, 1764, before noon, but with so unfavourable a breeze that we reached in the evening only Mahim;† after that, however, our voyage

* In this manner the papers of Mr. Donati were lost. One of my friends in Aleppo wrote to me in 1773 that a certain Mr. Toretti had passed through that town in order to discover the papers of that scholar.

† *Mahim* is a small island with a castle at the northern extremity of the island, where a councillor of *Bombay* always resides. Here a sand-bank occurs which advances very far into the sea, and the fishermen have stuck into it a number of poles, from twenty to thirty feet high, which can easily be mistaken for masts of vessels, especially at low tide; not long ago the Portuguese considered them as such and courageously fired upon

was more prompt, for in the morning of the 26th we cast anchor in the port of Surat, where the altitude of the pole is 21° and from which the town itself is about three German miles distant ; and as the wind as well as the tide was opposed to us I went with the captain of the ship and other Englishmen to *Domûs*, whence we were to go on foot to Surat.

Domûs is a small village remarkable only by the presence of the inferior officers of the Europeans, always on the watch here for all the arriving ships, of which they give information to the merchants who live in the town. Here also a tree of extraordinary size may be seen which serves as a signal to mariners. This tree has the singular peculiarity that its branches shoot downwards small fibres which take root as soon as they touch the ground, and thus afterwards assist to support the tree. It is not rare in India, and therefore described by all the ancient as well as modern travellers. This is also one of the trees held in great veneration among the Indians, according to all appearances because it is, so to speak, immortal ; for the older it becomes the more it will spread and produce trunks, which always furnish aliment to the top of the tree, even if the principal trunk should have been rotten for a very long time.

The Europeans performed the journey from *Domûs* to Surat in a peasant's *hakkri*, that is to say, a bad two-wheeled little cart drawn by oxen. I was never so distressed by dust in caravans with hundreds of camels, horses and mules, as on this road where

them. This nation is yet always at war with the Indians, so that its subjects scarcely venture out into the sea unless escorted by a war vessel. When I was in Bombay a couple of frigates arrived from Goa with a number of small vessels under their protection, which traded along this coast and wished to go to *Diu*. The night after their departure we heard a strong cannonade, and imagined that the Portuguese had encountered the Marathas. The next morning, however, it was found that they had mistaken these fishermen's poles for a fleet of the Marathas. They forced the crew of a fishing boat to come on board, and as they considered these poor fellows to be pagans, and therefore subjects of their enemies, they had fired upon them and wounded some considerably ; but when it was found that they were fishermen from *Mahim*, and consequently English subjects, Mr. Crommelin, the governor of Bombay, compelled the Portuguese Consul who lived here not only to get these men cured, but also to pay them handsomely for the pains they had suffered.

a cloud of dust raised by the cart and oxen always enveloped us, since there was not a breath of wind. In journeys we must, however, adapt ourselves to the times and places.

The town of Surat is situated in a very fertile plain on the great river *Tapti*. The town has the form of a crescent, and is on the river side enclosed by a wall which is double towards the land, so that there is an interior and exterior town. The whole may be encompassed by a walk of $2\frac{1}{2}$ hours,* but of the space between the two walls or exterior town scarcely one-fourth is inhabited, all the rest being a garden. The castle is situated on the river and in the town; it is surrounded by a moat, which contains water during the rainy season. In the wall towards the water there are five gates, and in the interior wall of the town, towards the country, there are six; but in the exterior wall twelve. As the town had been so long under the Muhammadan power it contains several mosques, but they are not magnificent in comparison to those of Turkey, and there are but few with minarets, whereas the great Turkish mosques often have two and sometimes even four steeples. Here the large houses have flat roofs as in Arabia and Egypt, and each of them contains within, a square court yard, but the majority of other houses have slanting roofs. In this town there are more empty places and broader streets than in Cairo, which are, however, here just as little paved as in other Eastern towns, and this is during the hot season very uncomfortable on account of the great quantity of dust. In all the principal towns there are gates, which are shut in the night, especially in times of internal troubles, which occur here as frequently as in the capital of Egypt.

Surat is the chief harbour of the whole Moghul empire, wherefore the commerce of this town is very large. From this place

* According to the report of *Robert Coverts*, Surat was a considerable commercial town already in 1609. *Collection of Voyages and Travels compiled from the library of the Earl of Oxford*, Vol. II., 250. In 1666 the building with baked bricks of the interior wall was commenced, at that time the only one in the town, which had hitherto been only of earth. *Voyage de Thevenot*, p. 42. But its progress was so slow that in 1674 it had not yet been entirely finished. *Freyer's Account of East India and Persia*, p. 99. The exterior wall had been built only during the beginning of this century. *Hamilton's account of the East Indies*, vol. I., p. 149.

merchants send vessels to the gulfs of Persia and of Arabia, to the coasts of Africa, of Malabar, and of Coromandel, and even as far as China. As to this great quantity of superb goods for the manufactories, which are prepared in the various provinces and towns of the empire of the Moghul, they receive them by land with large caravans. As far as their ships are concerned, the inhabitants of this place are only imitators of the Europeans, but their ships are good. They find in India itself the chief portion of the materials they need for this purpose, and obtain them at a reasonable price. The wood they use for their vessels is so hard that worms dare not attack it, and therefore they have vessels which are from eighty to ninety years old, and are therefore in this respect better than ours.* Provisions are very cheap in this

* The Indians call the wood they chiefly use for shipbuilding *teuk*, the best kind of which comes from Gundewic, Calicut and Bassein. A German, who was in my time an officer when the fortifications of Bombay were being built, has communicated to me the following information about other kinds of wood used in these countries :—

Zisow is the wood used for articles of furniture; the English call it *blackwood*, and most of it arrives from Calicut.

Bihle is a light wood much used for carts. If one of these carts is only one night left in water it becomes green, and a single piece of this wood may spoil a whole tank.

Ironwood is very heavy and brown; some turners make use of it.

Hët.—This wood becomes 30 or 40 feet long, but not compact; it is chiefly used for fishermen's lines.

Assana is a yellow wood used by turners.

Dammon is used for Hakkris (a kind of little peasant-cart).

Bendi is also used for Hakkris, and grows in great quantities on this coast.

Siwen is a light wood, of which carriages, palankeens and musical string-instruments are made.

Jattâr, a slender and bad wood, which the Indians cannot use except for walls to be besmeared with loam.

Cocanut wood is also used for building, but must always be kept in a dry place, or else it will not last. (This tree is of great utility; it yields a pleasant beverage; marrow of the nuts is eaten, especially with *karri*, a plate as delicious among the Indians as the *pilau* among Turks and Arabs. The bark yields a good black colour, with which houses are painted; the filaments around the nut on the outside and below the bark of the tree serve for the manufacture of ropes; with the leaves of the tree houses are covered, but also baskets and other useful things made.)

town, and the air is healthy ; everybody enjoys full liberty of conscience, and as guilds are yet unknown in this country everybody may freely gain his livelihood in an honest manner. Moreover, the poor Indian is already very contented in his lowly hut ; he makes scarcely any or no use at all of clothing, drinks only water, and eats, so to speak, nothing except bread of small maize (Arabic *durra*) and butter ; he is, moreover, very laborious. Accordingly, it is not astonishing if a commercial town like that of Surat, where the laborious citizen is always working, and the merchant may always find goods, is very populous. The number of inhabitants is, nevertheless, not quite so large as is commonly believed. Even very respectable Europeans who have lived here for several years usually speak of a million when they are questioned about the population, but I fear that if a census of all the inhabitants were taken their number would be found to amount to scarcely one-third of that sum.

The altitude of the pole is, according to my observations, $21^{\circ} 12'$. The heat is here so great in the month of March that even during the coldest days of my sojourn in this town Fahrenheit's thermometer rose to 92° , and on the 29th of March, with a north wind, as high as 98 degrees ; whereas in Bombay, which is situated $2^{\circ} 16'$ more to the south, it rises in the month of May to 93 degrees, as I have observed in Vol. I., p. 399.

I was not able to make observations on the tides, but according to trustworthy informants the highest tide at the new and full moon takes place in the port at two and in the town at four o'clock. The difference between the highest and the lowest water in the port is 18, and near the town 14 feet. The ebb lasts usually near the town three, and consequently the tide nine hours. The water of the river is, moreover, sweet here during eight, but somewhat brackish in the remaining four months. It is also said

The *Areca*, which grows nearly as high as the cocoanut tree, but is not so compact, is planted chiefly for its nuts (betel nuts), which, as is well known, the Indians are very fond of.

The *Jack* tree yields yellow wood, of which furniture is made, and bears an edible fruit.

Tamarind is used in the preparation of rice.

Bamboo is a well-known reed or cane.

that during the months of November, December, January and February, when the north winds blow stronger, the tide rises higher in the day than in the night by nearly five feet ; whereas during the other months, when the south-west winds blow, it is six feet higher in the night than in the day. In the Gulf of Cambay the tide rises still higher than in the country of Surat. A merchant who had lived for some years in Cambay stated that at the time of new and full moon, and especially about the equinox, there were many vessels on the other side of the gulf, some of which are sailing in one and others in another direction , but the reason is probably only the tide, which precipitates itself with much violence into this gulf.

The *Tapti* is so full of sandbanks that during some years it becomes troublesome to float down the river the empty new vessels built at Surat. On the other hand, however, this river rises also during the rainy season sometimes so high that the water coming from the interior attains near the town suddenly the height of 28 feet, on which occasions also the sandbanks are usually carried off so well that a tolerably large vessel may sail up loaded as far as the town. If the Government were to confine this river within its boundaries by means of dikes, not only much excellent arable land at present submerged by the inundations would be reclaimed, but the river would likewise be disencumbered of sandbanks, and would thus become more suitable for navigation , but the interest taken by the Muhammadan Government in the welfare of its subjects does not extend so far.

[*To be continued.*]

HINDU MARRIAGE CEREMONIES IN GUJERAT.

Surat, *May*, 1880.

The Hindus consider it as the chief part of their duty to marry their children at an early age rather than to educate them thoroughly. There are different forms of marriage among Hindus, viz: *Brahma*, *Daiva*, *Prajapatya*, *Arsha*,

Asura, *Gandharva* and *Paisha*. Of these various forms all but two, the *Brahama* and the *Asura* are obsolete.

Manu treats the first four as the approved forms and the latter as the disapproved ones. The marriages are usually according to the mixed form of the *Brahama* and *Asura Vivaha*. Although the marriage customs are not the same in all the numerous castes and sects, still we can describe some which are common in form. Other minor customs are adopted by the ignorant class of people.

First of all the parents of the bride or the bridegroom call a *Joshi* (an astrologer) and give him horoscopes of both the bride and the bridegroom, with a view to know whether the stars of both of them agree. Few astrologers fail to answer in the affirmative, because it is said of men of that profession that they do not care a pin for the coming prosperity or adversity which may result to either the bride or bridegroom from the intended union, but their care is simply to fill their own purses. The parents of both then fix a day to celebrate the contract. For this purpose the parents, relations and others of the bridegroom's party go to the house of the bride and request her parents to give their daughter to them, saying that they would take care of her as their own child. Then the bride and the bridegroom are invited to dine by their respective fathers-in-law and are paid something according to the custom of their caste. They are invited to dine on some special occasions, such as holidays, &c., and are paid an anna (*i. e.* a penny halfpenny) on ordinary occasions and a rupee (*i. e.* two shillings) and clothes on some special ones. When a girl comes to the age of nine or twelve, her parents think of betrothing her or of marrying her. They fix a day of marriage and inform the parents of the bridegroom about a month or two before. Both the parties make preparations for the approaching marriage. They

repair and colour their houses and during the marriage festivals light them with different sorts of lamps and globes. Some of the nobility erect large piazzas and "Welcome to the Visitors," "Long live the Bride and the Bridegroom," and such other expressions in vernacular and English character are written on arches in the front. The piazza is decorated by brilliant light, clocks, large glasses and globes. The seats generally are beautiful chairs or sofas. When a fortnight is left crowds of women assemble together and sing songs befitting the occasion at mornings and evening; but all the songs, with the exception of a few sung by females of high castes, such as Nagirs and Kayasths, are not sweet to the ear.

The *Madava Muhurta* is the special sign of marriage, which takes place only two or three days previous. In this ceremony four or five married persons serve (nominally) the purpose of labourers. Although rich persons construct "mandavs" beforehand, the poor do that after this ceremony is over, as they have to erect them on a very small scale. They engage *Dholies*, a party of four or five, among whom two are drum beaters and others play on wind instruments. Both the parents of the bride and the bridegroom perform *Graha Shanti*, a ceremony to appease the planets. The reason of this and of consulting an astrologer before the contract takes place, and in short on every occasion, is that the Hindus are very superstitious. One thing which causes laughter and disgust is that both the bride and bridegroom colour their bodies with turmeric yellow. In order to have the colour fresh some apply daily. This is called the *Pithi* ceremony. Some even colour their teeth with red colour and apply it with so much care that the colour may last many years to come.

On the marriage day the parents undergo numerous minor ceremonies which are of little use, and therefore it is worthless to describe them here. The Brahmins celebrate the marriage

ceremony in the morning, but other Hindus generally in the evening. The bridegroom goes to the bride in procession. This procession is composed of children, either single or in pairs, dressed in the best clothes and adorned with different sorts of ornaments of pearls, diamonds and gold, preceded by a party of bandsmen. Next come the *elite* of the city on foot, followed by the bridegroom on a fine horse, which is also decorated in Indian fashion with a saddle or *howdah*. Last of all comes the female party, either on foot or in carriages.

The bridegroom, although a child of twelve or thirteen, puts on a turban of golden cloth in the fashion of his ancestors, attached with a fine *Shirpecha*, a costly robe of *Kinkab* and a fine native shoe. He puts on a number of ornaments on his neck, ears, hands, feet, &c. He has a red mark on his forehead and a black circular one in the middle of each of his cheeks. This latter sign is made in order that nobody can attack him by sight. He rides holding a cocoa-nut, a *rupee*, betel leaves and some betel nuts, with his hands folded. When the procession reaches the bride's house, the gentlemen who attended the procession receive cocoa-nuts, nose-gays, &c. The bridegroom alights from the horse and stands near the entrance door of the *Mundap*. The mother-in-law, or some one in her place who is god-mother, comes in a rich dress and shows him some symbols, such as a trident, a yoke, an iron rod, &c, with a view to convince him that he will be treated by the intended bride as a slave. When this is over he gives the things he had in his hands to his mother-in-law and then he is allowed to sit in a *máhirá*, that is a small bower made of wood having four sticks at each end and a roof of bamboos above (which can hold two chairs only), in a rude chair. The bride is shortly brought there by her maternal uncle, and is made to sit in a chair of the same kind placed opposite to that of the bridegroom. They sit face to face and then the

family priest joins their hands. The Brahmins repeat *slokas* (psalms) and perform numerous ceremonies which last for about six hours. During this time a party of women on both sides sing songs at intervals in chorus. When all the ceremonies of the day are over they return in a palanquin, or in a chaise and pair to the bridegroom's house. Still some ceremonies take place after this which last for a week or more.

The Hindus spend a great deal of their wealth and sometimes incur heavy debts in giving sumptuous dinners to their relatives, friends and caste people. Men when they go to dine simply put on a silken *digogy* and decorate the other parts of their bodies with ornaments; women also come in rich dresses reserved for such occasions. The reformed caste, as that of the Káyasth, have adopted the custom of putting on jackets and giving light ornaments to their women and children. Of course the late Mr. Karsandass Mulji, Dr. Dhirajaram Dalpatram and others who took a leading part in reform were ridiculed at first, but now many lament their follies and day by day begin to adopt reform customs. Hindus sit to dine in open streets, on public roads, and roads in India are not clean, as all know, and especially that part of the city which the *Shravaka* (*jains*) live is indeed very dirty. Hindus eat in *pátala dadii* (plates and cups of leaves). They commence to sup at 9 or 10 p.m. and finish eating at about 12 p.m., or sometimes even later than that.

A sect called the *Kadarú Kunbi* marry their children when their goddess fixes a day, that is, they have no regular marriage festivals every year just as other people have, but at an interval of every twelve years, and only on one and the same fixed day, they celebrate their children's marriage. The period of twelve years being long, they do not fail to marry their children when they get the opportunity. They do not care if either the intended bride or the bridegroom be an hour

old. In case of the want of a wife or a husband, the child is married to a bunch of flowers. Of course children of that age cannot perform a single ceremony, but they sit in the laps of their parents who perform all ceremonies for them. Hence we can undoubtedly say that the parents marry a second time! The custom of *Nātara* (re-marriage) is prevalent among them. This the present time (May) is a part of the marriage season, and the number of marriages exceeds the usual number on account of the marriage festivals among the *Kadava Kunbies*.

After a twelve years' interval the two marriage festivals celebrated by Messrs. Hyderalli Kásamji and sons (Bohará gentlemen), and R. R. Harilál Amratlál, the Dewán to His Highness the Nawáb of Radhanpura, drew the attention of the whole population of Surat. R. R. Harilál, although he is a Mathur Kayasth, not caring for the caste distinction observed at present, married his son to the daughter of Mr. Harilál Kakubháí, who is a Kshatri by caste, and who holds a high position in the Baroda State, on the ground that the Kayasth were originally Kshatries. The Kayasth came lately into the southern part, from Bengal, and settled in a degraded position. The Dewán entertained the *elite* of the city by giving evening parties to the Europeans and *natch* (dancing) parties and sumptuous dinners to the natives. The late example of *Gándharva* (choice) marriages in regard to his daughter, and of total indifference to caste restrictions set by the well-known Dr. Atmaram Pandurang, the Sheriff of Bombay, must be fresh in remembrance. The action of such persons should be hailed with delight, and unless they by degrees try to abolish the rude and useless customs it is difficult for the poor Hindus to be relieved.

M. LALLUBHAI.

THE MARY CARPENTER SCHOLARSHIPS.

We have received from Mr. K. M. Shroff, Hon. Sec. of the Bombay Branch of the National Indian Association, the Educational Inspector's report of the Mary Carpenter Scholarships for this year, competed for in the Gujarati and Marathi Schools of Bombay. Mr. Kirkham, Acting Educational Inspector, states that the number of candidates under each Standard, and the number passed were as follows, the Scholarships having been in each case awarded to the girls who passed with the highest number of marks.

	Gujarati Pupils.		Marathi Pupils.	
	Presented.	Passed.	Presented.	Passed.
Standard VI....	4	3	0	0
Standard V.	9	2	14	1
Standard IV....	27	13	27	6

The following is the notification announcing the results of the competition :—

The five National Indian Association Mary Carpenter Scholarships for the year 1880 have been awarded as follows, on the conditions laid down in this Office, notification dated the 25th September, 1879, published in the *Bombay Educational Record* for 1879, page 238.

Two Scholarships of rs. 6 (monthly), Standard VI. :

1. Shirimbai F. Mehta, Churney Road Girls' School.
2. Shirimbai B. Vakil, " "

One Scholarship of rs. 5 (monthly), Standard V. :

1. Thakubai Vasundew, Bhagwandas Purshotumdas Girls' School.

Two Scholarships of rs. 4 (monthly), Standard IV. :

1. Zannabai Raghoba, Bhagwandas Purshotumdas Girls' School.
2. Khursedbai A. Olia, Adarjee Cowasjee School.

The Deputy Educational Inspectors will furnish this Office quarterly with the certificates required under the notification,

and will then receive and disburse the Scholarships, returning receipts for the same to this Office.

(Signed) T. B. KIRKHAM,

Ag. Educational Inspector.

It is satisfactory to observe that the number of candidates has much increased at this (the second) examination. Last year when the competition was confined to the Gujarati Schools there were only 19, this year from the Gujarati Schools 40 were presented, and from the Marathi Schools 41. The Gujarati Schools are in advance of the Marathi, so it is not surprising that they carry away the Scholarships, and the Churney Road School maintains its pre-eminence among the other Gujarati Schools.

THE QUEEN AND INDIAN LADIES.

Some English people advocate the principle that Indian ladies should dress in English costume—with the wild metamorphoses of fashion it would be difficult to decide what that is. We are glad to learn that the Empress of India has set an example on this point that may have considerable influence. Seeing lately that the Misses Tagore, of Bengal, were to be presented at the Drawing Room, and being informed that they were ladies of Indian origin, she requested that they should appear in Indian costume. Their Oriental dress met, we believe, with the marked approval of those present at the Drawing Room, and the Queen honored the ladies specially by giving them the private *entree*. The best friends of India will be rejoiced at this, as much of the success of English efforts among Indian women will depend on not denationalising them; and as a matter of taste, there is something very striking and brilliant in the Eastern costume, reflecting the colours of the land of the sun.

J. L.

COTTON CULTIVATION.

I presume that a few remarks on the way in which they grow and prepare cotton for sale in the province of Guzerat will not be out of place, and will be of interest to the numerous mercantile readers of this *Journal*. Most of the best Indian cotton is grown in Guzerat, the great cotton field of Western India. I wish to draw the attention of those interested in the cotton trade of Guzerat and other places to the deterioration in quality and adulteration of really first-class cotton with that of inferior quality which I have noticed for the last few years in the cotton growing districts of Guzerat in general, and Baroda in particular. Through the exertions of a respectable cotton ginner of Broach the Gaekwar's government have been induced to issue an official notification, under the signature of Khan Bahadoor Cazi Shaboodin, the able and energetic revenue minister of the state, which contains some very useful suggestions and practical directions for the cotton cultivators and traders living in the towns and villages of the Baroda Districts. I wish other native States would follow the example of the Baroda State. I subjoin a translation in English of this important document, which is written in Guzeratee; it will I think be read with interest by all cotton merchants, especially those of Bombay, as it practically gives effect to all their suggestions as to the proper mode of growing and preparing cotton for sale by the cotton growers of Baroda—

**“NOTIFICATION AS TO THE MODE OF PREPARING COTTON FOR SALE
IN THE BARODA DISTRICT.**

“1. The cotton grown in the territories of this Government, owing to some mismanagement (or improper manipulation) in

regard to it, is not of so superior a quality as it might or ought to be (or as it could be wished). For this reason the price it obtains is rather less and the cultivators suffer loss. Therefore some practical suggestions that have been received from respectable Bombay merchants who are in a large way of business are hereunder notified.

"2. Cotton seeds of a good quality should be carefully selected, and from the time they shoot or grow up the cultivators should from time to time tend or nourish them carefully.

"3. The cotton produced near Broach is much better in quality than that grown in the Baroda State. Therefore it would be a very good thing if the cultivators endeavoured to sow cotton seeds used in that part.

"4. It appears that in many parts of the territories of this Government it is a custom to keep *kuppas* (raw cotton) for several days in a pit dug into the ground five or six hands deep. The *kuppas* while in the pit absorbs moisture, and thereby becomes dingy or discoloured, and of a dark hue, owing to the rubbish of dry leaves with which it gets mixed up. It therefore seems probable that if the custom were discontinued good consequences will ensue. It would be proper to keep the *kuppas*, if it is at all to be kept, under a roof or '*dehela*' (store room).

"5. It also appears that small retail dealers and cultivators who grow *kuppas*, and who raise money upon their products before the *kuppas* come to maturity—they are generally to be found in Neriad, Raji, Padra, Pal and other small villages, where *kuppas* of a coarse and inferior fibre grows—mix an inferior kind of cotton with really good stuff whereby the cotton produced in this state comes to be received as of a low quality. This should not be done.

"6. Another suggestion to be also made is that *kuppas* should be cleaned or ginned in those gins or mills which may be fitted with new mechanical improvements, as the cotton in those gins is the best and purest. The requisite brightness and purity cannot be obtained by having *kuppas* ginned or cleaned by gins of inferior order and antiquated by time: thus it makes a difference in price. The ginning mill in the town of Nulla, in the Dabhoi district (the property of a Parsee gentleman of Broach) is said to

be a good one. If the cultivators and merchants would act up to the suggestions hereinbefore mentioned, the quality and growth of cotton will improve, and it will fetch a good price.

"Be it directed to the Patels and Talatees (clerks) of the towns and villages through the gracious *Subasahib*. This is to be read out and explained to all the cultivators. Dated the 26th Nov., 1879, in the Kartik soodh 13 Samvat 1936."

The efforts of Bombay traders have at last borne good fruit, and something is being done it appears to improve the growth and quality of cotton grown in and about the territories of His Highness the Gaekwar. If the able Dewan, Sir T. Madhav Row, could be induced to devote a little time and attention to this important subject, which is I understand a good source of revenue to the State he administers, great good might be done to his State and people. Without the direct advice and assistance of his Government the poor cultivators whose sole object and ambition is to work hard to get enough living for themselves and their families can do very little in this direction. There ought to be a scientific classification and cultivation of cotton grown in the Baroda state, and all over Guzerat and elsewhere. Prizes should annually be awarded to the first class cotton growers, the industry encouraged and made to flourish by all means in the power of the Government, and improved implements of husbandry introduced and brought into use. The native fashion of ploughing the land excites surprise in all Europeans who witness the very primitive machines at work. We are happy to see that General Angelo has introduced a new system at the Hissar Farm, which is described somewhere as follows:—First and foremost he was quite surprised to find that so large an institution, with the amount of draught power at its command, should adhere to the primitive plough of the country. He forthwith set to work and improved all the ploughs. The old ones used to turn up about four or

five inches of earth, and where the ground happened to be hard a stroke simply could be seen; the new plough cuts very nearly twelve inches deep, and with the same number of bullocks. The cost at which these ploughs may be made is said not to exceed four or five rupees at most, and the result of this deep ploughing is unquestionable. By way of experiment the General broke up new land to the south of the farm and sowed it with sorgho in drills 26 inches apart, to admit of easy weeding, with about twelve seed to the foot on an average (which however he found a little too thick on the first cutting). After the sorgho had attained a height of from twelve to fourteen feet the first cutting took place before a large gathering of the cultivators in and around Hissar, who had been asked to come.

Before the cutting began the General pointed out in a concise and lucid way the advantages of deep ploughing and thin sowing. The improved plough was also shown to the cultivators, which many admitted to be a great improvement on theirs. After this all present were taken into the sorgho field, where in their presence about two biswas were cut, and the green fodder weighed about 40 maunds, or about 400 maunds (40 seers make a maund) per bigah; the quantity of seed sown in a bigah of ground was about two seers. The zemindars admitted that it would require from ten to twenty seers of jowar per bigah on well irrigated land to give the same yield, and they were convinced from what they saw before them of the advantages of thin sowing and deep ploughing. On the whole the experiment proved a success, and the plan has been adopted throughout the farm cultivation. We wish such experiments made all over India from corner to corner and new tools of husbandry introduced everywhere. The worthy Dewan of Baroda, who is always to the fore when anything to the advantage of his State and

people is said or done, or any suggestion made for the improvement and increase of the sources of the state revenue, says in unmistakeable language that good seeds should be sown in his territories to produce really good cotton, and unless this advice is strictly carried out by the cultivators there is, I think, no hope of improving the cotton grown by them. They have a good soil, plenty of water, field labour cheap, and if there is a little more encouragement and guidance by the state the prospects will soon improve. All that is wanted is careful nursing and rearing of the young cotton plants and seedlings, growing and sowing on scientific principles, and judicious selection of cotton seeds. I dare say there is more growing, ginning, spinning and weaving of cotton done in India than in any other Asiatic country, and the Indians ought to be careful of this great source of wealth and industry for their country. If the Indians are not cottonwallas they are nothing. Much of India's future prosperity depends upon the export and cultivation of good cotton, and I trust it will not allow this valuable industry to slacken or be lost for want of a little energy.

But the State of Baroda must not rest satisfied with issuing this simple notification to check the adulteration in cotton. It must adopt more stringent means to prevent good *kuppas* being mixed with *kalas* (pods) and stored in damp places with the object of enhancing the weight. It should be appointed by special commission to suggest remedies for the improvement and inspection of *kuppas* in its various stages; and if the state of things is really unsatisfactory, however undesirable their exposure may be, it will be in the end for the good of the country to bring it to light, for without a diagnosis of the symptoms a correct method of treatment and cure is hardly probable. When once the evil is traced its cure is simple. Baroda is a large city with a

large population, with few industries, but fortunately with a great accumulation of surplus capital. It is a country which has suffered long from bad government, which in numerous ways indirectly discouraged industry, and absorbed a not inconsiderable portion of the national wealth. It is of late that the Baroda State has been made to spend large sums of money on roads, railways, jails, schools, in short on all those things which former Governments neglected, and which a native State requires if it is ever to emerge from a stationary condition.

Baroda has few resources except those which are offered by her generally fertile soil. Now an old and populated state which depends principally, if not exclusively, on a single source of wealth must always be in a precarious condition if it does not develop the resources of the state by putting in force all the energy and activity at its command. If that source is agriculture—and only agriculture—two or three bad seasons may plunge the great bulk of the population into unspeakable misery. It is a maxim founded on the laws of experience that a great variety of industries is an advantage to a country, and actually indispensable to a country with an increasing population and a limited capital. It is a pleasant feature to notice the extension of the railways in the rising state of Baroda. The Bahadurpore and Chandode line, extension of the Gaekwar State Railway, better known as the Dabhoi Line, is, I am happy to say, long since completed and traffic is resumed. Both these towns are of importance in the Gaekwar's territory; the latter is a place where thousands of people from all parts of the country go on pilgrimage every year; its population chiefly consists of Brahmins. The petty Rajahs and Thakurs look upon this place as the fairy land of the Dabhoi Talooka, and hundreds go there for pleasure and amusement as well as religious purposes. The

place is famous for its timber, an active trade in which is carried on by Bunya and Mahomedan merchants. Bahadurpore is the chief emporium of Mowra trade, thousands of *culscas* of which are exported by Broach Parsee merchants to a variety of places in the Mofussil. An extensive import trade is also carried on. The chief firms are of Parsees, who carry on an extensive agency work in grain, Mowra, *kuppas*, oilseeds, *kuppas* seeds, &c., &c., with all parts of the chief towns of Guzerat. In consequence of the railway several new offices are to be opened by Broach Parsee merchants this season. It is much to be regretted that although the Dabhoi Line is such a paying concern to the Gaekwar's State, it has not yet deemed it advisable to sanction telegraphic communication on the line, where very large transactions in all kinds of produce are carried on. As the whole line is studded with ginning mills and factories, where transactions take place hourly in the season, advices only by post are a drawback to trade, and merchants are thereby put to much disadvantage with those of Pallej and Mjagaum, who are fortunate to have both rail and telegraph at their service. A native rising state with a practically unlimited extent of fertile land, without heavy public burdens, with small taxations, and an industrious population, may safely devote itself exclusively to agriculture, on the condition and with a fair prospect that it has a certain and sure market for its produce. If due encouragement is given by the state to private capitalists capital will rapidly accumulate from all sides, and new fields of industrial enterprise present themselves. In many native states the bulk of the agriculturists is steeped in indescribable misery and poverty—and has been thrown back on agriculture as almost its sole resource—and the poverty of the landowners is so great that they are able to do little or nothing for the improvement of the soil.

The intense and increasing poverty of the country in general, and the Native States in particular, cannot now be disputed. It has been ably and powerfully depicted some time ago, both in India and in England, by eminent and well-informed persons on the subject. It seems indisputable therefore that certain parts of the population of the country are sinking deeper and deeper into poverty in the absence of new fields of enterprise, and for want of encouragement to capitalists—English as well as natives. As some part of the Gaekwar's land is in the hands of the pauper cultivators I would urge that as during much of the year the ryot has practically nothing to do, he should be induced to assist in tree planting, the repairs of roads, and the sinking of wells and jalavs. The villages inhabited by these pauper cultivators such as Bheels, Talavias, Dhankas, Pomlas, Dubras, Kolis and Dhers—throughout the districts are simply collections of mud huts or hovels, with scant, insecure thatched roofs; their squalor only relieved by a Bunya's house here and there, built of chunam and brick, with a tiled roof, making the surrounding huts—dignified under the name of living habitations—the more wretched by contrast. Comparisons are always odious. The general appearance of a Bunya (generally a retail shopkeeper and money lender) and a Bombay Mawaree gives the idea of one of that bustling kind of persons who are remarkably shrewd in matters of business, and know tolerably well how to take care of "number one." In the ryot's hut, drying on the walls, may be seen the cow-dung cakes collected for burning, and to shield the miserable wretch from a shivering cold, telling of an insufficiency of wood for fuel purposes, and the robbery of the land of the organic matter it so urgently needs in the scorching plains of India to absorb and retain the quickly dissipated moisture. A zone of prickly pear hems in, in many instances, these abodes of dirt. In

such hovels hundreds of thousands of the low caste natives live in all parts of India.

Agriculture must be the sole end and aim of the natives of India, because we can safely express our conviction that the time has arrived when the people can expect that the tiller of the soil might reap the benefit of his labours, and hand the result down to his children, thus gaining one step towards their freedom under the benign British Raj, and driving one nail into the coffin of native misrule.

How much land is under cotton cultivation in the Native States has perplexed many, and it is a matter of regret that the endeavours made to obtain accurate statistics of production have as yet never been generally successful. We quote the words of an eminent writer on the matter:—

“Fortunately as regards British districts the average under cotton, though not the yield expected or realised, can even now be ascertained with absolute accuracy. In 1878-79 the area sown with cotton in the whole Presidency, exclusive of Sind, was 2,917,471 acres. Last season (1879-80) the breadth so cultivated in the same territories was 3,621,645 acres, showing an increase of more than half-a-million acres of land sown. The crop which is now coming forward will, it is expected, be proportionally large, the rainfall having been favourable in these places in which the increase of cultivation occurred. This was the case chiefly with Northern Districts of the Presidency. In many parts of the Southern Mahratha country the season was not favourable to the growth of cotton. The figures above given include the Native States as well as the British collectorates, but with regard to the former accurate statistics are not procurable either as to the average or the outturn, and it is feared it will be some time before an improvement can be expected in this respect.”

By and bye it is hoped when the chiefs become more interested in studying the details of the revenue management of their states they will no doubt perceive the necessity and

usefulness to themselves of statistical information relating to cotton and other crops produced on their lands. Indeed some of the native chiefs are much to be blamed for their seeming indifference and carelessness in the affairs of their states as regards cultivation, extension of railways, opening of virgin land, encouragement to new industries and enterprises, but it is no use assailing them by language of unusual violence and statements of extraordinary inaccuracy. Altogether day by day the policy of the Native States has resulted in favour of peace, liberty and prosperity under the guidance, support, and guarantee of the Paramount Power. Perhaps I may be accused in saying these things of harping on the same tune often and often, but in the interests of the teeming millions it is always worth while going over the ground again and again so far as commerce, progress, peace and prosperity of the Native States are concerned. I would therefore advise everybody to adhere to the maxim of Abraham Lincoln and "go on pegging away" in the interest of India and the dumb millions inhabiting it.

The people of India must be educated to take an interest in the affairs of India, if this country is to be governed in such a way as to make it a contented and useful portion of the empire. The civilising mission of the British people in the east is as noble as it is arduous; it is full of difficulties from the great distance of the parts of the empire from the Home Government, and the variety of races which have come under British power and protection. It might truly be said that nothing which India can do will be an adequate compensation for the immense benefit which English rule has conferred upon her.

Anything which tends to the freedom and advancement of commerce and progress of the natives is a pure benefit. It is pleasant to notice the two able ministers of the two boy-

kings—Sir Salar Jung and Sir Madhav Rao—removing all old barriers to the freest intercourse between the people of the Paramount Power and their feudatories, and thereby carrying out the policy of good will and cordial intercourse which ought to exist in the interest of both the powers. If native states' finances can be saved by some lacs every year there will be so much the more to spend elsewhere. Many parts of the country are crying out for communication, and there are many places where railway communications are needed, and if a few more railways are opened in the native states it would be a distinct gain to the country. The native states will mutually benefit by thus augmenting the trade with other cities, and bringing the produce to our large market and our large harbour (the harbour of Bombay), which is the great *entrepôt* and post of transhipment for the cotton and other produce of India to all parts of the world. The subject of the extension of railway communication in the Native States always crops up before the public, but only in a fragmentary form. The British Government and their Viceroys are always in consultation with Native Princes and their administrators on such matters of vital importance to the interests of the country, and although we do not counsel anything approaching to undue haste in dealing with matters of such grave responsibilities and considerable pecuniary importance, still we cannot help remarking that the full attention of the Paramount Power and the Native States cannot be too soon directed to the thorough and speedy investigations of the matters connected with the would-be railways which have engaged public attention for years past. The sooner they really begin useful railways the better the public will like it.

The benign British Government have given peace and prosperity to the teeming millions, and if to confer shelter

and spread peace and ease over the country of India, to give permanence to such a happy millennium, and to have sympathy with, and work out the welfare of the people be noble aims, then the comfort and blessings which we enjoy under the "Ingrez Bachcha Raj" proves beyond a doubt that they have succeeded in those aims.

N. S. GINWALLA.

EDUCATION IN MADRAS.

At the Anniversary Meeting of the Presidency College, Madras, when Sir Charles Turner, C.I.E., presided, Colonel Macdonald, Director of Public Instruction, after remarking on the satisfactory Report read by the Principal of the College, gave the following account of the new public Examination, called the Middle School Examination, and of its results on first trial in the Madras Presidency:—

Some years ago a Committee was appointed by the Government of India to revise the statistical forms of returns relating to education, and one of the measures recommended by this Committee was that all schools should be classed according to certain standards, as high, middle, upper primary and lower primary; and that certain examinations, styled the middle-school, the upper primary and the lower primary school examinations should be instituted throughout India. It was considered that if it were made a rule that no pupil should be admitted into a high school who had not passed the middle-school examination, or into an upper primary school who had not passed the lower primary school examination, statistics based on this classification would be more generally intelligible than if they were left to depend on standards varying according to the systems pursued in each Presidency. This report was referred to the local Government and final orders

were issued on it at the beginning of last year. These orders, which directed the institution of a middle-school, an upper primary school and a lower primary school examination in every province, were immediately communicated to the heads and managers of schools, who must therefore have anticipated that those examinations would soon come into force. A good deal has been said and written about the evil of multiplying examinations, but, as I have explained the institution of these examinations was not an optional matter, and I think that it can be shown that this measure has been carried out in such a way that there has been a decrease instead of an increase of examinations. In the first place, the middle-school examination has taken the place of the examination hitherto known as the General Test for the Uncovenanted Civil Service. This was divided into three branches, styled the English, the Anglo-Vernacular and the Vernacular, so that there were practically three different kinds of examinations, and the candidates coming up for these examinations were numbered by thousands. The middle-school examination has also, as a test of general education, superseded two other public examinations, viz, the 4th grade examination for schoolmasters' certificates, and the 2nd grade examination for the schoolmistresses' certificates. The middle-school examination will also in future render unnecessary the examination hitherto known as the comparative examination of the upper fourth classes of Government schools, to which a few aided schools were admitted. The object of this examination was to regulate promotion from the upper fourth class to the fifth class, which is precisely the main object of the middle-school examination. In schools in which the comparative examination was held, the Inspector was not required to examine the upper fourth class, but in aided schools, with the few exceptions above referred to, he had to do this. The Inspector's examination was not intended to regulate promotion, because it was impossible that he would examine every school at the time at which promotions are made, but it is to be presumed that in every aided school there was an examination conducted by the masters themselves, on the result of which pupils were promoted from the middle-school. This examination will in future not be required. I think I may, therefore say that the middle-school examination has swept away eight

different kinds of examinations which have been hitherto in force. The same object has been kept in view in the regulations framed for the upper and lower primary school examinations. As these are intended to test the progress of pupils of about ten and eleven, they must necessarily be mainly *viva voce*. In primary schools connected with colleges, high schools and middle schools, this examination is left to be conducted by the head of the institution or by competent assistants appointed by him, and uniformity of standard has been ensured, as far as it can be in this way, by prescribing the subjects and assigning the wants required for a pass. It cannot, I think, be said the examinations have been multiplied in this way, for these upper and lower primary school examinations are merely slight modifications of certain annual examinations, which must have been always held in every properly conducted school. As regards primary schools unconnected with institutions of a higher grade, it would have been scarcely safe to adopt the same system, and accordingly in these schools most of which are on the results system, the Inspectors and Deputy Inspectors are authorised to give certificates on the result of their ordinary annual inspections, so that in this case also no additional examination is held. . . . The general result of this examination throughout the whole Presidency was fairly satisfactory. I have not been able yet to get an accurate statement of the number of candidates examined, but I believe it was under 2,000. The number of candidates who passed was 1,058, and of those 197 were placed in the first class. The passes were, no doubt, somewhat easy, but it must be expected that the standard will be gradually raised, and if this is done judiciously I feel sure that this examination will greatly strengthen the hands of the head masters of schools, by preventing the premature promotion of boys, which has been hitherto such a serious obstacle to progress in many of our High Schools. At the request of several head masters, Latin and Sanskrit have now been added to the list of languages in which a pupil may be examined, and there is another change for which many of them are anxious, and which, I hope, will be carried out, viz., the reduction of the examination fee. At present pupils in schools pay rupees five, and other persons rupees seven. These rates are in accordance with the scale of examination

fees for the General Test examination, but the honoraria paid to examiners in connection with the General Test examination have always been very high, and it seems probable that an examination fee of rupees three in the case of pupils will be found sufficient to cover the necessary expenses of the examination.

Sir Charles Turner, in his address to the students on this occasion, made the following remarks on the study of law and of natural science. He was glad to find so many of the students of the College taking to the study of the law, for he considered law to be a very essential branch of learning. But to such of the students as would make law a profession he would say, do not neglect the other branches of learning, for there was no branch of study so connected with the other branches of learning as was the study of law. The more the man of law knew, the more useful could he be to his clients. There was scarcely a single client who would not require some special knowledge on the part of the lawyer. The mechanic, chemist, the merchant, would each be more satisfied with a lawyer having a knowledge of his particular line than with one with no such knowledge. In England, the education of a gentleman was considered not to be complete without some knowledge of law. So, as he had said before, he was glad to find so large a number of students taking to the study of the law, but he would repeat that they should not neglect the study of the other branches of knowledge. To such as did not care to make law a profession, he thought the sciences ought to afford a very attractive and profitable branch of study. He specially commended chemistry to the attention of the students, and pointed out the great advantages that were to be derived from the study. He referred to the great use that had been discovered in wastes by means of a knowledge of chemistry, and shewed how similar advantages might be gained by students in India giving their mind to the study. If India was to become a prosperous country, he thought the science of chemistry ought to be more cultivated. It was a question of great importance to consider what India should send out to other countries in return for what she got from them, and what she exports she ought to be able to send out at as little cost as possible. The question then was, What had they to export? Sir Charles Turner referred to having

spoken on previous occasions to the enormous deal of labour to be found in India. Now, the study of chemistry would enable a person to apply this labour to the material in a manner so as to produce very great advantages. He had thus spoken of chemistry, but there was not a single branch of science that would not be found a profitable subject of study. He next alluded to the high pleasures derived by persons possessing a knowledge of the natural sciences, whereas, he said, a person who had not such knowledge was quite ignorant of such pleasures. Considering the great advantages to be gained from a study of the natural sciences, he trusted that next year he should hear that there were not only half a dozen students giving their minds to natural philosophy, but half of the school. They were to recollect that they could never have such an opportunity of studying the sciences as was afforded in school, and they would after they left school miss the aids which would now enable them to get through the subject so easily. Sir Charles regretted that he had not had the opportunity the students in schools now had, and that when he was in school so great attention as was now given to it was not devoted to science. He earnestly entreated the students to give their careful attention to this study. There was another point to which he wished to allude—a point which called for some regret. He was sorry to find from the Report that so few boys had been induced to send in essays for the splendid prizes offered. It was essential that a boy, in addition to having a good knowledge of subjects, should possess a power of expressing himself clearly and well. It was therefore important that the study of composition should not be neglected. He trusted that more attention would hereafter be given by the students to this subject. In conclusion, Sir Charles Turner congratulated the Principal and Professors of the College on the great success that had attended the College at the examinations during the past year.

INDIAN GEOGRAPHY.

Mr. George Duncan has lately brought out the tenth edition of his *Geography of India*, revised and corrected to date. (Madras: Higginbotham and Co.; London: Trübner and Co.) This little book contains a great deal of geographical information, concisely and pleasantly conveyed, with useful historical notes, and it has several good illustrations, which have been evidently selected with the view of showing the special features of Indian life and scenery in various parts of the country. In regard to each province a short account is first given of its size, climate, natural productions, people, language, religion, education, industry, commerce and government, and then follow the divisions and towns, briefly and tellingly characterized. The price is only twelve annas.

We record with regret the death of Thomas Terrett Taylor, Esq., of the Mythe, Stoke Bishop, Bristol, which occurred June 27th whilst he was travelling in Italy. Mr. Taylor became some years ago, at the request of Miss Carpenter, Treasurer of the National Indian Association, in the objects of which he felt a genuine interest. He was connected with various branches of commerce at Bristol, and was greatly respected in public and in private life. Mr. Taylor resigned the Treasurership at the end of 1878 to Mr. Wyllie.

INDIAN INTELLIGENCE.

The late annual distribution of prizes and diplomas at the Medical College, Calcutta, was presided over by the Hon. Mr. Wilson, Vice-Chancellor of the University. He observed that when the history of Bengal during the past fifty years came to be written, amongst the very startling events which would have to be

narrated the most startling chapter would be the chapter on education. Further, he remarked on the inestimable benefit to the people of India of having now a scientific system of medical training founded upon the actual observation of nature, instead of a crude and traditional system resting upon an unscientific and worthless basis. The fact that there are already scattered all over the country numbers of scientifically educated and highly trained surgeons and physicians, might be called a remarkable success. In medicine students come face to face with realities : it is the study of nature, of real facts. As such it is of inestimable value among a people whose tendency it is to cling to tradition, for by forcing them into a different line of thought it helps to cure this tendency. He therefore anticipated much advantage from the spread of medical education besides the evident benefits resulting from the relief and lessening of disease.

Mr. L. Liotard, of the Government Agricultural Department, has published a Memorandum on materials in India suitable for the manufacture of paper, from which it appears that a large number of Indian plants have fibres of a kind that will make good paper, the most promising being the bamboo. Paper made of bamboo fibre has been found excellent, and a profitable industry might spring up in this line. The *East* states that there are already many paper mills in India, but most of them are at present on a small scale. It is suggested that where experiments with new fibres might be deemed imprudent, the fibres might be at least separated from the stalk and exported to Europe for manufacture.

Moulvi Abdul Latif, Khan Bahadur, has received the title of Nawab from Government as a personal distinction.

A Society has been established at Bombay called the Amalgamated Society of Trades and Professions. Its object is said to be to form a common bond of union between persons in all parts of India of various trades and professions, in order to secure mutual assistance in times of need, especially regular help for members in sickness, and when they are thrown out of employment by causes over which they have no control. The rules of the society can be obtained from the Hon. Sec. in the compound of the Fitzgerald Hotel, Byculla, Bombay.

A lecture was lately delivered by Rao Bahadur M. G. Ranade, at Poona, on the "Liberals and Conservatives of India." The lecture appears to have been very interesting and earnest, and the subject is said to have been treated in a "very clear and judicious" manner. In regard to education, however, Mr. Ranade does not seem to us, from the report we have seen of the lecture, to have dealt fairly with the advocates of technical education. He assumes that the object aimed at is simply to set up schools of "smiths and carpenters," whereas, on the contrary, it is hoped that, through opportunity of scientific study combined with practice, young men may be prepared to engage in manufacturing enterprises, having been fitted for the direction of skilled labour by the knowledge and experience acquired in technical schools.

The annual Report of the Indian Post Office for 1878-79 shows that correspondence in India is rapidly increasing, and that the habit of prepaying letters is becoming more general, by which the time of officials is much saved. The number of letters posted in the year under review was a little over one hundred and eighteen and a half millions, and of newspapers ten and a quarter millions.

PERSONAL INTELLIGENCE.

Mr. Parvati Nath Datta, Gilchrist Scholar, has passed the Matriculation Examination of the University of London in the First Division. In future there will be no need for Gilchrist Scholars to take this Examination, as the Gilchrist Examination has been made equivalent to the London University Matriculation.

Mr. K. R. Divecha has passed the First Examination of the Society of Apothecaries, London.

Arrivals.—Dr. Beramjee Nowrozjee, for study of London Hospitals; Mr. Nowrozjee Pestonjee, on a visit to England; Mr. K. R. Divecha, for the Indian Medical Service, and Mr. S. Dinsha Wardin, for Engineering, all from Bombay.

Departure.—Mr. Krishna Nath Mitra, Barrister-at-law, for Calcutta.

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AN INDIAN QUEEN;

A SKETCH OF THE LIFE OF AHOLYA BAI, A MAHRATTA PRINCESS.

Translated from the Bengali of Nilmoni Baisak by E. C.

King Molohor having obtained as a grant the province of Malwa, was the first king of that part of the Deccan, and reigned with much splendour till the year 1769 A.D. This king had only one son and his name was Kondi. He, during his father's lifetime, went to make war with the Jat tribe, and was slain by Indra at the foot of the Koombi mountains, near the city of Bhārata. Aholya was the wife of Kondi, and from her earliest childhood had been devoted to the Brahmans and the holy shastres. The way in which she governed her kingdom was very excellent, and this is why the history of her life has been written.

Aholya had one son and one daughter. Her son's name was Mali. On the death of his grandfather he succeeded to the kingdom, but after reigning only nine months he went to

the other world (that is, he died). He was weak both in body and mind, and from the time he ascended the throne his conduct was very wicked. This was specially shown in his hatred to the good works of his mother, and in his abhorrence of those Brahmans whom she favoured. Once he sent an offering of robes and slippers to the Brahmans and wrapped up scorpions in them, and putting a serpent into a drinking cup he sealed it with his own seal and sent it. The covetous Brahmans on receiving these things opened them eagerly and were bitten by the venomous creatures, and thus suffered intense torment. Thereupon Mali showed no sorrow but great joy. Aholya seeing the bad behaviour of her son wept much, and made continual lamentation that she had been the mother of such a man. On this account some people have a suspicion that, seeing how mean and cowardly her son was, Aholya had destroyed his intellect by drugs, but this idea is entirely without foundation. The true cause of his going mad was this. He accused a certain goldsmith of a heinous crime, and in a rage caused him to be slain. Afterwards it was found out that the goldsmith was quite innocent and not at all to blame. Thereupon such remorse sprang up in his heart that he lost his reason and died raving mad. It was well known that this goldsmith, whom Mali put to death, was a man favoured by the gods, and when he was condemned he spoke these words to the king: "I am innocent, do not condemn me to death, if you do, I will be revenged on you;" and so, when Mali became insane, everyone said that the goldsmith having reached the spirit world had returned and manifested himself in his (Mali's) body. Aholya certainly thought this true, for day by day she sat weeping by his bedside and by every means in her power tried to drive away the spirit. She even paid him divine honours, and prayed to him in these words: "Oh spirit! if you will leave the body of my son I

will build a temple and dedicate it to you. I will take care of all your relations and provide for them." But after doing all this her wish was not granted, but it is said that when she prayed to the spirit he heard her, for out of the air a voice spoke thus to her: "Your son has committed an unpardonable offence against me, therefore I will never forgive him but will take his life." Thus no hope remained of his recovery, but this was not owing to any flaw in Aholya's works of piety or lack of anxiety in using every means for his help. In no degree did his madness subside, and he died of this disease in the year 1766.

It is superfluous describing the queen's grief at being bereaved of her son. He was the only heir to the kingdom, for her daughter, having been married into a foreign nation, was forbidden by the Hindu Shastres to inherit her brother's throne. Therefore on her son's death the throne being vacant she herself became queen, and showed such skill, judgment and courage in the affairs of state, and the happiness of her people was so well known, that there was no end of her fame during her lifetime, and after her death her name was held in the highest esteem.

Aholya's taking the reins of government into her own hand was not at all pleasing in the eyes of Gangādor Joshbonto, the high priest. He knew well that Aholya did not like to take advice from other people, and that as long as she ruled small power would remain with him. Therefore, in order to hinder her doing so, he represented to her that there would be no one to offer the funeral cakes to her ancestors, and that the royal line would become extinct. For these reasons he strongly advised her to adopt a son. This being the case he would become the tutor of the young prince, get all the power into his own hands, give Aholya an allowance and send her off into some foreign country. He would also

get Ragob, King of the Mahrattas, to be on his side by offering him a large bribe. Ragob promised to recommend the adoption of a son, then Gangādor thought to himself "now Aholya will have to do it whether she likes it or not."

But Aholya had no fear of the tricks of Gangādor, and on hearing his proposition said to him plainly: "I have been the wife of a king and the mother of a king. When my son died the line of Molohor became extinct, so it is useless trying to save the royal line by introducing a son of a strange family, therefore it depends on my will whether it shall be done or not; I cannot take your advice on this subject." Ragob, being a great man, was eager for the downfall of the covetous high priest and gave him a suitable reprimand.

It has been supposed that Aholya gave this answer after taking the advice of her own people and of the Mahratta grandees, who were present at that time in the province of Malwa. However that may be, her courage is to be commended, for by it she saved the kingdom which would otherwise have been destroyed. In spite of the scolding he had given the high priest Ragob was very angry at this answer of Aholya's, and began to make warlike preparation to drive her out of the kingdom by force. Aholya, on hearing this, sent word to him, saying: "Do not make useless quarrels with women, for thereby you prove yourself hard as iron, but not manly." Having said this she did not remain inactive, but began herself to make warlike preparation, and Holkar, the general of the army, being on her side she showed pleasure in looking forward to the battle. She determined to go in person, and so her elephant and bow and quiver were made ready and she was quite prepared.

Ragob was not appeased by this, but his people had set their faces against it, and Scindya and Bōshlo would not help him in this ungrateful undertaking. Besides this Aholya

wrote a letter to Modhurūk, King of the Mahrattas, and in answer to that the king wrote to his uncle Ragob desiring that he would do nothing against Aholya. This command he was obliged to obey, the battle was never fought, and the courage she displayed on this occasion was a great cause of the stability of her government.

After these events Aholya made Tokāgi Holkar, a great man and a relation of her own, general of her forces. He was a very good man and very skilful in war. When Holkar was appointed to the command of the troops Ragob went away to Poonah.

Afterwards Aholya having received Gangādor into favour again made him her prime minister. It was quite impossible to bring about a friendship between these two men, Holkar and Gangādor, on whom the weight of government chiefly fell; but Queen Aholya so distributed their work that she at once cut off every occasion of quarrel, so that during the thirty years of her reign, from 1765 to 1795, there was not a single quarrel between them. From the first Holkar was general of the army, and he displayed so much talent in that position that he was by degrees exalted to a higher station. He always revered Aholya as his mother. Holkar did not reside much in the capital, but lived for twelve years in the provinces south of Shatipur, and received tribute from them, while Aholya herself ruled over that part that lay on the north of that city. Besides this, when Holkar went into Hindoostan he received the royal tribute from the Hindus, from Rajpootana, and all the countries he had conquered. Then Malwa, and Nimar, and all the south country came to Aholya to pay their tribute.

It is said that under Holkar's management Aholya received 20,000,000 rupees, and besides this her personal expenditure amounted to 20,000 lacs of rupees. She spent that

money as she pleased, and no account was kept of it; but all accounts relating to the State she kept in such a clear, beautiful way, that the most stupid person could understand them. When Holkar was at hand he would help her in the affairs of State, and when he was at a distance he would write to her for advice, and never undertook anything of importance without her sanction. The fame of Aholya spread far and wide, so that all the Indian kings, whether great or small, sent ambassadors to her durbar. And the ambassadors of Queen Aholya were to be found in Hydrabad, Seringapatam, Nagpoor, Lucknow, and Calcutta. Besides these she sent inferior agents to the smaller durbars.

Aholya sat in her open durbar, and no Mahratta, or Brahman, or any other respectable person objected to it. When she took the reins of government she also acquired unlimited power, and used it to secure all their privileges to the artizans in the villages and to the owners of land, making them truly happy. If any of them had a complaint to make Aholya would hear him herself, as if she had deputed her prime minister to do it; still if the man wished it he could apply to her for judgment, there was no one to hinder him. There was no partiality in judgment; for if any man brought a complaint into the court of justice it was duly heard, and even the smallest matter was not overlooked.

The author of the book, from which this history is taken, says he made enquiries concerning Aholya of some relations of Holkar's as to whether her judgments were always impartial, and could hear nothing but her praises in foreign nations as well as in her own. For thirty years, that is till the time of her death, when she was 60, she gave no rest to body or mind because she was so attentive to her royal duties.

Her various austerities, and religious works and acts of worship, and giving alms, absorbed a good deal of her time,

besides there were many secular matters to attend to ; and what she did was always conscientiously done. She often said these words, that "all our works will be judged by the great God, the Creator of the world." And even when she was obliged to condemn a man to death, she would say, "We are but mortals and cannot undo the work of the Creator ; that is beyond us."

Aholya rose every morning an hour before sunrise and performed her morning duties, then she read for a while in the holy book. After that she would, with her own hands, set food before a number of Brahmans. Then she took her own food, eating neither meat nor fish ; these were not forbidden by the shastres, still she never ate them. While eating, she whispered prayers in a low voice, after that she rested a little ; then, putting on her royal robes, she held her durbar till the evening ; then she partook of a slight repast, and from nine till eleven in the evening she devoted herself to the affairs of State ; then she went to bed. These were her rules for worship and work, and they were never broken except in times of trouble or fasting.

Aholya's reign was a wonderfully peaceful one. She was friendly with all the neighbouring kings, and they never invaded her country or seemed to covet it. All her subjects were free and independent under her rules. As they behaved to her so she behaved to them ; she encouraged the good and suppressed the bad. She knew very well that constantly changing her ministers was the root of dissension, so she scarcely ever did it. Gobindopunto, a famous Brahman, is an instance of this, for he was one of her ministers nearly the whole of her reign.

In former times the city of Indore was a mere village, but by degrees Aholya made it respectable and wealthy, consequently she had a special affection for it, of which there are

many proofs. Among them is this. A certain rich merchant of this city died, leaving no son. Holkar, by the advice of some wicked men, went to the house, attended by his soldiers, to seize upon his property, whereupon the widow of the merchant fled for refuge to Aholya, who, when she heard all that had happened, restored to her all her dead husband's goods, and forbade Holkar to do her any harm. Thus by repeated acts of kindness to many people her name was long remembered and loved in that city.

She never gained anything by the increase of her people's wealth. In some countries, if anyone lived in great splendour, the king would be sure to demand a great increase of tribute from him, or in some way profit by his riches, but such was not the case in Aholya's kingdom. If any merchant, or banker, or farmer became very wealthy, she neither by force nor fraud tried to deprive them of it, but rather rejoiced in their good fortune. Here is an instance. In the year 1791 a certain rich merchant, named Shorokam Dash, died, leaving no children, and the tax-collector of that place frightened the widow, saying, "If you do not make me a present of three lacs of rupees I will cause all your property to be forfeited to the State." The friends of the widow advised her to adopt a son, in which case the State would have no claim on her money, but the tax-gatherer would not allow her to do even this. So the widow determined to adopt a son, and taking him with her went to Mysore, to Aholya. When the queen heard her tale of the shameful conduct of the tax-gatherer, she punished him as he deserved. She allowed the adoption of the boy, and taking him on her lap she kissed him, and then gave them leave to depart. Take another instance of her contented nature. In the village of Kor there were two brothers called Tappi Dash and Baronosh Dash, and they died almost at the same time. These two

brothers had many splendid things belonging to them, but no children. Thereupon the widow of Toppi Dash went to Mysore to the queen to hand over to her all the wealth of her husband and brother-in-law; but Aholya would not take it, and advised her to spend it in some good work in memory of the deceased. So the widow built a temple and a ghat (*i.e.* a landing-stage) on the banks of the river at Kor, and this temple and ghat are there to this day.

Aholya subdued the savage tribes and robbers who lived in the Bhil mountains. At first they refused to submit; but when she had taken and hung the worst of them, the rest were soon subdued. Aholya was opposed, as a rule, to capital punishment, and indeed had not much faith in any heavy punishment for the suppression of crime. But in order to preserve the peace she appointed watchmen in different places in these mountains, and through them she learned all that was going on. That these poor thieves should have some means of livelihood, she ordained that any one carrying merchandise through their country should pay a small toll, a bullock or a pice. This toll of the Bhils they used to call "cowries." In return, they were obliged to secure the safety of the high roads; and if any robbery was committed within their boundary they had to suffer for it, especially if the plunder were not returned.

Aholya corresponded with the kings of distant countries, and this correspondence was carried on by means of the Brahmins; for they were all eager to help her in her good works. It has been already said that Aholya devoted the best part of her wealth to works of piety, or to any that might benefit the people of the country. First, she built the Fort of Kayek, and made a road over the Binhjo hills to the fort named Jām. This road was nearly straight, and cost a great deal of money. She also built a house of rest, and dug a well

for the benefit of travellers, and that is in good condition to this day. It was not only in her own country that she did these things; but from the Himalayahs on the north to Shetubonho on the south, from Drabiro on the west to the pleasant plains on the east, wherever there was a place of pilgrimage for the Hindus, there she built a shrine or a temple. She appointed officers to keep them in order, and sent money every year for distribution among the pilgrims. The most famous of all her temples was the one at Goya, which was called "The abode of Vishnu." It was built of polished stone, and its architecture was most wonderful. Inside the decorations were most beautiful, and the arches were contrived in such a manner that you hardly suppose there were any. There was also another temple where Aholya used to go and worship the image of Ram and Shita.

Besides spending money on building all these temples Aholya also sent money and goods and food every year for their support; and in the southern provinces where they had to bathe the gods every day in the water of the Ganges, she kept them supplied with this water, which was difficult to obtain. As the people believed this water to be holy, this greatly increased her renown. Aholya was most devoted to the Hindu religion, and the gods were so pleased at the increase of worship paid them that they made the people and the country happy. Besides all this she used to feed a great many poor people on the feast days, and in the hot season she provided water for thirsty travellers, and in the cold season she gave food and clothes to the sick, the blind, and the destitute. The same pity she showed for men she showed also for beasts and birds. She appointed officers to see that they were properly fed, and in the hot weather she ordered the oxen to be loosed from the plough now and then, and have water given them. The farmers used to scare away

the birds from the standing corn, and they would fly round and round in flocks not knowing where to go, therefore Aholya bought up some of the standing corn and caused the birds to be driven into it, that they might feed without being disturbed.

Some people may laugh and say that all this pity to birds and beasts, this devotion to the Brahmans and building of temples was all a false religion ; but by spending money in this way she made her country far more prosperous, her people more happy, and herself more honoured than if she had had recourse to soldiers, or bullets, or gunpowder. There is clear proof that she had full faith in her own religion, and if she had been merely a worldly woman she could never have made her kingdom so prosperous. Thus on all sides was she respected, and was held in honour quite as high as the Nabobs of the south, or the Sultan Tippoo, or the King of Delhi.

During her lifetime, Aholya had many causes of grief, Before her son's death she had given her daughter Mukta in marriage to Prince Joshbonto. . She had one son, who was very talented, but he died when he was but a youth ; and about a year after his death, Prince Joshbonto was also gathered to his fathers. So Mukta determined to die with him (*i.e.* to be burned with his body on the funeral pile). Aholya very much wished to hinder her doing so, but Mukta hearing it said to her mother : " A son is the only source of happiness in this world to a mother, this happiness is mine no longer. I am deprived of my boy prince, therefore there is no more happiness for me in this world. You are, indeed, my mother, but you are an old woman, and must soon leave your holy work here. Then I could not endure my grief nor my life, the thought of death is not distressing to me. When I am dead I shall have no more pain. Therefore now it is best for me to go with my husband. This is in accordance

with the shrastres, therefore you cannot hinder me." Aholya seeing how determined her daughter was, and how great was her grief, consented to the suttee, and went on foot to the banks of the Normoda, and stood erect at the funeral pile. Two Brahmans supported her, one on each side. When Mukta ascended the funeral pile and the torch was applied to it, Aholya, without knowing what she was doing, began to bite her own hand. When the suttee was finished, the queen returned from the banks of the river and went home to her own palace, so overwhelmed with grief that for three days she neither ate anything nor spoke to anyone. After that, her grief being a little assuaged, she built a temple in memory of her daughter. The workmanship of this temple is the most beautiful that was ever seen, and it remains to this day in Mysore.

In the year 1795, in the 60th year of her age, Aholya was received by the people of the other world (*i.e.* she died). It is said that she died suddenly, her health being quite broken by fastings, penances, and anxieties. However that may be, the whole country was plunged into mourning by her death, and it was the cause of much sorrow both to her own friends and people and also to foreign nations.

Aholya was of the middle height and rather slender; although she was not handsome, yet her complexion was clear and brilliant. It is said that the great Rupoboti Ononto, the wife of the king of Scinde and mother of the royal prince, being jealous of Aholya's fame, sent messengers to see what she was like. They came back and told their mistress that Aholya was not beautiful, but her face was angelic and star-like, and her colour brilliant—that is to say, her face was a reflection of her heart, and when she died there was no change in it. She was always bright and good-tempered, but if anything happened to make her really angry then

her most intimate friend or servant dared not come into her presence.

She was richly endowed with all the best qualities of Hindu ladies, and excelled them. She could read the Puranas (the most ancient sacred books), and took great pleasure in them. She had much respect for learned men, and stimulated the studies of the Pundits and Brahmans by presents of money. She was very clever in affairs of State, and understood the most difficult matters, and her judgment was clear and impartial. After she became a widow she wore only white robes, and no ornaments except one chain round her neck; neither had she a great number of dresses, and no paint. She hated flattery, which was proved in this way. A certain Brahman having written a book in praise of her complexion came to read it to her, but when she had heard this unbecoming flattery she ordered the book to be thrown into the river, and so no more was heard of it.

This account of her, compiled after much investigation, cannot be called unworthy flattery. Most women are proud, but she was not; and most people who are fixed in their own opinions and convictions have a dislike to the opinions and convictions of others; but that was not her case, instead of that she had a special consideration for them.

It is no small praise to say of her that she, being an independent queen, constantly set aside her own wishes for the good of her people. They praise her virtues exceedingly, and to this day worship her as a goddess. Her character shines brightly when compared with that of rulers of her time. Moreover, when hereafter we shall all be judged by the great God according to our works, we may imagine that she will take a high place among those who have been earnest in promoting good and opposing evil.

PROFESSOR MINAIEFF AND THE SANSKRIT LITERATURE.

I.—INTRODUCTION.

M. Korsh, formerly editor of the *Peterburgski Vedomosti*, has lately undertaken a very useful work for the literature of his country. He has begun to publish *A General History of Literature*, with the help of one of the celebrated publishers of Petersburg, Karl Rikker. *A General History of Literature* is yet almost a desideratum even in the literatures of Western Europe. While there are quite remarkable works, especially in German treating, about distinct literatures and distinct periods, *A General History of Literature* is to be found only as a rarity. The only good work of the kind that we are aware of in German is *Allgemeine Litteraturgeschichte von Johannes Scherr*, which though here and there disfigured by the too anti-ecclesiastical and the too anti-monarchical tendencies of the writer, yet bears the impress of a strong, independent and widely-cultivated mind, and is certainly recommendable in the absence of a better, more harmonious one. We therefore hail the appearance of M. Korsh's *History of Literature* with joy, and as unfortunately the beautiful Russian language is as yet but little cultivated and read by the civilised world, we could only desire that the work might be ere long translated either into French, English or German.

The programme of the work is as follows:—"The whole work shall consist," says M. Korsh in his admirable preface, "of three large volumes. The first volume shall contain an Introduction (History of Language and Alphabet, General Laws of the Development of Literatures), Histories of the most important literatures of the ancient East, Histories of the Greek and the Roman Literatures. The second volume shall be devoted to the mediæval literatures of Europe, of the Arabs, and of the Hebrews. The third and the last volumes shall be composed of the modern literatures of Europe, including those of

the Slavonic races, and a sketch of the Hebrew literature during the last centuries."

The number of *collaborateurs* is eleven, each of them being more or less a specialist on the subject he treats of. For the Oriental literatures the editor thought it desirable to invite Orientalists like Wassilieff (Chinese); Minaieff (Sanskrit), Baron Rosen (Arabian), and others, and his reflections on those literatures are as follow :—

"The literatures of Europe will no doubt interest our readers as ourselves more than all, but this would not give us any right to lay aside the literatures of the East. In view of their respective importance, and their undoubted influence on the literature of Europe, we have found it unavoidable to invite some Orientalists in the participation of the present work. It is well known how much is humanity indebted to the first difficult steps of the Oriental races in the paths of science and civilisation. The ancient civilisations and the ancient literatures of the East remain for ever as the ancestors of the modern civilisations and the modern literatures of Europe. Orient was the cradle of all the religions which are ascendant to this day--of all religious poetry and of all morality. Our language, our alphabets, our ciphers, our weights and measures, our arts, a great part of our anecdotes, even of our fables, all in the beginning came to us from the East. Europe is much indebted to her for that which has made the light of the world." (Part I., page 3).

We have said these words of introduction only to give our readers the general idea and plan of a work which must be of interest and utility to all who occupy themselves with literature, and which at the same time give some, though very faint, notions of the literary movements and undertakings of the Russian people. Our chief business is, however, only with one division of the work; namely, with *The History of Sanskrit Literature*, by Prof. Minaieff, and as such we now turn to it with satisfaction.

II.

As an Indianist—Sanskritist—Prof. Minaieff is probably one of the best known in Russia. As Orientalists there are names of wider reputation. Not to say anything of German Academi-

cians like Böhling, Schiefner (dead a few months ago), and Dorn; his friend, colleague and collaborateur in the present work: Prof. Wassilieff enjoys almost a European reputation through his well known work on Buddhism, which has been translated in all the chief languages of Europe. Although it is hard to agree with Wassilieff in all his opinions about Buddhism, especially about the much-disputed and disputable point of the *Nirvāṇa*, yet no candid judge could deny the rare merits of his work, which was the fruit, as we have been told, of thirty years' residence and researches in China. Minaieff, though appearing in the present work as a historian of the Sanskrit literature, really follows the same line of researches on the Buddhistic archaeology as Wassilieff. The only difference is, that while Minaieff follows his archaeological researches with the help of Sanskrit and Pāli manuscripts and inscriptions in the Holy Land, where the religion originated and developed itself, Wassilieff has followed his in the far-off Mongolian Empire, which adopted it as state religion in the second century of the Christian era. To the European Orientalists Minaieff is chiefly known by his publications on Buddhism, especially by his *Pāli Grammar*, which has been recommended by such authorities as Albrecht Weber (*vide*, *Indische Litteraturgeschichte*). We cannot say Prof. Minaieff has as yet given much to the scientific world in comparison to the valuable materials he is said to be in possession of, materials which he has so assiduously gathered in Nepal, Kamayun, Ceylon, and other parts of India; for Minaieff is also a great traveller like Wassilieff. Four or five years ago he was in India in the search of Buddhistic manuscripts and inscriptions. He spent, we believe, the greater part of his time in Nepal, Kamayun and Ceylon, and on return he published a popular account of his "Travels in India," by which he is chiefly known to his countrymen who would otherwise hardly enter into the special details of his *Pāli Grammar*, or of the texts he has published. These "Travels in India" are quite interesting in their way. They deal with the legends and the creeds, the rites and the ceremonies of the northern and the north-western Hindus of India, occasionally interspersed with amusing anecdotes which enliven the whole. One morning last November,

when we were still in Russia, we were surprised to read in the "Novoe Vremia" that Prof. Minaieff had once more sailed for India to make further researches on the Buddhistic archæology. We hope the Hindus have given him a much better reception, have facilitated his studies on India in general with greater zeal, than he and some of his fellow-professors evinced towards the only Hindu who, with so much sympathy for the language and the people, has ever been to Russia.

III.

We have now said enough about the writer, and we turn towards his history, or rather "Sketch (ócherk) of the most important Monuments of the Sanskrit Literature," being the first article in the first part of the *General History of Literature* we have mentioned before. And we deem it necessary to say, quite in the beginning, that our object is not to criticise. As it is a mere sketch (ócherk), we could not criticise it, because it is so short and scanty in details. As to what details it gives, there is hardly anything new or original which we could dispute or draw particular attention to. What the writer relates are facts well-known almost to every educated man who has devoted some attention to the history of the Indian literature, who for instance has read Prof. Weber's *Indische Litteraturgeschichte* now to be had also in an English translation. We shall therefore in the first place give a general idea of the contents of the sketch, and then offer a series of translations out of it of such things that appear to us to be characteristic either of the Hindu mind or the writer himself.

The writer has divided his sketch into ten distinct chapters, all of which, except the first three, give in the first place the title of the chapter, and then a short bibliography of the Devanâgrî or the Roman texts used, and the principal works consulted in German, English, French, Latin, Russian, &c. The titles of these chapters are—(I.) The Aryans, (II.) The Aryans in India, (III.) Sanskrit and the Aryan Dialects of India, (IV.) the Vedas, (V.) Chief Works of the *Brâhmanical Literature*. This name, it seems to us, is not well chosen. This chapter ought to have been called—*Chief dogmatical, theosophical, philoso-*

phical, and scientific works of the Brāhmins or of the Hindus. For what does the writer understand by the term *Brāhmanical* here, when the chapter really treats of the Dogmatik, or the Ritualistik—of the *Brāhmanas*, the *Upānishads* or the *Vedāntas*, of the *Shara-darsanas* or the Six Systems of Philosophy, of the *Smṛiti*—the *Vedāngas*—of the *Dharmasāstras* (the Law Books of *Manu* and *Jājñavalkya*), of the *Vyākaraṇa* (the Grammar), the *Jotiṣha* (Astronomy), and the Philosophical or the Metaphysical works of the Hindus? (VI.) Buddhism, (VII.) The Epic Poems. This chapter is naturally divided into two parts, one giving an account of the *Mahābhārata*, which in common with the majority of the European Orientalists, and in spite of all the *Hindus*, the writer considers to be, at least “in its principal parts,” older than the other Hindu epic, *Rāmāyana*, to which the second part is devoted. (VIII.) *Ārya* or the Artificial Epics, (IX.) Anecdotes, Fables and Romances, and (X.) the Dramas. Of these, the first three chapters tell us how the ancestors of the Iranians and the Indo-Aryans once lived together—how they had for a long time the same gods for worship till a dispute, very probably a religious dispute, seems to have turned the cherished deities of the one into the demons of the other—how one of the two now marched south-eastwards and gradually descended into the fertile plains of the Indus, always guarding, however, a “*stremlenie*,” a *penchant*, a *sehnsucht*, “a lingering, longing look behind” after the *Svarga*, the region of blessedness, after the *Uttarakuru* of the *Rig-vedas* and the *Mahābhārata*, which they had left behind—how in their new land of adoption and conquest they began to cultivate their language, which soon became classical, and therefore ceased to be popular, and how side by side with the crystallised Sanskrit, or the refined language, there were running down popular currents of the Aryan speech from which we have had successively “(1) The Dialects of the *Asoka*-Inscriptions, (2) The *Pāli* and the Dialects of the Jain and Buddhist Sacred Books, and (3) The *Prākṛiti* Dialects of the Indian Dramas,” and from which we have further, at the present day, the three chief Indo-Aryan Dialects of Hindusthan, to wit : (1) The Bengali, (2) The Hindi, and (3) The *Maharāṭi*. The chapters on the *Vedas* (V.), on Buddhism (VI.), on the Epics

(VII.), and on the Kāvya (VIII.), are attended each with short extracts which serve as specimens of the works they treat of. We feel however bound to say, that the extracts might be far better chosen, especially from the Epics and the Kāvya.

We shall now give a few translations from the principal chapters of the sketch we have noticed. Our first extract is from Chapter III., where the author in speaking of the lamentable obscurity and uncertainty of the Hindu chronology makes the reflections we give below. We commend them to the deep consideration of all the Hindus who have a real love for and a true interest in the future development and well-being of their country, in every way so gifted by the "Mâtâ Ira" (the Mother Earth), but where

"Man is the only creature that dwindles!"

"In this land of hermits and philosophers, the best minds quite early, even at the very dawn of its national historical existence, arrived at the conviction that whatever happens to man in this terrestrial life can be called neither good nor bad. In India, thinkers with a very few and unimportant exceptions asserted that the final end of all philosophy is: *To teach man indifferentism towards all the phenomena of life—an equable state of mind to its joys as well as sorrows.* This passive, abstract state of mind had struck also those few Greeks whose writings about the ancient India have come down to us. This reflects itself with still greater relief and glaringness in all those literary monuments which immediately followed the first Vedic songs. The Indians were chiefly a nation of philosophers in this sense, and nowhere had such philosophical views taken deeper root than in India. In the domain of religion and metaphysics the Indian mind produced without rest. For the Indian, the Past existed, but chiefly as something incomprehensible, and therefore demanding us to yet deeper reflections on the problem of the universe; on the Future they looked on as on the question of unearthly existence; in the midst of quarrels for metaphysical doctrines the ancient Indians never directed their attention to the Present, always escaping as it were, their minds perpetually occupied with the questions of the internal world and of ab-

stract ideas. It would be hard to find another illustration of a similar national life—so original and yet extending over so many centuries.

“It is necessary to mention besides another important original trait of the old Indian civilisation. From the remote antiquity every Indian belonged to a certain caste. This acknowledgment of his adhering to a certain caste deafened in him the national feeling. There was no national interest—no national past as a general inheritance of the whole people.” (Part I., p. 121).

IV.

Our next extract is from the chapter on the Vedas (IV.) Our assertion might carry some weight with it when we say that the Vedas have now gradually ceased to have any *living religious influence* on the religious life of the Hindus. They are no doubt frequently studied and commented. They are regarded with a veneration which is peculiar to the Hindus and which would be inexplicable to a European on the ground of utility. Every Brâhman, from whatever part of India he might be, must get by heart and repeat *three times* every day the well-known verses called the *Purusha Sûkta* whether he understands them or not. This of course he begins to do from the time of his *Upanayana* or *Yajnopavîta*, which usually takes place between the ninth and the tenth years, and which makes him a *Brahmachârin*, possessing the right of reading the Vedas. Before this ceremony he had no right to read them—he was in this respect on a par with the Sûdras and women—he would have committed as great a sin in touching, much less in reciting them, as the other two. What it appears to us has had and still has a very great influence on the practical religious life of the Hindus are the Vedantas or the Upanishads and the two incomparable Epics: The Râmâyana and the Mahâbhârata. We make bold to assert that these two Epics have had greater part in the formation of the Hindu character than those of any other country, the Homeric not excepted. They have been translated into almost all the various dialects of India. They are thus available to the rich and the poor, the learned and the ignorant, to the Brâhman and the Sûdras, in short to all the multifarious

heterogeneous classes which compose the Hindu society. What the sublime sentences of the Vedāntas have been to the educated, the thoughtful and the philosophical, these epics have been to the comparatively ignorant and unphilosophical. The old grandfather with his large spectacles reads them every afternoon to the attentive audience of his large encircling family with occasional explanations and moral reflexions; the village *poruhita* (priest) reads them to his flock, composed in such réunions mostly of women and children, when the heat of the day has been over; the village grocer recites them to an accustomed circle of his friends and customers, who gather round him every afternoon, now and then breaking up his conference only to regale his guests' and his own dry throat with a dose of the delicious *tabāku* (tobacco)! The principal episodes of these epics are besides very frequently represented in what we call the *yātrās*, which, while they undoubtedly bear some resemblance to the theatrical performances of Europe, stand however in quite peculiar analogy to the *jongleurs* of the *troubadours* once so common in all the castles and courts of Europe. These *yātrā-jongleurs*, so to say, go about from one district to another like their brothers of Provence, "les artistes ambulants" as they have been called, and when there are any festivities in the neighbourhood they are sure to be engaged for one and not unfrequently several representations. The *gita* or the *gānas* (chansons) they sing are usually composed by some well-known author or *troubadour*. Sometimes, though not very frequently, they sing also songs of their own composition. Improvisation often plays a great part. These *yātrā-gānas* are besides very cheap, and so they take place quite frequently in the villages of Northern India, and especially in Bengal. The effect of these representations on the common people is quite immense, whole villages come to see and hear them, and it is quite usual to see all, young and old, male and female, weeping at some touching scene, while several, the more nervous ones, are frequently to be carried away either in deliriums or hysterics. It is the solitary *Sitādevi* in the *Asokaranāṇī*, or the eternally devoted *Rādhā* in the deserted *Nikunjakānanāṇī*! It is the young, accomplished, virtuous, noble *Rāmachandra* ready to sacrifice his youth and throne and

enter into an exile of fourteen of his best years only that the injudicious vows of his old father might be fulfilled, or it is the same Râmachandra bitterly weeping over his dearly beloved brother in that fearful evening when *Lākshana*—the heroic and the devoted—has fallen by the poisonous séla (arrow) on the sandy shores of an unhospitable isle far far away from the charming banks of the *Sarayú*, and inhabited by the inimical demons and the amicable Simians! Thus it is the yâtrâ-gânas, which representing the chief episodes of the epics, touch the deepest chords, cultivate the noblest sentiments, preach the highest virtues, and all this in a manner so cheap, so popular, and so effective that neither the catheter nor the pulpit could approach them. To speak from our own personal experience, although we have now been living for several years in Europe and have had seldom occasions to read the epics (having been chiefly occupied with the languages, literatures and histories of the European countries), yet so deep, so powerful, was the impression left on our green boyish minds by the *yâtrâs* we had seen and heard years ago in India, that their principal scenes, principal heroes and heroines have nevertheless continued to influence not only our deepest sentiments and aspirations, but even the course of our daily practical life. It is therefore to these epics that the Europeans must turn if they would have any idea of the chief causes which have formed and moulded the Hindu character, and not to the *Vedas*, which though venerable on account of their grey antiquity, and charming on account of the poetry they occasionally reveal, have lost almost all religious significance as far as the practical religious life is concerned. Our Ram Mohan Roy is said to have greatly wondered when he saw Professor Rosen in the British Museum taking so much pains to transcribe the Vedic manuscripts. (The great reformer, who knew well whence the Hindus drew their wells of religious inspiration, of course did not see the vast scientific importance which the Vedas have acquired in the meantime. These reflections probably do not belong in justice to this place. They have been rather anticipated, yet we leave them where they are.)

“Samhitâs (particularly of the *Rigvedas*) are the most ancient

monuments of the Indian literature. They distinguish themselves from all subsequent productions in language as well as in contents. These collections of hymns can with justice be reckoned as the angular stones of the entire later literature of India, in which you find only the furthest development of that which in the hymns offers itself to the reader as it were in embryo. Thence the high importance of the Vedas for the proper understanding of all the creations of the national Indian genius, often perfectly unintelligible without the help of the Vedas. But the Vedas have a still greater importance for us. In them has been preserved a full picture of the ancient beginnings of the Indo-European race—in them are to be found numerous and indeed very important *data* for an explanation of the language, religion, mythology and civilisation of the entire Indo-European family. These ancient hymns began in those times when the sacrificial offerings were very simple, without minute and complicated ceremonials, when they were acts of simple gratitude to the Great Unknown, directly, immediately inspired by the heart. The poet glorifying the god was also the guide and the high priest in his own family or race, his words were listened to with trust and the masses repeating his verses and hymns looked upon him as a superior being higher and nearer to the Highest Being. In these hymns there is as yet neither deep wisdom nor high flights of fancy—the religion of these singers was simple and could be interpreted in a few words. But in these very ancient specimens of the Indian poetry there are to be found the rare charms of immediateness, of originality, and of sincerity.

“In these hymns there are to be found many *data* for the determination of those places where they were originally sung, and of those conditions under which the Indian people then lived.

“The Indians of those times lived at the shores of the Indus, they divided themselves into numerous clans, which carried on feuds amongst themselves; they were partly Nomads and partly agriculturists.

“The head of every family was also its priest, he kindled the holy fire, performed the domestic rites, sent up prayers and

praises to the gods. When great sacrificial offerings took place in accordance to the will of the sovereign, there appeared particularly holy men characterised in the public opinion by deeper wisdom and by an intimate and unavoidable acquaintance with the ceremonials. But the Indians as yet knew no caste in those times. The people formed one unique whole, and called itself *Viś*, while a chief called himself *Viśpati*.

"Woman enjoyed perfect liberty. In the number of the singers of the Vedic hymns some female names are called: poetess and prophetess.

"Marriage was considered holy. Husband and wife both were managers of the household and sent up to the gods the general prayers. The religious sentiment expressed itself in a feeling of dependence on the different phenomena of nature, conceived as a very powerful Being. But this dependence of man was not always acknowledged as entire. *The Indians of that period it appears were very frequently inclined to think that their gods were in need of their hymns of glory and of their sacrificial offerings.*" (Part I., page 123-5.)

The italics are ours. We have italicised this passage simply to draw attention to a similar vein of sentiment to be discovered in the "Prometheus" of Eschylus, and the no less imposing "Prometheus" (fragment) of one of the greatest poets and greatest men of this and of all centuries:—

"Ich kenne Nichts Ärmers
Als Euch Ihr Gotter!
Ihr nahrt Euch kummerlich
Von dem Gebetshauch und Opfersteuern der Verzweifelnden;
Und darbtet, wären nicht Frauen u. Kinder
Hoffnungsvolle Thoren."—Goethe.

SRI NISIKANTA CHATTOPADHYAYA.

Bonn, August 1st, 1880.

LOVE OF ORNAMENTS AMONG BENGALI LADIES.

Ornaments of gold and silver are regarded by Bengali women as essential to their happiness. They are to these ladies as dear as life, if not dearer. They bear with amazing patience and fortitude all other discomforts, privations, and misfortunes of life; but the loss or deprivation of a single ornament is a mortal grief. In times of the greatest need and of sudden calamity, or of unforeseen scarcity, land, tenements, the dwelling-house itself, its furniture, or any articles of value the master has, may be mortgaged or sold, but female ornaments must not be touched—they are reserved to the very last. So great is the love of jewels, and so much does it become with them a second nature, that a foreigner would be surprised to hear a girl of six years of age talking of the ornaments she would like to get on the occasion of her marriage. She gives a long list of them, and enumerates with pleasure their names. If a child becomes cross, or cries, or otherwise grows vexatious, just talk to her about her future marriage and the fine ornaments she expects to have on that occasion, and she is sure to be stilled. Even lullabies are composed of words connected with marriage and bridal gifts.

From a few months after her birth and until she becomes a widow a Hindu girl must wear ornaments on her head, hands, and feet. Ornaments show that the wearer of them is not a widow. When a woman unfortunately has just cause of quarrel with her husband, she will often show it by leaving aside her ornaments as an indication of the grief of widowhood, the highest possible calamity to a Hindu lady. It is enjoined in the Hindu shastras that, however poor a husband

or parents may be, he or they must supply ornaments to a wife or to daughters. If they cannot afford to give their women expensive ones, no matter, let them have some made of such cheap and common materials as iron, glass or wax.

The great Hindu law-giver, Manu, says :—"The father, brother, husband, and other male relatives who wish for much blessing must honour their females with various ornaments.

"The men who desire success in life must honour their women with clothes and ornaments on occasions of festivals and ceremonies.

"We must likewise take care of our daughters, and educate them with great care ; we must give them in marriage to the learned with much wealth and jewels."

The first time a girl is dressed with jewels is at the ceremony called Annognasan (initiation into rice), when parents, uncles, brothers, &c. have to supply them. But marriage is the grand occasion when the question of jewelry is determined by the presentation of jewels to the bride.

In days gone by, when the system of Koolinism was in force, the Moulick father of either the bridegroom or the bride had to supply ornaments in satisfaction of the demands made by the Koolin. The word Moulick radically means wild or primitive, that is, those whom Bullal Sen found savage and illiterate were classed as Moulick, and those who possessed the nine good qualities were known by the name of Koolins. These nine qualities were—1, Good character ; 2, respect ; 3, learning ; 4, renown ; 5, true ambition or fondness for renown ; 6, visiting shrines or sacred places ; 7, self-denial or asceticism ; 8, abilities to read the prayers and the Vedas ; 9, liberality to the Brahmins. Then whoever unfortunately happened to be a Moulick had to bear all the expenses of marriage on both sides, whether it was the marriage of his daughter or son. But the times have changed. Now the

father of the bride is obliged to do it all, irrespective of the consideration as to his being Moulick or Koolin.

The present rate of marriage outlay is enormous and often ruinous. A curious feature in this expense is the nature of the demand made upon the father of the bride. This includes a call for money, gold and silver ornaments for the bride, and a diamond ring, a gold chain and watch, two sets of plates, goblets, mugs, cups, and other utensils, made of, one set silver and another set brass; bedstead, with curtains, mattress, &c., for the bridegroom; and this is regulated according to the circumstances and position of the bridegroom's family, and they make the demand of the bride's father or guardian who has to pay it. It is a strange and absurd system. So that if a poor father enters into a contract for the marriage of his daughter with the son of a rich man, the former, if he has no reserve fund, has to sell all that he has, even to mortgage or sell his house, to meet the demand of the bridegroom's family.

From the time of the establishment of the University system of bestowing degrees, this demand has been regulated according to the number of the University examinations the bridegroom has passed. Supposing the cost of what is due in ornaments, plates, &c. to the bridegroom by the bride's father, if the bridegroom has passed the Entrance Examination, to be 1000 rupees, it will be two thousand or three thousand if the bridegroom happens to be F.A. or B.A., so that a Hindu gentleman of moderate income, if he becomes the father of three or four girls, regards himself as a very unfortunate man; for it sometimes happens that he has to put up the greater portion of his property to auction to meet the expense of their marriage. It is not strange, therefore, that the birth of a female child is often regarded as a great calamity to the family, and that of a son as the highest good fortune. This

unreasonable and enormous expense has grown to be a great curse to the Hindu community.

Marriage is a happy thing. It is the most delightful event in a man's life. It not only makes the young couple happy, but the relatives and friends of both of them are also full of gladness. But the ruinous nature of the expense often makes the father of the girl most miserable on the occasion when nature requires him to be cheerful. Of all the sections of the Hindu community in Bengal, Kaistas are the most pitiful. Though it is true that a majority of them are intelligent and well-educated, and some of them hold respectable and responsible employments under the Government, both in Bengal and the North-Western Provinces, yet the great mass of them are quill-drivers and copyists, or, as they are contemptuously called, of "the writers' caste." Handwriting is their forte, and the pen is their one weapon. Other classes of the community have their peculiar hereditary callings or professions which they have recourse to in case they fail to obtain a writership. But the Kaista has no other recourse. It would seem that physically he is unfitted to pursue any calling which requires strength of muscle. It is principally for this reason that some of them bear in the most abject manner insolence and ill-treatment from the hands of their superiors. It is amongst these Kaistas chiefly that this expensive system of marriage prevails. Other castes, in order to maintain their position and dignity in the society in which they move, spend money on marriages according to their circumstances. In the case of the Kaista it is compulsory. But the fault is their own, and the remedy lies in their own hands. Why do they not call meetings of their people and form resolutions by which marriage must be regulated by a just and equitable law, having special regard to the convenience, ability, and position of the parties concerned?

There is one extenuating circumstance of this marriage system which enjoins a large presentation of ornaments to the bride. These ornaments become her own property. No body can have any claim upon it. Even her husband cannot lay hands on it without her consent. Ornaments are not liable to be seized in liquidation of debts incurred by the husband of the lady. With respect to other things, the property of her husband, the Hindu woman by law has only a life interest in them, but she has a legal right by law to dispose of her ornaments as she likes. In all Hindu families, however poor, the female members possess at least one or two ornaments of value. So it is a great mistake to judge the condition of life of a Bengali, from the English point of view, by the amount of jewels his wife or daughter possesses. For a man whose income is only eight rupees a month, with a number of persons to support, and who can hardly procure two meals a day, even he manages to give his wife, or daughter, or sister, a few ornaments. Sir John Strachey ignoring this fact, and seemingly ignorant of this custom, in introducing the Licence Tax Bill about three years ago, brought forward as an argument the fact that even the poorest artizan of Bengal finds money to convert into gold and silver ornaments, so that there is not a man of the class taxed who is unable to pay. The ignorance of the Bengali language on the part of the rulers of the land, and the absence of anything like familiar intercourse with those over whom they rule, keep them utter strangers to the Bengali institutions, condition, habits, and modes of life.

LIST OF ORNAMENTS GIVEN TO A BRIDE ON THE OCCASION OF
HER MARRIAGE.

1. *Char*.—Golden bands about a quarter of an inch wide, four of which are worn on each arm.
2. *Narkelphul*.—Three or four rows of square pieces of gold,

the upper part of each designed with the bud of the cocoanut. To the underpart is attached a loop through which a silken string is passed. The pieces, being threaded in this way, form a compact bracelet.

3. *Lohungophul*.—This resembles the former, except that the pieces of gold are smaller, and the upper part resembles the bud of the clove.

4. *Mardana*.—It resembles the two former, but the pieces of gold are round and studded with tiny gold knobs.

5. *Ratnachoor*.—Five rings, one for each finger and thumb, connected by five chains to a handsomely cut gold plate, which rests on the back of the hand, and which is again attached by similar chains to a gold bangle.

6. *Tabiz*.—An armlet worn above the elbow. It consists of about thirty pieces of gold, one inch in length and about three-eighths of an inch wide, vandyked or indented on both sides, with two gold loops at each end. These are threaded with a silken string at the top and bottom. The vandykes fit into each other forming a compact bracelet. The silken thread having been tied hangs down about four inches, and is finished off with a gold bud-like bead.

7. *Jashon*.—Two rows of hexagonal cylindrical pieces of gold, about one inch long, having on one side two loops through which they are threaded. It is an armlet worn above the former.

8. *Bajoo*.—A diamond-cut gold ornament, about three by two inches, bent to fit the roundness of the arm, and tied on by means of a silken cord.

9. *Bala*.—A thick, twisted gold bracelet, with dogs' or tigers' heads, or some such design, added where the ends meet.

10. *Ananta or Taga*.—Resembles the above, but is thinner, and worn above the elbow.

11. *Shatnollee*.—A necklace of seven rows. The first and shortest fits the neck, the other rows gradually increase in length. In the centre of each row is a small pendant to which a pearl is affixed. These chains all meet in a handsome ornament in two parts, to each of which seven rings are attached for that purpose. The ornament resembles an ornate clasp, but being without the fastening power it is secured to the neck by a ribbon.

12. *Chick*.—A necklet about an inch wide, worn close round the throat. It consists of a number of diamond-cut pieces of gold, linked together and fastened on by a ribbon. The centre piece of gold has a pendant.

13. *Kan*.—Literally a golden ear, being a piece of gold the shape of the ear which it covers. To it are attached a number of bell-like pendants, which sparkle with every movement of the head.

14. *Shinti*.—A golden head ornament about a half inch wide. It forms a band on the top of the brow. In the centre, which rests on the forehead at the parting of the hair, is a disc of gold, to one side of which is attached a pendant, and from the other the same kind of ornament as that crossing the brow extends up to the parting of the hair about four inches. The whole is tied on by means of silken cord.

15. *Parkanta*.—A golden betel leaf, with five pendants. It has a large hook at the back which fastens into the back hair.

16. *Chandrakar*.—A waist ornament, usually made of gold, of five chains, graduated in length, fastened by a large clasp at the back.

FOOT ORNAMENTS.

No golden ornament is worn on the feet.

1. *Maul*.—It is like a bala, No. 9, but of silver.

2. *Painjor*.—This ornament is worn round the heel and lies well over the instep. It consists of three rows of oblong silver blocks, about $\frac{3}{4}$ by $\frac{1}{2}$ inch, joined by silver wire, and having a number of bell-like pendants at the bottom, which make a tinkling sound when the wearer is walking.

3. *Gujri*.—A thick silver projecting band, fastened to the ankle by a spring. This also has tinkling pendants.

4. *Punchum*.—An open work silver anklet, studded at the top with short knobs about a quarter inch apart.

The above list of gold and silver ornaments forms one set, which middle-class people generally bestow on their daughters and sisters. There are other sets, more expensive, which are given by wealthier people.

DWARKANATH SINGHA.

BOMBAY A HUNDRED AND FIFTEEN YEARS AGO.

*Translated by Professor Rehatsck from a MS. by Niebuhr,
Father of the Historian.*

(Continued from page 454.)

Surat has already since many years been subject to the Empire of the Moghul, to which it is still considered to belong, but since *Nadir Shih* had pillaged Delhi the governors of several distant provinces have ceased to care for the Moghul, and Surat remains subject to him only in name. The *Nabobs* or governors of this town first became masters of the government by artifice or by force, and afterwards got themselves confirmed by the Moghul; exactly like the last Pashas of Baghdad, who first appointed themselves and then, so to say, forced the Sultan to confirm them in their position. The Moghul always had two Nabobs in Surat, each of whom maintained a little army entirely independent from the other. The one governed in the town and the other in the castle. The latter was at the same time the admiral of the Moghul, and enjoyed large revenues from certain districts for the purpose of paying not only the necessary troops and sailors, but also to maintain in good condition and at all times a small fleet along this coast against the pirates. The court of *Delhi* always endeavoured to keep up misunderstandings between these two governors, and thus both of them were always kept in subjection. But *Jek Beg Khân*, who was Nabob of the town, had the skill, when the government of Delhi became enfeebled, so to arrange matters that his brother became Nabob of the castle. Then both leagued together no longer to consider Surat and its domains as anything but their own property. They amassed great riches and began to pay scarcely any attention to the commands of the Moghul.

Jek Beg Khân died in 1746, and divided the considerable property accumulated by him during his government of this town among his relatives and servants. By this means some became so powerful that they themselves aspired to the government, or at all events supported the one or the other of their late master's

relatives. His brother, the Nabob of the castle, died shortly after the year 1747, leaving a very rich and ambitious widow, who insisted on her son-in-law being acknowledged not only Nabob of the castle but also of the town. This gave occasion to internecine wars, in which all the distinguished nobles of this town took part, each of whom assembled according to his means a larger or smaller number of men, in order to obtain the government either for himself or for some friend. These small tyrants attacked each other in their houses and declared sometimes one and sometimes another candidate to have become the Nabob of the town or of the castle. Meanwhile the Moghul sent neither a governor and no troops to confirm any one of the pretenders who had arrogated to themselves the title of Nabob in the government; and even when one of them had discovered the secret of procuring a *Firman* or confirmation from the court the others were by no means impeded by it from expelling him from his post whenever they had the power.

Of the European nations trading in *Seet* the Dutch and the English were the most powerful. Both had already before kept soldiers and cannons for emergent tumults, but during the long internecine war they increased their troops as well as their ammunition. They also constructed fortifications around their houses and gardens like the nobles of the country. These nobles thought it worth while to court the friendship of these merchants; accordingly they not only paid them well for what they bought, but also promised them several privileges if they would aid them to obtain the government. The Europeans stood in need of no great supplications to provide them largely with ammunitions of war, and also themselves took part therein. Each of these nations would acknowledge as the Nabob only him who promised the greatest advantages, and perhaps the bargain included also the clause that others would not be allowed to enjoy as many privileges and freedom of commerce.

Some of these little despots standing up as Nabobs called in even the Marathas to their aid, who derived perhaps the greatest advantages, for even if the pretender who had invited them had been expelled by another they demanded from his successor all what the first had promised, and if he wished to avoid war with

them he was obliged to pay what they asked. Since that time the Marathas have received one-third of the duties of Surat, whereas formerly they enjoyed only one-fourth. There also one of their officers is always at the custom-house, controlling the accounts of all the monies received.

Amidst all these internal troubles commerce and traffic nevertheless flourished ; when these little tyrants attacked each other in the town itself the other inhabitants closed the streets which were not on their road (exactly like the inhabitants of Cairo during the internecine wars of the Beys) and then every one returned to his work. In these times house owners were not pillaged, but if it happened sometimes, and a house became the prey of flames on such an occasion, the damage was usually made good to the possessor.

At last the *Nabob* whom the English had supported was expelled from Surat. He returned however again in 1758 and the widow, his mother-in-law, whom I have mentioned above, effected by her money, which she did not spare on this occasion, that the Nabob of the period was obliged to surrender to him the government again. Now the English were determined to become themselves masters of the castle, accordingly the governor of *Bombay* sent for this purpose, in the beginning of 1759, Mr. Spencer (one of their councillors, who was extremely beloved by the Indians as well as by the Europeans) to *Surat* with considerable forces, but some time was required till the vessels could reach the town on account of the sandbanks in the river Tapti. When the expedition disembarked the Nabob was promised that he would be allowed to remain quietly in his post if he opened the gate of the town to the English and offered no hindrance to their occupying the castle. He consented, and the castle was after a few days surrendered without much loss of life.

Meanwhile the English would not have gained a great thing had they been obliged to maintain the possession of the castle and of the necessary garrison from the profits they derived by their trade with Surat. Even if they could have relied upon the Nabob's friendship there were yet many other nobles in the town, numerous powerful opponents, who would not so easily submit to the yoke of a European nation.

The merchants also began to fear that henceforth their commerce would be seriously troubled by the foes of England, but especially at that time by the French; so that after taking the castle Mr. Spencer had yet many things to put in order, but he surmounted all obstacles by his prudence and by his affability. He assured the inhabitants that they would not be considered English subjects, and that the English had taken possession of the castle not for themselves but for the Moghul, in sign whereof he hoisted the flag of the Moghul upon it; he also reminded the nobles of the town that during these last years the Nabobs had arrogated the government to themselves and had used the revenues to their own profit, whereas these had been destined to maintain a fleet for the protection of commerce, and that therefore the sea is full of pirates. On the other hand he promised that the English would protect their commerce if the Moghul would grant them the revenues which the preceding Nabobs had enjoyed for the maintenance of the fleet, the fortification and the garrison. Then the merchants were contented because they did not doubt that the English, being themselves traders, would be much more interested in the destruction of the pirates than their former tyrants, who used all the money they could scrape together for collecting troops to defend them against their rivals.

The government of Bombay sent ample details concerning their proceedings to *Delli*. They showed that Surat had considerably suffered during these internal troubles, and particularly because the despots who had from time to time usurped the government had entirely neglected the fleet, whereby the pirates had obtained chances to capture the vessels of the town, and that the inhabitants had supplicated the English to take them under their protection. The document containing these statements had been signed also by some of the chief merchants of the town. The English further requested that the director of their commerce, who always resided at Surat, should be appointed Nabob of the castle and admiral of the fleet, whence it naturally followed that they would also exact the revenues attached to these offices. As the Moghul had been unable to hold in check even the petty rebels of this town and could still less entertain hopes of expelling the English from the castle which was so distant from

him and so near to one of the principal establishments of the English, he granted to them all they demanded.

Accordingly the English hold since that time the post of Nabob of the castle of Surat and of admiral under the sovereignty of the Moghul. Besides one-third of the custom-house duties they enjoy also other large revenues, by means of which they are not only able to maintain the castle with the necessary garrison but also a few small vessels of war, which promote their trade considerably. They would have too much embarrassment and trouble if they were to take upon themselves also the civil government of the town; they leave this honour to another Nabob who only nominally depends from the Moghul and has his own troops, but as the English have the power of deposing him and putting another in his place he must always judge in conformity with their wishes. They allow him sufficient revenues to maintain a large train of followers according to the manner of Orientals, but nothing more for fear of his getting too rich or too powerful. They so scrupulously maintain all the rights of the preceding Nabobs that even during the processions on great festivals, when the Sunnis perform their solemn devotions at a certain place without the town, an Englishman always accompanies them on horseback.

The rich merchants of *Surat*, who are friends of the English have indeed no longer to fear that the Nabob will extort from them large sums of money, as was very often the case formerly, but it appears that in other respects they are not too much pleased with the new form of government. Thus for instance, they must take passports for their vessels from the director of the English trade as admiral of the Moghul; and if now also the English wish to send ships to this port it is not always indifferent to them that other vessels should arrive before them. It is said that for this reason it often happens that passports to Indian ships are delayed till the end of the monsoon and that more than one vessel is unable to come to the harbour during this season. I met with a *Surat* vessel of this kind at Bombay which had sailed for Jeddah, but had returned from Socotra, and was then compelled to wait several months for the season to continue her voyage in the Arabian Gulf. This was a great loss to the merchants. Mean-

while English vessels, which always have European captains and pilots, and consequently better sailors than the Muhammadans, had arrived yet in sufficiently good time at Jeddah and had received good prices for their goods.

After the English the Dutch are the strongest European nation in Surat. They have here a director, a supercargo or first merchant, merchants, sub-merchants, a great number of European clerks and other employes, as well as a few soldiers. Nevertheless their commerce flourishes a great deal less than formerly. It seems that business is also not carried on in a sufficiently methodical way by this nation; but it is not my part to make remarks on this subject.

French commerce is (in 1764) in this town in a yet worse state than Freyer had described it a hundred years ago.* If I am not mistaken they do not even keep a flag on their factory, a privilege on which the other Europeans here established plume themselves a great deal. Since the loss of Pondichery the agent or director of the French had received scarcely any assistance, and he began to have trouble in gaining credit enough to live in a very middling way, but father Medard, a Capuchin of this nation, lived very well here considering his position and was much liked by the Europeans as well as by Orientals. The Capuchins have been established in Surat already since 1638 and have since 1676 accurately noted all the changes which took place in the government or among the Europeans who live here. Their remarks are indeed brief and destined chiefly for their own use, so as to remember on what day such and such an event had taken place: meanwhile they can be useful also to any other person wishing to know what changes have taken place here within the last hundred years.

Also the commerce of the Portuguese in Surat is of no importance whatever and the agent or director of their trade, who lives in their factory, is a Jew, a native of Hamburg.†

* The factory of the French is better stored with *Monsieurs* than with cash; they live well, borrow money and make a show; here are French Capuchins, who have a convent and live in esteem.

† Since my departure the Portuguese have again sent here a director of their own nation, who is a native of Goa, and it is pretended that to-day their commerce is flourishing enough in Surat.

Besides the English, the Dutch, the French and the Portuguese no other European nation has a factory in Surat. At the time the English took the castle there was a Danish vessel here, which yet made tolerably good profit by commerce, then however the English merchants were not so powerful as they have since become, moreover the Danish captain rendered them important services, so that they willingly allowed him to make all the profit he could. A couple of years after this a Swedish vessel arrived, which likewise received from the Nabob of the town permission to trade freely for a certain remuneration. As the Swedes sold their iron and copper at a lower price than the Indians were obliged to pay to the English they parted with their whole cargo very quickly, at last however when they were ready to sail for China the Nabob yet demanded the extraordinary sum of a hundred thousand rupees (about 66,666 $\frac{2}{3}$ dollars) ordering the merchant not to quit the town, and therefore not to leave the port with his ship before paying this sum. This greatly embarrassed the Swede, the more so as he could not hope for any assistance from the English and even believed that they had put up the Nabob to the dodge of asking for this sum. Accordingly he concluded that the best thing he could do under these circumstances would be to order the captain at once to heave his anchor and to continue his voyage to China. He himself remained behind and succeeded at last after much trouble in contenting the Nabob with Rs. 20,000. Meanwhile this served the merchant as a warning not to return there any more. Since the time that the English have become masters of the castle the Nabob has again succeeded in extorting in the same manner Rs. 90,000 from the Dutch, and has on that occasion compelled them to send away all their cannons from Surat, excepting only a few small pieces which they still venture to use for firing salutes. In this manner the English will by degrees become the masters of the commerce in this town, and the other European nations will lose their inclination to come here to seek their fortunes.

The Nabob or governor and other great officials are all Muhammadans. It appears however that they are far less scrupulous than their co-religionists in Egypt and Turkey; thus for instance, a Nabob who had been deposed kept a large dog near

himself on the sofa and caressed him much, whilst Arabs and Turks consider themselves defiled when only their clothes are touched by this animal. Indian Muhammadans let out money on interest and do not hesitate openly to drink wine as well as other strong liquors. All the great men of India not only speak the Persian language but also use it in their letters. Accordingly Persian is the court-language in all the provinces which are under the government of the Muhaminadans, but the Muhammadans of the middle and the lowest class make use of the alphabet of the Indians, and according to all appearances but few of them can speak Persian.

At ten o'clock in the evening on the 2nd April the Nabob announced to the English director, Mr. *Hodges*, that he had perceived the new moon, and therefore requested the end of the *Ramadan* to be made known by the cannons of the castle, and consequently also the beginning of the *Beiram* festival (Muharram). This was done in all the fortifications that the inhabitants might prepare themselves for the festival, for no almanacs exist here and not everybody watches for the new moon or gets the information from the *Cadis*, whose proper duty it is to be on the alert for this event and to inform the governor, so that it is almost an absolute necessity to let the public know when the fast is to cease. As the English call themselves the Moghul's Nabob of the castle and retain all the profits attached to this title they might easily have given this mark of regard to the Muhammadan inhabitants and informed them that the festival would take place the next day, but Mr. *Hodges* sent a reply to the Nabob of the town that he could not fire his cannons so late in the night, but that as far as he is concerned everything would be ready on the next day for the festival, namely that an English merchant as Nabob of the castle would with a detachment of soldiers accompany the procession to the place of prayer outside the town and that then the appointed number of shots would be fired. I saw only the return of the procession, and the order observed in it was as follows:—First came a number of respectable inhabitants in *Hakkris*, namely, two-wheeled little carts, in or rather upon which the master is sitting cross-legged on a cushion. The seat has a covering and also the back, but the three other sides usually have silk curtains. The

driver sits in front on a broad pole composed of several bamboos. Two large white oxen, whose horns are tipped with silver or brass, draw these hakkris. This bullock conveyance does not suit Europeans, and I have already complained of it in my journey from *Domâs* to *Surat*, the machine however in which we were on that occasion ensconced had not been so well made, it being only a kind of large box used by the peasantry to transport provisions to the town and placed on the pole. As I, like my companions, was dressed in European costume we could not well sit cross-legged and were obliged to sit all round on the edges of this cart, and the weather being extremely dry without a breath of wind we suffered considerably from the dust. [Here follow drawings of a hakkri, palankeen, &c.] The Indians find their town hakkris very commodious, and in fact they are just as good as our buggies or other two-wheeled vehicles, except that oxen do not walk as well as horses. A pair of white oxen fetches here as much as Rs. 600 (400 dollars), and even the Europeans of Bombay have sometimes used them in their carriages. They have like the horned cattle of Arabia a big hump of fat upon the back above their forelegs. After the hakkris came the strictly so-called procession preceded by musicians, who played on the instruments of military music in use among the Turks. Some had also trumpets five or six feet long, the sound of which bears a considerable resemblance to the bellowing of animals, and I no longer recollect whether there was not also a herald who announced the arrival of the Nabob, but I do not doubt of it, for I afterwards learnt that this ceremony takes place not only in *Surat* when the Nabob goes out on horseback, but also when the director of some trading company of Europe comes out in a carriage or on horseback. When, for instance, an English director makes his appearance in the street his herald shouts in the Indian language "Make room for Mr. N. N., Admiral of the Moghul and Nabob of the castle of *Surat*, director of the English East India Company in this town, &c."*

After the first musicians came six small cannons, an officer of artillery on horseback and some cannoniers with little flags on an elephant, then a number of great nobles on magnificent Arab and

* Similar Indian ceremonies are also described in the 88th of the "One Thousand and One Nights."

Persian horses (some of which had their bodies dyed with *henna* like the bullocks of the hakkris) and in front of these nobles several companies of soldiers with military music. Then comes the English merchant, as Nabob of the castle, on horseback and dressed in European costume, on each side he has a servant with a large fly-driver, and some companies of soldiers with Indian music, all marching before him. These soldiers had European muskets, but those of the Nabob matchlocks.

After that various superb palankeens could be seen, which the nobles who were on horseback caused to be paraded empty for the sake of magnificence. Europeans as well as the principal Indians make use of palankeens instead of our carriages and sedan chairs in town as well as in their journeys. After the palankeens came the servants of the Nabob with some of the principal inhabitants of Surat and soldiers with musicians before them. At last came the Nabob himself on a very large elephant, the body of which was dyed with *henna*. He was seated with his legs crossed under him on a magnificent seat or throne beneath an awning supported by four pillars, in his front and rear servants sat with fly-drivers, and the position of the conductor was on the elephant's neck. The Nabob threw silver-flowers (as they were called) among the people. But this liberality was not so large as might be imagined, because such a flower is nothing but a little bit of very thin silver-leaf with several incisions at its extremity, and folded; it is of little value. After the Nabob came an elephant without a load, and then yet another with a kettle-drummer; lastly a very lean camel. The procession having been finished each Sunny went home and had a good dinner.

The Shyahs enjoy, not merely in Bombay, but also at Surat, so much liberty that they celebrate even their *Hussayn* festival, holding their procession openly, which would certainly not be permitted to them in the towns of Turkey and of Arabia.

There are great numbers of Indians or adherents of the Brahmans. As the Banians are good accountants and laborious managers, they are often appointed receivers in towns and custom-house farmers or officers by the Muhammadans. They are, so to say, born merchants, and are so much the masters of Indian commerce, that nearly all foreign nations are compelled to make use

of them as brokers. It not seldom happens in India that a European entrusts all his property to a Banian, and often examples of the fidelity and probity of these pagans are mentioned which cause astonishment.

Indian merchants, even when they possess several tons weight of gold, nevertheless dress (to speak in European style) very simply, namely, in white cotton. They wear trowsers, or sometimes only a cloth hanging down or wrapped round their loins, and above this a coat, narrow above, but having many folds below, like the gowns of European women. The sleeves of these coats are very long, but tight, and turned up towards the hand. They wear a girdle on their waist, and have large slippers with upturned ends, like the shoes of Laplanders. They have large golden rings in their ears, and rich merchants have also a big real pearl on each ear. The form of their turban, the knife they wear in front of their body, in short, all their garments differ greatly from those of the Arabs, the Turks and the Persians, but are suited to the climate; poor Indians, like the poor of all hot countries, walk about almost entirely naked. They have only a waistband, and sometimes merely a rope round the haunches with a narrow piece of cloth which passes between their thighs, like those of the Palankeen bearers. The latter have, however, a particular kind of bonnet, which may be considered as a livery; other Indians of low caste wear a turban. When it rains the peasants put on a cloak of palm leaves, which is no doubt the Indian garment described by Herodotus, B. III., § 93.

Indian women of the lower class wear a long cloth wrapped around their loins, and so tucked up between the thighs that it somewhat resembles short loose trowsers; they have a large cloth which covers also their head. Indian women are not less laborious than their husbands. I have seen several of them in Bombay carrying wood, and thus gaining their bread painfully, they had nevertheless many gold and silver ornaments on their bodies; these are, however, all rings, which may be used even by their children's children. Thus, for instance, they wear a ring in one of their nostrils, one in each ear; they have rings on their fingers and toes, as well as large anklets and bracelets with hinges. When a Muhammadan woman is seen she appears entirely covered,

as in Arabia and Turkey ; but women who do not venture to show their faces and scarcely their hands to strangers can hardly gain anything except in their houses.

I was present only once in an assembly of Indians during their festivals ; this happened at Loheia, in Arabia. Twelve or thirteen Banians, each of whom had a couple of metal disks and a small drum, formed a circle. When one of them had chanted a strophe in the Indian language, all the others repeated these same words and accompanied them with their instruments. I was in the company of a Muhammadan, and perceiving that we were not very welcome among the Banians, I went away in less than a quarter of an hour, so as not to disturb their devotion.

I was not able to learn what the duties of a Brahman are as a priest ; but as soon as a *Hindu* infant is born, a Brahman must at once decide, according to the rules of astrology, whether he has been born in a lucky or unpropitious hour ; then he suspends from the shoulders of the child as a badge of his nation a thin string, which he must wear all his life. This custom must be very ancient, because among the figures in the pagoda of the island of Elephanta there are several with such a string on the shoulders. When a Banian desires to marry his son, which happens already at the age of six or eight years, a Brahman must also determine the time for seeking a bride and for celebrating the wedding. Meanwhile the children remain with their parents till they attain puberty. Lastly, the Brahmans are also obliged to fix the time for the festivals and to announce them to the people.*

Every Banian is, after having washed and bathed himself in the morning, obliged to get a kind of seal impressed on his forehead by a Brahman ; this is the duty of their ordinary priests. One morning I saw a whole line of them seated at the river near the Castle, where a number of women and girls came to bathe and to perform their morning prayers. Each of these gave her clean clothes which she intended to wear on that day to one of these priests, and then entered the river. After bathing they changed their wet garments for dry ones ; then the Brahman dipped his

* The proficiency of Brahmans in astronomy and the art of divination has already been mentioned in the "Description de l'Arabie," pp. 99, 104, and before in that volume.

finger into red colour and impressed a kind of seal upon the forehead of the girl. Lastly, the person thus sealed, or so to speak sanctified for this day, takes the colour-box, recites a short prayer, hands to the priest a handful or a little more rice, and returns home, carrying her wet garments in the hand. Some take also a pot of water from the river to irrigate their favourite tree, or for some other household use.

As far as I am aware, the Indians have in Surat no hospital for men ; but they possess a large one for animals, where they accept willingly also from persons professing other religions old and sick horses, cows or other animals, and feed them until they die of age or of sickness.* I have here seen a large, crippled, lame and blind turtle, which was believed to be more than 125 years old.* There I saw numbers of horned cattle, sheep, rabbits, hens, pigeons, &c., all crippled, and in the hospital there is a physician who must see that the animals are well cared for.

Among the Indians men are often seen who undergo of their own free will dreadful tortures, and believe thereby to make themselves more acceptable to God than other persons ; it is said that some got themselves buried alive, with their heads downward. There was one who had made a vow to remain sitting during twenty years in a cage, with his hands joined and uplifted, and then to get himself transported to a pagoda in the country of *Delhi*, where his head was to be sawed off. He had actually been sitting in his cage during several years in front of a garden at Surat, but he died shortly before my arrival in that town, and therefore before the expiration of the just-mentioned twenty years. As he never moved at all, his limbs became, so to speak, tied in the posture he had first assumed. During the last years he no longer uttered a single word, looked constantly down before him, with his eyes perpetually fixed on the same spot. As his nails and hair had never been cut during all the time he had been sitting in the cage, it may easily be imagined what a frightful sight he must have presented. He was never in want of attendants, who believed that they likewise acquired some holiness for

* In the Castle of Bombay there was also a turtle, which the English are said to have found there already when they obtained the island from the Portuguese.

the services they rendered to this pretended saint, or who, perhaps, wished only to live at ease on the alms abundantly flowing in upon their master. Another made a vow constantly to keep his hand elevated, and he is said to have persevered in this practice during several years. Another imagined that he could show his piety to God by always carrying a heavy chain with a stone. A woman is asserted to have by degrees so accustomed herself to fasting that she took during forty years nothing but a little pure water every day. In short, the fasts, macerations and mortifications of the flesh among Christian monks are mere trifles in comparison to the penances which certain Indians impose upon themselves.

Among the *Hindus* there are also two orders of religious mendicants or pilgrims, called *Bairagais* and *Gossains*; these are, however, sworn foes to each other. They travel armed and sometimes by thousands. When they encounter each other somewhere it seldom happens without a sanguinary battle, and a few years ago a company of these pretended saintly heroes was during several months encamped near Surat. The Government appeared to be suspicious of them, and allowed daily but a small number to enter the town for the purpose of obtaining victuals and other necessities.

In this town there is likewise no want of Muhammadan *Faqirs*, they like to sit down near a ditch or under a tree, and keep near themselves large pots, which are filled with water by old women under the impression of thereby paying homage to God. They are very liberal with this water. They bestow sometimes very beautiful blessings upon Europeans as well as upon other persons not of their own religion. But these *Faqirs* are also impudent mendicants. They sometimes take their station in front of a house and cannot be driven away until the sum demanded by them, or that upon which they agree with the owner, has been paid. The police does not interfere with their pretensions, therefore everybody tries to appease them as he best may to be delivered from their shouts and clamours.

In Surat there are also many *Parsis*, who are good merchants, laborious artisans and useful servants. There are also *Armenians*, a few *Georgians* and *Jews*, as well as a tolerable number of *Indian Catholics*, who are called Portuguese, but their language is so bad

that the Portuguese arriving from Europe must first learn it ; it is however the *lingua franca* of India, as bad Italian is the usual language of Europeans in the Levant.

The Muhammadans of Surat begin [to reckon] their day from sunset like the Arabs and Turks ; they do not count by hours but like the ancient inhabitants of the country, by *Poâr*, *Garri*, *Poll* and *Wipoll*. They divide the day and night into eight *Poârs* or 60 *Garris*, and one *Garri* into 60 *Polls*, and one *Poll* into 60 *Wipolls*. To mark the time of one *Garri* the Indians make use of a clepsydra or water-clock;* the one I had seen was a copper cup, round at the bottom, and in form like our small goblets, with a hole beneath, through which the water entered with such force that according to my watch it was filled in three minutes and sank to the bottom. If 60 *garris* make 24 hours the cup ought to sink to the bottom only after 24 minutes. But it is well known from experience that he who observes the hours, namely, the inspector of these clepsydras, is not always very accurate and does not immediately take out the sunken cup to replace it again above on the water ; also the hole by which it enters is sometimes a little too big. The bell of the Indians is a flat, thick and round piece of copper about 2½ feet in diameter (*gong*). It is suspended, and at each *garri*, that is to say, every time the cup sinks to the bottom, it is struck with a wooden hammer.

If eight *poâr* make sixty *garris* each *poâr* contains seven and a half *garris*, but this is not scrupulously observed in civil calculation, on the first and third *poâr* seven, and on the second and fourth *poâr* eight *garris* are counted. When a whole *poâr* has flown out and the seven or eight *garris* have been struck the number of *poârs* is also gently struck, but never more than four, just as our clocks strike only twelve hours. The morning is begun with a *poâr*. At Surat 32 *garris* are counted in the longest and 28 *garris* in the shortest day.

* Also in Siam clepsydras are used. "Voyage d'Ovington, vol. I., p. 290." I recollect of having somewhere read that the ancient Persians placed a dish upon water, which sank to the bottom only after three hours, and that then the time was announced by drums and trumpets. Hence it seems they likewise reckoned by *poâr* as the Indians still do. According to all appearances only Brahmans make use of the *poll* and *wipoll* for their astronomical and astrological calculations.

I have seen these clepsydras in the house of a deposed Nabob where there was no want of clocks nor watches, therefore they must have been retained only as an old custom or a luxury, because I was told that persons of distinguished rank get these clepsydras carried before them in the processions, but that on those occasions they make use of sand-clocks instead of water-clocks. Here clocks on towers occur just as little as in Turkey or Arabia.

The most remarkable among the gardens of Surat is that of *Jek Beg Khan*, whom I have already mentioned, and which is said to have cost that Nabob five lakhs of rupees (about 333,000 dollars). Among the numerous buildings in this garden there are several chambers entirely open on the sides and with considerably projecting roofs for the sake of more shade. There are also excellent baths, a waterfall and several tanks with jets d'eau, very suitable in this climate, but the road of the principal entrance leading to the chief edifice is so narrow, crooked, and provided with so many doors that one can lose his way easily even in full daylight. The avenues between the other buildings are likewise just as narrow and intricate, because thereby the owner probably desired to guard himself against sudden attacks. Except the above mentioned chambers all the others are very small. The paths in the garden and several terraces in front of the building are all paved with square stones, but this magnificent garden with its buildings, which are superb according to Indian taste, is only badly kept up. The Muhammadans of this country think precisely like the Turks and the Arabs; they themselves love to build grand palaces to obtain a name, but they are not much inclined to spend much money to keep in good condition a building constructed by another. [Here follows a description and plan of the garden with its buildings.]

Among the gardens of the Europeans that of the Dutch is the handsomest. Its locality is very pleasant, quite near the river Tapti. The Europeans have in Surat also their own cemetery, with some monuments worthy to be seen and observed by travellers. The largest mausoleum in the English cemetery is a building more than forty feet high, with a very beautiful vault and towers on the two corners. There the two brothers *Christopher* and *George*

Oxendon are buried, the former died in 1659 in Surat, and the latter, who was Governor of Bombay, in 1669. The most magnificent tomb in the cemetery of the Dutch is that of *Henry Adrian de Rohden a Drackenstein*. This gentleman had been sent by the Dutch East India Company to Surat to examine the conduct of their employés, but he met with the fate which others had experienced before him who had come to India on the same errand ; he died in 1697 on his voyage between Batavia and Surat, and was interred here with great pomp.

[*Concluded.*]

HINDOO WIDOWS.

(*The following paper appeared lately at Calcutta in "Brahmo Public Opinion."*)

The condition of Indian women generally is miserable enough, but the lot of Hindoo widows is sadder still. The subject is one which should engage the attention of every friend of Indian progress. As soon as an Indian woman loses her husband, she loses everything for which she would long to live. If she is the mother of any child or children, her life is endurable ; but if she happen to be childless, her existence becomes simply intolerable. She lives as a burden on her relations. She is simply a nonentity in her own family, and has to subject herself to rites and ceremonies which remind her every day of her sad lot. Her feelings there is none to consult, her conveniences and inconveniences there is none to mind or care for ; all the charms and attractions of life seem for ever to be lost to her. She lives by suffrance, and has patiently and resignedly to submit to the whims and caprices of her relatives upon whom she has to depend for even the barest necessities of life. Fortunately for this country, the necessities of a widow are very few, otherwise, we doubt very much, whether her existence would have been at all tolerated. Thanks also to Hindoo charity and benevolence, these widows have not, generally speaking, to go to other people to beg for their food and raiment ; but still their lot seems to us

to be a very hard one indeed. Those among them—and they form the majority—who, despite all the withering influences of adverse circumstances, and social prohibitions, lead a pious and a contented life, deserve the highest encomium for their disinterestedness and self-sacrifice, and are fit to be held up as patterns of those virtues even before their civilized sisters. The exemplary patience with which they bear their grievous lot, the alacrity with which they make self-sacrifices and suffer privations, the gladness with which they respond to the calls of duty, the assiduous attention with which they discharge the household duties, the almost angelic tenderness with which they tend the sick, and minister to the innumerable little wants of the whole family, are virtues for which they may challenge the admiration of the whole world. In these and other womanly virtues they yield to none of their civilized sisters. But all these qualities add nothing to their position in families, or in society. They are always looked upon as so many unwelcome appendages to a family. There was a time when they looked upon their hard lot as inevitable, and so they were happy and contented. We wish times had not changed at all for these poor and helpless widows. “Where ignorance is bliss ’tis folly to be wise.” In a country where there are no means of satisfying the legitimate wants and aspirations of an increasing class of persons like the Hindoo widows, we think it were far better that their eyes were not opened, that higher and loftier hopes and aspirations of being serviceable to the country, to humanity at large, had not been created, that the light of education had not entered the dark chambers of their ignorant minds, and that the leavening influence of western civilization had not touched them at all. Education and civilization have their dark as well as brilliant sides. They bring joys as well as sorrows. They do not produce unmixed good. And how have these two influences worked upon Hindoo widows? They have removed the blind from their eyes—that blind which served to keep them ignorant of their real sphere in life—and which therefore kept them happy and contented with their lot. They have been made acquainted with the history of members of their own sex in civilized countries; they read how useful some of them have been to

their country, and they now aspire to the position which is legitimately theirs in other and more civilized countries. They feel that free as they are now from duties to their husbands and children, which would have kept them bound hand and foot to the family hearth, they should now be doing something for discharging their duties to their fellow-creatures and to their country. They are growing discontented with the uninteresting drudgery of mere household duties, which, situated as they are, husbandless and childless, have no charms for them. Finding that those upon whom they have to depend, are not prepared to put them in the way of realising these hopes and aspirations—that they are not even cared for, but in some instances are maltreated, they try to cut away from their relations in order to breathe the air of freedom. This is the actual condition of the younger class of Hindoo widows. The problem which we have to solve is, how best may these widows be helped to obtain their object. That object is *not* marriage with majority of them, although for want of a better machinery for educating them in useful work, many of them are obliged to re-marry. There are useful works which Hindoo widows may take to with great advantage to themselves and to the country. They may be trained as teachers for girls' schools and for private families. They may become midwives, compositors, copyists, clerks. They may be taught to ply their needle skillfully in plain sewing, they may be trained in music to supply a great demand that exists for female teachers of music. They may be taught a hundred other different things to earn their livelihood honestly and to become useful members of society. But there must be, preliminary to all this, a safe place where those widows who want to spend their time more usefully than they now do at home may resort to, where they may find a home and protection from the cruel treatment of their relatives, a home where their honour, their character and their reputation will be held sacred and be respected and prized. We would, therefore suggest the institution of a "Home for Hindoo widows," where they may seek such protection. We would place them under the care of a motherly lady to look after them, and we would employ female teachers to educate them in such arts as

will pay for their maintenance and support. This movement may be quite unsectarian. For the sake of a good thing we would not interfere with the religious and social prejudices of the widows who may seek shelter in this Home against their wishes or the wishes of their guardians. We would allow them full liberty to act up to their religious persuasions and follow their individual social customs. It is practicable, we say, to maintain an institution on the principle of non-interference with their cherished convictions. But then comes the most difficult question—where are the funds to come from? Unfortunately in this country, whenever any grand project is started, the question of funds always staggers us; but there is no obstacle which is insurmountable. We want the co-operation of all our educated countrymen. It is a matter in which our Christian friends may also assist us. To our countrymen we say, “Put your shoulders to the wheel and you will succeed.” To our Christian friends, both here and in England, ladies as well as gentlemen, we say, “If your hearts be touched by the miseries of your widowed sisters in India, unstring your purses and take them up by their hands. Nothing is more Christian than assisting the poor and helpless widows of the East.”

HOW TO LEARN EUROPEAN MANNERS.

A letter from a young Parsi lady appeared lately in the *Rast Goftar*, a weekly Gujerati Journal of Bombay, on the above subject, and we have been kindly supplied with a translation of it by M. Sheriarjee M. Ginwalla. The writer is a young lady named Shereen, who has been educated at Mrs. Sorabjee's English school at Poona. It is said that she intends to present herself next year at the Entrance Examination of the Bombay University in company with her cousin, Miss Pallanjee Frenchman. The suggestions in her letter seem sensible and practical, if carried out carefully. At

present native society, as we understand society, does not exist, and before there can be much intercourse between English people and Indians, the latter need to adopt, in their own social relations, some of the principles that underlie Western habits. A mere imitation of European manners could be of little use, but Miss Shereen seems to recognise, and no doubt will go on to recognise more and more, that cultivation, mental and moral, must be aimed at for its own sake, and that manners are but its expression and form. At the same time it is quite true that in order to secure ease of intercourse, there must be agreement of behaviour in minor matters, and that this requires training and practice, when persons of one race wish to adopt the habits of another:—

“POONA, *June*, 1880.

“EDITOR SAHIB,—Government has at last appreciated the worth of your praiseworthy recommendations about inviting native ladies to Government House parties. This is a matter for gladness. It is a matter of great importance, and it is necessary to take due care about it. I have not very great acquaintance with native civilized ladies of other sects or communities, but I can speak from personal experience in regard to my civilized Parsi sisters that there still remains for us much to learn. The rules of English society are very nice, and to break those rules unwittingly or by inadvertence means the same as being illiterate and barbarous. A girl who may be able to know one or two books of English, and who puts on shoes and stockings, she is among our people commonly considered civilized. So much for her education, but her manners are no better. She, poor thing, seldom goes out. To say nothing of Englishmen, even if one or two ladies and gentlemen of her own sect are on a visit to her, she cannot bring herself to understand what to say or talk about, and she looks embarrassed. You cannot get an answer from her about the most commonplace matter, there is nothing like any ideas of her own. She is in many cases unacquainted with ‘table manners.’ She

thinks that one should as far as possible leave the table starved, and it is decent and respectable to show a little more reluctance (or resistance) when drinking wine. She has very little sense in regard to the blending of colours in wearing her dresses and in showing them to the best advantage, and what distinctions to observe about wearing particular dresses on occasions of joy or sorrow. But this shortcoming is not to be attributed to the girl or lady who goes for being civilized; such education cannot be had at schools. If any one is responsible for this mistake, it is the able leaders of female reform who must answer for it. There is nothing like a mixed society among Parsis of ladies and gentlemen. Then how or where is the education fitting the poor Parsi ladies to be able to shine or appear in society to be got?

“You can hardly find more than half dozen Parsi ladies who can with due regard to their dignity or self-respect avail themselves of the benefit of English society. Of course it cannot be tolerated by Parsis to make their ladies a subject of ridicule or to give occasion to some low people to make fun of them, so that those who may be anxious to take their ladies into European society should, in the first place, lay a strong and higher sort of foundation of a mixed society among their own community of ladies and gentlemen. According to European style tea parties, music, reading, badminton, croquet parties, conversaziones, &c., should be introduced among our people to begin with. At such parties Parsi ladies can without presumption and self-importance or self-conceit about their rank, station or dignity learn the rules and usages of society without any difficulty, and they might then be able to understand how to behave in mixed society and how to converse, leaving off all sense of false modesty. By mixing themselves with gentlemen they are encouraged to converse on matters tending to cultivate the mind, leaving off stories of family jars and squabbles, and thus they may be placed under the necessity of reading with attention the newspapers and periodicals which are now consigned to holes and corners.

“Among Englishmen as soon as the girl has attained a certain age, and has finished her education, she is introduced into

society, and she is taught the laws and rules of society as a matter of course. These laws are not such as could be learnt by reading any number of books. A lady or gentleman who has moved or mixed much in society could be immediately recognized. Not to speak of Englishmen of position or rank, but even the middle class Englishmen here are never backward in giving their daughters the knowledge of the laws of society. They very often raise little subscriptions among themselves to teach the rules of mixed society along with some very innocent amusements and pastimes. There is the idea present to our mind that the eye of everybody is upon us in the society in which we might happen to be, and inasmuch we are obliged to use great courtesy, mildness and sweetness, this habit gradually enters and gets mixed up with our temperament. Education among Europeans is not called perfect and complete without entering society and learning the laws thereof. In the absence of such education what mistakes are often made by natives, some one or other funny instance of which we all know of. No one can have forgotten the figure the Hindoo students of the Deccan College here cut about two years ago while at the Government House, verifying the saying 'read much and know little,' and in the minute against inviting native students two or three Parsis, poor fellows, were also causelessly blamed. Some one might say what business have we to imitate English society? But when you make a fuss about entering such society, and having made this noise for our good, surely we ought to know their customs and manners.

"These remarks apply to a great extent to Parsi men as well. They might not make as many mistakes as women would, owing to their having moved much among outsiders. But where and how can they also have the knowledge of mixed society; and if after a short time the doors of Government House are closed upon them again, that they might still wait a little while longer and come after sufficiently studying the same, I should see nothing strange or surprising about it. For this reason the women and men both alike should get up a society among ourselves and get disciplined by it, otherwise something of the nature of a funny instance given to me by a friend of mine,

which is mentioned under, might happen. About two or three years ago, in the camp of a city having military cantonment in the Mofussil, a wedding took place, with great pomp and *éclat*, at a Parsi gentleman's, on which occasion this gentleman had given a party to the English ladies and gentlemen of the station. On this occasion the daughter of the chief officer of that station went to offer a cup of tea herself to the Parsi gentleman. This poor gentleman, in consequence of his clean ignorance of English manners, said, 'Madam, excuse me, I have just drunk one cup of tea already.' According to the rules of English society, what an insult this is to a well-born lady. The English guests thrust their handkerchiefs in their mouths and evaded laughing, and two or three sensible Parsis present were put out of countenance by this. Such societies ought surely to be formed amongst us. In support of this there are many other reasons, chief of which is the various complaints to which our girls, spending their days in loneliness, are subjected in consequence thereof. For hysterics and other similar diseases doctors often prescribe to our people cheerful society as a remedy, but where is that to be had among Parsis? But there is no time to speak more of it at present. From this some one might understand me to say that native ladies should not be admitted into English society—but far from it. All I say is that a society ought to be formed amongst us at the same time, where by learning all the laws and rules fearlessly there might be no fear of a split among Englishmen and natives such as would hurt their feelings.

"Yours, &c.,

"SHEREEN."

TRAVANCORE.

On the occasion of his installation on the 17th June, the Māhārāja of Travancore delivered the following speech:—

"Called by the Almighty and Allwise Disposer of events to the highest of human responsibilities, and placed on a throne filled, in the past, by an illustrious line of my respected ancestors, by the representative of the Government of Her Majesty the

Empress of an Empire, the like of which, in extent, power and glory, combined with justice, humanity, prosperity and enlightened progress, neither modern nor ancient history reveals, I fully realize the magnitude, gravity and sacredness of the charge. I am fully conscious of my own unworthiness. I am fully conscious how incommensurate my mental and bodily powers are with the discharge of the duties of a ruler of hundreds of thousands of my fellow creatures. If powerfully weighed down by these considerations, I see, on the other hand, a bright and unfaltering element of consolation and encouragement co-existent with them. For more than a century past a long line of my predecessors belonging to this ancient and honoured royal house have, under Divine Grace, enjoyed the invaluable blessing of the uninterrupted and cordial friendship and powerful support and protection of the paramount power. One of my illustrious predecessors, the Mahārāja who died in the Malabar year 933, corresponding with the year 1757, the year in which that master architect, Clive, laid the foundation stone of the British Indian Empire in the field of Plassey, calling his successor to his bedside, gave him his last words of advice to the effect that 'These Englishmen appear to be destined to rise to such power and glory as are hitherto unparalleled. Be it your constant aim and endeavour to secure their friendship and support.' These precious and prophetic words ring in my ears as clearly as when they were uttered a century and quarter ago. May those words continue to be the most prized heirloom in my family to the remotest posterity. There is also no want of other encouraging circumstances. The late wise, enlightened and beneficent reign has uniformly striven to strengthen the sinews of Government, and to promote peace, happiness and useful progress among the subjects. The finances are easy and flourishing. The public service is generally much more effective than twenty years ago. Education, by its civilising agency, is purifying the reservoir from which that public service is drawn, and is rendering the subject population increasingly law-abiding. Works of importance of public utility have been promoting material prosperity at a rate which would have astonished a bygone generation. These cir-

circumstances must comparatively lighten my task and that of those who will labour under me. I am aware that on such occasions public expectations are high, often abnormally high, and the higher the pitch to which they are tuned the greater naturally are the chances of disappointment. Our new Viceroy, the most noble the Marquis of Ripon, in one of his speeches soon after his lordship's arrival at Bombay, observed :—' It did not become him who putteth on his armour to boast, therefore he was not inclined on that occasion to make through them to the community of India any large promises or to lay before them any extensive or special programme. He preferred that their judgment should be pronounced intelligently and fairly upon his conduct when they had been able to judge of him by his acts. It would be his constant endeavour to devote earnestly and assiduously any powers he might possess faithfully to discharge his duties to his Sovereign and to the people of India.' I cannot do better than repeat these words, substituting God for Sovereign and Travancore for India. It remains for me only to avow my firmest conviction that the generous support, the wise counsels and the cordial friendship which my respected predecessors had the good fortune uniformly to enjoy at the hands of the British Government and its worthy representatives will be fully extended and continued to me, and that in my turn I shall never be found wanting in the staunchest loyalty and utmost deference to the suzerain power, and in my conscientious endeavours, to the best of my powers, to secure good government and progressive happiness to my subjects. May the Great King of Kings vouchsafe to me that wisdom, that strength, and that grace which are eminently needed to sustain me in this most onerous but at the same time this most blessed work."

REVIEW.

DESTRUCTION OF LIFE BY SNAKES, HYDROPHOBIA, &c., IN WESTERN INDIA. By an Ex-Commissioner. (London: W. H. Allen & Co.), 1880.

The author of this little book calls attention to the immense

destruction of human life by snakes in India, which he considers might be greatly lessened if stringent measures were carried out. He refers chiefly to the Western part of India, where the most venomous snake is the phoorsa, or *Echis Carinata*, not known in Bengal. It is more destructive though less known in name and appearance than the *Cobra Capella*. The phoorsa appears not to fear the approach of man, and will not avoid the path, so that there is great danger of treading on it unawares. This snake is said to have a very peculiar and malignant expression. It is found from Delhi to the south-west, through the Punjab, Sind, the Concan, and Malabar coast to Ceylon, and everywhere it is most deadly.

According to a return in 1878, 22,000 lives were lost in one year by snake-bite in India, but the writer shows that where a system of rewards for killing snakes has been carefully acted on the results have been most satisfactory. Bangalore is noticed particularly as a place where great service has been done by the authorities in promoting the destruction of snakes. The steps taken there have resulted "in a signal success of the highest importance." In the year 1875, 1,699 snakes were killed at Bangalore, and there was only one death from snake-bite. The Ex-Commissioner adds, "What has been effected at Bangalore can be done everywhere else if the same energy and good judgment were exercised. Within a certain area of every cantonment and every village, no snake should be suffered to exist. Formerly old walls, patches of milk bush, &c., were tolerated—it was perhaps no one's particular business to remove them. Village fences of cactus, if perfect, formed an excellent protection not only against thieves but also against wolves and other wild beasts, but if imperfect (broken with many paths), these hedges, useless for protection, were simply harbouring places for snakes, and being close to and all round the villages were a great source of danger." Ratnagherry is also mentioned as a place where rewards have been successful in lessening the number of snakes. In 1856 there were 257 deaths there from snake-bite, but a great effort being made the mortality in the next year was reduced to 65.

The author recommends that rent free lands should be granted in tracts now waste on the condition that snakes should

be destroyed by the holders in the months, usually three months of the year, when snakes congregate in particular districts. He considers that the Bheels and other wild courageous tribes should be the settlers in these snake-destroying colonies, and suggests that some of these people, who when in prison suffer so much from confinement, should while under sentence be employed in killing snakes, as "a congenial employment in which they could do good service with small reward." Members of certain castes in India think it wrong to take animal life, but the Bheels, &c., have no such scruples.

The book is disconnectedly written, as its author acknowledges, but his strong conviction, resting on facts, of the preventibility of deaths from snake-bite may render it very useful. It is evident that a great deal might be done to hinder the present mortality from this cause by energetic measures and a judicious choice of means.

JESSORE.

We are glad to find that a Committee in connection with the National Indian Association has been formed at Jessore, Bengal, under the presidency of Mr. A. C. Brett; Hon. Sec., Babu Pyari Mohun Guha. The meetings organised by the Committee and its proceedings will be reported in this Journal. Thirty-four members have joined the Association. At a meeting held on May 24th, Babu Chandi Charan Sen read a paper on "The Position and Mission of Woman in Society" which was listened to with great attention and interest. Mr. Brett presided on the occasion. The draft rules were to be laid by the Secretary before the next meeting of the Committee.

INDIAN INTELLIGENCE.

The official review of native publications in the Bombay Presidency for the year 1879 records that 1097 new books, pamphlets and periodicals were registered, an increase of 189 on the number

of the previous year. About 100 European books are included, the rest being in the sacred and classical languages of India, or in the vernaculars of the Presidency, Marathi and Gujerati, and a very few in Hindi, Urdu, and other vernaculars. Almost all the classical publications are reprints from old books; many of the books under the head of Languages are school books. Nearly half the publications are marked Miscellaneous, and many of these are Marathi translations in prose of some of the old Vedic hymns and Puranas, for which there seems to be an increasing demand. There are some books of original poetry and of fiction very various in merit.

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PERSONAL INTELLIGENCE.

Mr. Pyari Mohun Gupta (Calcutta) has passed in the M.B. and C.M. Examination of the University of Glasgow.

In the recent Examination for degrees in the University of London the following gentlemen passed in the Second Division of the Preliminary Scientific (M.B.) Examination:—Mr. J. R. Adie (Lucknow), Mr. P. B. Mukerji (Bengal), and Mr. C. Pereira (Bombay).

The following are in the list of candidates for commissions as Surgeons in Her Majesty's Indian Medical Service, who have finished their course at Netley:—7th, D. B. Spencer; 9th, C. C. Vaid; 15th, R. H. Cama; 18th, F. R. Divecha.

Mr. Syed Hassan (Oude) has passed fifth among the successful candidates in the recent Examination for the Indian Medical Service in London, who will now proceed to Netley. The following gentlemen from India have also passed:—H. C. Banerjee, S. C. Nandi, K. H. Mistri, H. M. Hakim, K. C. Sanjana, M. J. Kelawala, P. De Conceicao, M. P. Kharegat.

Arrivals.—Mr. B. P. Chowdhuri, a zemindar from Bengal, for the study of science and engineering; Mr. Jogodesh Chunder Bose, from Calcutta; and Mr. Satya R. Das, son of Mr. Durga Mohun Das, pleader, Calcutta; Miss Petroza, from Madras.

Departures.—Mr. Abul Hassan Khan, of Patna, Barrister-at-Law; Mr. Abul-Fazl M. Abdur Rahman, Barrister-at-Law, F.R.C.I., M.R.A.S., eldest son of the Nawab Abdool Luteef Khan Bahadoor, of Calcutta. Mr. F. R. Divecha (Bombay), of the Indian Medical Service, in H.M. troopship *Malabar*. Mr. D. B. Spencer, Mr. C. C. Vaid and Mr. R. H. Cama, of the Indian Medical Service, in H.M. troopship *Jumna*.

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HIGH EDUCATION IN BENGAL.

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The object of what is known as liberal education is to make men intellectually qualified for the satisfactory performance of those actions, egotistic and altruistic, which are essential to the conservation and advancement of the individual and society. Its object is not to make medical men and engineers, lawyers and artisans, however important these several professions may be to the well-being of society; but its object is to make men qualified to be anything and everything—to be philosophers and poets, statesmen and merchants and traders; blacksmiths, carpenters and shoemakers; its object, in short, is to fit men to perform well whatever part their destiny calls them to play on the stage of the world.

The end of any system of liberal education accordingly divides itself into two parts. The first has reference to the subjects of instruction that should be embraced by it, the second to the development of the intellectual faculties.

Whatever be the position occupied by an individual in the social scale, in order to fill it with advantage to himself and profit to society, he must first possess a certain complement of systematized truths regarding nature and man ; secondly, he must possess the power so to see and to foresee as to make his purposes steer clear of the Scylla and Charybdis of disturbing agencies. A man who has no knowledge of the fundamental forces at work around him, or who lacks the power of adapting his actions to the exigencies of surrounding conditions, must needs be a failure—be he a soldier or a statesman, a carpenter or a cobbler.

What are the branches of science a knowledge of which is indispensably necessary to every individual ? An eminent thinker of England has treated of this question ; and, as I consider his conclusions legitimate, I cannot do better than substantially adopt his classification, for the grounds whereof the reader is referred to J. S. Mill's *Address to the University of St. Andrew's*. He is also advised to go through Herbert Spencer's essay, entitled, *What Knowledge is of most worth ?* and also through Comte's *Classification of the Sciences*, which, although crude and "antagonistic to the very essence of science" (to quote Huxley) in some parts, is, in the main, a profound exegesis of the development of scientific ideas. Logic—the *scientia scientiarum* of Bacon—as concerned with ratiocination and induction ; mathematics, as teaching us the mysteries of number and quantity ; astronomy, as revealing the forces that sustain the starry framework ; physics, as concerned with the laws of the most common agents in nature ; chemistry, as unfolding the laws of the molecular combinations of things ; biology, as expounding the conditions of life and death ; psychology (including ethics), as revealing the nature of the "mechanism of thought and feeling ;" and finally, sociology, as exposing the action and

reaction of social forces—these should be included in a programme of liberal education, and not one of them can be left out without seriously impairing its efficiency. The classification is exhaustive; there is no class of phenomena which cannot be explained by the fundamental laws embraced by these sciences. They constitute, in certain language, the hierarchy of the abstract sciences, every other science being concrete, and the phenomena embraced by it standing in the same relation to those forming the subject matter of the abstract sciences that chemical compounds bear to the elementary substances.

On the other hand, as any common phenomenon in nature may be the result of the combined operation of many laws, each of which falls under a separate department, so a right understanding of nature must depend upon a knowledge of *all* the sciences concerned. A man falls from an eminence and breaks his leg and suffers. Here the operation of four kinds of laws is distinctly traceable: (1) loss of support, causing him to fall (astronomical); (2) the violence of the fall, disturbing the molecular cohesion of the limb (physical); (3) the disturbance of the nervous current and the injury sustained by the structure, entailing certain physiological consequences on the general system (physiological); and (4) pain through the medium of the brain (physiologico-psychological). This is a typical instance of what happens in everyday life, and shows the wide range of the action of the laws expounded by the fundamental sciences, thereby justifying the importance we have assigned to them in liberal education.

The next point that requires to be settled is what is the best way of strengthening the intellectual faculties; how to impart permanent life and vigour to the powers of discrimination, similarity and retentiveness. Now it is a well-established law of growth that the development of any organ

or faculty is proportionate to the vigour and frequency with which it is exercised. The subjects of liberal education having been fixed, it is evident that the discipline which evokes the intensest and the most sustained activity of the intellect for mastering them is the best. Having regard to the generality of the facts embraced by the subjects they are pre-eminently calculated to give the healthiest and the most vigorous discipline to the understanding, and the object of the tutor should be so to instruct as never to allow the mind of the pupil to be passive ; his object, in the pregnant words of Matthew Arnold, should be to instil "vital knowledge."

Let us now examine the *curriculum* of the Calcutta University in the light of the first of these principles. From an inspection of the *curriculum* the Senate does not appear to possess any consistent view of the importance of the subjects which are indispensably necessary in liberal education. Of the constitution of the Senate we will only remark, that perhaps that body should be elected by the voice of the graduates, who at any rate are presumably advanced enough to be entrusted with the discharge of this function. As the case now stands, Government selects the Fellows, and we could point out some members who serve only to swell the numbers of that august assembly. But it is not with a view of precluding wrong selections that we contend for the delegation of the powers of election to the graduates, as indeed such mistakes sometimes happen (though less frequently and entailing much less irritation) even under representative systems. There is no *esprit de corps* among our graduates, and the importance of such a bond is too palpable to be questioned. By erecting the graduates into a representative body a satisfactory experiment will be made as to whether the natives are fit for self-government, since, if the most advanced section of the community break down under the

trial, a strong case will have been made out against the Hindus generally.

The B.A. degree establishes the filial connection of the student with the Calcutta University, and is the goal of ambition with most students, the concluding optional examination not being considered essential. Accordingly the *curriculum* up to the B.A. course should omit no branch of study that is of primary importance.

Hence we look upon the optional footing of mental and moral science in the present system as a capital defect. Dr. Mohendra Lal Sarkar was wiser than his English colleagues of the sub-committee that lately reported upon the question of introducing changes into the First Arts course, when he said that "A liberal education without any knowledge of philosophy or logic would hardly deserve the name. Another *native* educationalist is of the same opinion; he says, "A liberal course of education would, I humbly think, be incomplete if it imparted no knowledge of what has been achieved in this field (philosophy). Both logic and philosophy would seem, therefore, to have strong claims to be *compulsory* subjects of the B.A. examination." A general knowledge of the laws regulating our inner self is indispensable to every educated man, as the "obstinate questionings" of the mind cannot be answered without such knowledge—I mean such questions as those of the will, the foundations of morality and religion, the relationship between mind and body, the origin of knowledge and belief, the grounds of certitude, &c.—questions in which we cannot help taking a burning interest. Mental philosophy is no longer the barren logomachy it was while it went by the name of metaphysics. It has now fairly been reared on a positive basis; observation and comparison have been applied to the workings of the mind, and sound psychological laws established on a basis hardly yield-

ing in point of certitude to that on which rest physical laws. Physiology has been laid under contribution for the elucidation of mental phenomena, and a flood of light has been thrown on them. The works of Sir Henry Holland, W. B. Carpenter, Tuke, Maudsley and others, mark an epoch in the history of mental science, while the treatises of Professor Bain and Herbert Spencer are a revelation of the most interesting facts that the human intellect can study. The art of education, which has yet to be created, must be based upon a sound psychology; the intellectual, emotional and volitional natures of man are governed by fixed laws, and their development can be brought about by the help of favourable circumstances. Again, the science of character must rest upon psychology. In the scientific hierarchy, as constructed by Herbert Spencer, sociology presupposes psychology. Moreover, can any other study be more efficient for developing the *power* of the faculties? Such is the immense practical importance of a branch of study, which in the Calcutta University has to take its chance along with five or six others of quite secondary importance.

The optional character of logic in the *curriculum* is another serious ground of complaint. "One without logic is dumb," says the Sanskrit adage. The father of modern philosophy confers upon it the dignified title of *scientia scientiarum* (the science of sciences). Logic is a branch of the highest possible utility to the native of Bengal. With him authority has usurped the throne of reason. Why is such and such a doctrine believed in? For the all-sufficient reason that the *Shastras* maintain its truth. This truly represents the state of the reasoning faculty when developed under purely Hindu influences; nay, heredity exerts so much force, even on minds imbued with the doctrine and logic of the West, that they not unfrequently rest their arguments on an *ad hominem*

foundation. As the future progress of the native will essentially depend on the free working of his intellectual faculties, a science which is calculated to emancipate him from the degrading and debasing thralldom of authority cannot, be too highly prized.

Again, political economy is optional in the University course. This is another material defect. How intimately civilisation is bound up with politico-economical laws no educated man is unaware. How miserably poor this country is with what resources! Its commerce and trade are at a very low stage. If its graduates were fairly imbued with the doctrines of political economy they could discuss the good and evil of the numerous problems that stare them in the face, and thus ultimately pave the way for the formation of a healthy public opinion. Wealth is one of the indispensable conditions of progress, in spite of what blind sentimentalists may say. All works that tend to the material prosperity and comfort of a country require labour, and labour must be paid for. It is not generally considered how intimately even education depends upon wealth.

Another important omission is astronomy. Considering that astronomical laws enter into the composition of a great number of terrestrial movements this omission must needs render a liberal education seriously defective. Auguste Comte remarks with great truth on the potency of astronomical knowledge in dissipating superstition. The starry heavens and their tremendous revolutions inspire the mind with awe, which in its turn paves the way for prejudices of the rankest type. When their apparently irregular movements are all found subject to an invariable order a considerable step is made in scientific knowledge. The importance of such a study to Hindu society, which is yet immersed in dense ignorance and superstition, cannot be exaggerated. ;

Further, chemistry is optional in the *curriculum*, while physiology is entirely absent from it. Without dwelling on the importance of chemistry, the claims of which in general education are too valid to be gainsaid, it may be said that if there is one science which more than another is indispensably necessary to every individual and member of society, it is that which expounds the laws governing our *physique*. Whether individual or social good be the end of our efforts an unconscious sin against the laws of health may, by cutting us off or causing disease, defeat our object. Consider but the vicious mode of living obtaining in Hindu society—consider, among a thousand other evils that might be cited, the horrible way in which our infants are reared, in order to perceive the utter necessity of this neglected branch of study.

Moreover, we fail to see the wisdom of burdening the B.A. course with such concrete sciences as botany, zoology, geology, mineralogy, &c. A knowledge of astronomy, physics, chemistry and biology is all that is indispensably necessary to every student to enable him to understand the infinite combinations of nature, and this knowledge is also sufficient for grasping the scientific methods of observation and comparison, experiment and induction. Moreover, conceding the importance of those sciences when studied in the light of observation and experiment, we fail to perceive what good a merely speculative knowledge of them is calculated to do.

Again, mathematics and physics stand as optional branches in the *curriculum* of the Calcutta University. Both as a branch of science, and as an instrument of intellectual discipline, the importance of mathematics is immense. It is a field of deductive reasoning pure and simple, and affords the most rigorous and vigorous discipline to the intellect in one department of logic. Secondly, it exhausts all the possible relations existing among the two most general

features of nature—namely, number and quantity, and furnishes the human mind with a most powerful instrument for investigating the other phenomena of the cosmos. Mathematics is therefore alike indispensable to the natural philosopher and the general student. Unfortunately, however, the way in which it is taught in Indian colleges renders nugatory its logical and philosophical importance. The student is not taught to look upon a mathematical exercise in the light of a logical exercise, in which, certain premises being granted, the conclusions are irresistible; nor is he made clearly to understand the filiation of mathematics in the scientific hierarchy. While the mechanical manipulation of the x 's and y 's is thoroughly mastered, the doctrine and logic of the science are a sealed book to the student.

It would be impertinent to dilate on the worth of physics. It is a subject which comes home to the business and bosoms of all; and the unwisdom of relegating this highly useful branch to the limbo of option is as glaring as in the case of psychology or logic.

The Faculty of Arts justifies the bifurcation of the *curriculum* into literature and science courses, on the ground that it is desirable to allow students free choice in the selection of subjects, for (say they) what his bias spontaneously leads a student to, is calculated to do him greater good than what he looks upon as a task. These gentlemen forget that it is one of the most useful functions of an educational institution to discipline the moral nature—so to say—of the student's intellect. Seeing that the sciences mentioned above are *indispensably* necessary to the educational completeness of the *alumni*, are not individual biases to be looked upon as intellectual infirmities which it is one of the most valuable offices of the teacher to remove? The same reason that justifies the establishment of the routine of

studies, the periodical examinations, &c., also justifies the institution of an educational programme, without which liberal education would be a "shadow and a sound." "The leaning of this boy," say some, "is to literature only." Well, it is precisely one of the functions of the school or the college to restrain his dominant tendency within moderate limits and to open his eyes to the beauty of science. Here the influence of the teacher comes into play; he should convince the pupil of the natural filiation of the sciences and the importance of the neglected branches to the scientific hierarchy. Under the present system a student may safely neglect every subject except literature. Having regard to the idealistic nature of the native intellect, all intelligent people will at once perceive that such a state of things is calculated to leave unimpeded, if not positively to foster, the action of this idealism; for, under the circumstances, what is the probability that the student will, of himself, in spite of his inborn propensity, take kindly to the study of the sciences? Of all the subjects, English literature exercises the greatest amount of fascination over the students. Many circumstances conspire to enlist their sympathy powerfully on behalf of this branch of study. It is therefore to be expected that they will henceforth devote themselves with all their energy to the cultivation of English literature. It is very probable that Indian graduates will in future write and speak better English, but their education must be monotonously one-sided and illiberal. The claims of the fundamental branches are paramount, and to make most of them optional is sacrificing a higher utility at the altar of a lower. When things have drifted from bad to worse for a length of time, the Senate will awake to the viciousness of the present arrangement and revert to the principle of liberal education which they have abandoned without good reason.

Let us now see whether the other end of liberal education—the development of the intellectual faculties—is attained in Indian schools and colleges, for however faulty the programme of study may be, it cannot certainly be so defective but that it may be really useful if the students succeed in assimilating the truths imparted.

The graduate has been weighed in the balance and found wanting. His attainments are found to consist in an accumulation of undigested information, which is retained in the memory by mere verbal associations, and which can ill supply the place of real knowledge. Cram has become the crying evil of high education in Bengal, and under such circumstances the development of the intellectual powers is impossible. When education consists in storing the memory with words merely, the only faculty that can be evoked is the verbal memory. The undergraduate and graduate are found not only wanting in knowledge, but also in the invariable accompaniment of knowledge—namely, power. Whenever they happen to launch beyond the limits of the text-book, they hopelessly founder; they have not the power to enter upon the investigation of any new subject, honourable exceptions being understood.

But what is the standard whereby we gauge the attainments of the University man? A writer in the *Calcutta Review* sometime ago demurred to the test generally adopted, namely, the power to write decent English; and gave it as his opinion that, even when judged by such an unfair standard, the graduate is not found to disappoint our expectations. To this latter assertion the experience of every one who has come into contact with the graduate gives the lie. As to the test, under any other circumstances it would certainly have been unfair; it would, for instance, have been unfair to judge of the success of high education in England

by the power displayed by Oxford or Cambridge men in writing good English, since real scientific attainments may very well co-exist with a poor knowledge of the rules of good composition, while on the other hand a man may be a master of well-turned periods and melodious sentences without possessing a competent knowledge of any subject whatever. But it is not so in India. English is a foreign language, and, as it commands largely the esteem of the *alumni*, they put forth their greatest strength in mastering it. In the plenitude of his academic career the graduate aims at no higher object than the attainment of a chaste English style. Now, when it is seen that he has signally failed here, the presumption in favour of his failure in other branches, to which he does not attach so immense an importance, verges upon proof. It may be argued that the failure of Indian graduates is owing, not to the defectiveness of the teaching they receive at the college, but to the apathy, or any other circumstance which makes them fold their hands after their collegiate career is over. But how is it possible to exculpate their collegiate teaching in the face of the incontestable fact that the ignorance they evince in their conversation and public utterances is incompatible with even an ordinary amount of knowledge?

The literature and science of one nation are very hard to be assimilated with the life and mind of another nation which is at an inferior stage of development to the former. Every fresh accession of knowledge and every new development of the emotions modify and shape public opinion in harmony with them, and this public opinion, through the operation of the principle of heredity, becomes a part and parcel of the national mind, qualifying every individual—be he the lowest in the scale—for the reception of the literary and scientific truths that are the heritage of the nation he

belongs to. Between the Englishman and the Hindu there is a gulf which it is hard to bridge over. One of the inherent idiosyncracies of the Hindu intellect is what is called abstraction, that is, the tendency to shut the eyes to external nature and to brood over the ideas and feelings of the mind; the characteristic of the Western intellect is its realism. With his senses braced by a climate "frosty but kindly," the Englishman observes the movements of the world about him.

The bearing of this mental dissimilarity on English education in India is—(1) that it requires immense labour in a Hindu to enter into the spirit of English conceptions, and (2) that when this almost insuperable difficulty is got over assimilation is impossible. Heredity and public opinion combine to prepare the English student for imbibing English literature and science, while the mental condition of the Hindu pupil simply rejects *palbulum* which it cannot assimilate, because unprepared. It is absurd to deny that the native can understand (if he is at the requisite pains) English thought. The eminent success of many Bengalis in the department of science and literature places their capacity beyond doubt, although the failure of university education testifies to the great difficulty that constitutional differences place in the way of their success. But we agree with Mr. Lobb when he says, "Even supposing that a mind has acquired all the information necessary for the illustration of Messrs. Ladd and Griffin's boxes of apparatus, is it forthwith to be concluded that such a mind is either itself *in the least degree scientific*, or capable of properly communicating to others the simplest rudiments of scientific knowledge?"

Is this difficulty insuperable? Can the disqualifying feature of the Indian intellect be stamped out so as to enable him to avail himself of the spiritual leadership of the West? Can the Hindu dreamer, filled with the conception of the

unreality of terrestrial things, be converted into a being to whom "life is real, life is earnest?"

The attainments of the schoolmaster are certainly despicable, and what is worse, inaccurate. This is no common evil. No other functionary occupies a more important position in society than the teacher. His function is *spiritual*; his mission is to open the eyes of his pupils to the infinite beauty of the connection and inter-dependence of the internal and external worlds; he is commissioned to hold before their admiring eyes the naked beauty and majesty of truth. All voluntary actions depend upon knowledge; the teacher therefore exercises a powerful influence in civilisation. Considering that by far the greater portion of the students do not carry on their studies beyond the precincts of the school, the circumstance noted above is a great evil indeed; for the pupils must imbibe at the hands of such teachers a good deal of bad English and bad logic. But when people say that the schools exercise a permanent deteriorating influence upon the graduate, they are mistaken. Under an efficient system four years of subsequent teaching would have gone far in purging the mind of the pupil of the unclean thing, for what, in fact, is learnt at school beyond an elementary knowledge of English? Government should, however, exercise its best judgment in the appointment of teachers. At present the mere fact that a person is a B.A. or M.A. turns the scale. How illusory this test is we all know. Before a teacher is appointed he should be examined as to his fitness for the post.

It is plausibly argued by some persons that the existence of cram in the Calcutta University is mainly, if not solely, to be attributed to the pecuniary view of English education taken by the *alumni*. It is affirmed that the object which directs their efforts is not education, but success at the

annual examinations; and that, as cramming is found to answer exceedingly well at those ordeals, they eagerly resort to it. So the professor and the schoolmaster gain a cheap acquittal of the charge brought against them by the tribunal of an indignant public opinion! Without denying the existence of the ignoble motive—which is, indeed, too glaring to admit of gainsaying—or its pernicious influence, it may reasonably be maintained that, had our educational dignitaries made their charges follow their teaching with intelligence, the sphere of the operation of cram would, at any rate, have been considerably narrowed. Had they known how to enlist the interest of the pupils in their studies, they would have created a counter-force in the minds of the students which would have rendered the other motive partially inoperative. I deny that the Bengalis are constitutionally unfitted to love knowledge for its own sake, and hold that their view of high education is amenable to control.

When instruction is conveyed through a highly idiomatic and foreign language like the English, the chances in favour of cramming are vastly greater than is the case where the vernacular is the medium of instruction. In the former case the pupil has not only to master the truths contained in the various subjects, but has to learn to understand the *language* in which they are couched. The meanings of words must be clearly understood and the variety of ways in which they present themselves as collocations mastered. To attain well-defined ideas of the significations of words in a foreign language entails no light labour and exercise of judgment, while to master the idioms, which are not supplied cut and dried in every dictionary, is harder. Further, considering the unintelligibility that must attach itself to ideas having reference to peculiarly European or English circumstances, and the

superadded difficulty which presents itself to the learner will appear in its true proportions.

But the greater the difficulty, the more efficient and careful should be the system of instruction. Unfortunately, however, it is a patent fact that the method of our public teaching is extremely defective. There can be no two opinions as to the utter viciousness of the method of teaching practised in our schools and colleges. The tutor is more bent on qualifying his pupils for success at the annual examination than on imparting to them sound training and substantial knowledge. The examination is the ostensible test of his efficiency, and he is naturally ambitious to gain the reputation of a good teacher by making the majority of his pupils pass through it with success. The disinterested impulse to seek for their solid good, to educate their intellectual faculties and to store them with the best sort of knowledge, does not arise with the average run of teachers and professors. Again, the cramming system is simpler, and calls for far less tact and skill than a system of substantial education.

Let us take the mode of teaching pursued in the first or the second class of an English school. The teacher desires a pupil to explain a passage belonging to the lesson of the day. The pupil stands up and begins explaining, that is, substituting one English word for another, and if he succeeds in doing this all that is needful is accomplished, and the others content themselves with merely noting down the English equivalents. But while all this word manipulation was going on the intellect of the pupils slept. It seldom enters into the thoughts of the master to test the grasp of the students over the idea under consideration; the worthy man is far too noble to suspect that beneath all this runs an utter want of sense. When a student gives a wrong word, or comes to a

standstill, the teacher simply supplies the deficiency and bids him rest and be thankful. Thus fares English literature; thus fares history. The picture we have drawn is, we believe, no unfaithful sketch of the existing state of things in our schools. In the majority, if not in all, of them the great fact that stares an observer in the face is the *utter absence of all endeavour to develop the intellect of the pupil*. The case is much worse in our colleges; there the note system is rampant. English literature, history, philosophy, logic, political economy, are all taught through the medium of *notes*. The oracular lips of the professor deliver notes on these subjects, which the busy pens of the *alumni* take down for the purpose of committing them to memory, in order to attain success at the annual examination. In a school the teacher is a native, whom an enquiring pupil is not afraid to ask for explanation of a difficult passage, and who can render himself intelligible in the last resort by the vernacular. The professor, on the other hand, dwells at an "unapproached distance;" he is looked up to with awe; and it often times happens that a student cannot express, or, for fear of raising a laugh, refrains from expressing his difficulty. But it is no use doing all this; there are the notes, which will infallibly work out his salvation in the examination-hall. Is such a system of instruction calculated to educate a nation? Here is a picture by an English professor (*Vide* the defunct *Indian Observer*, vol. V., p. 266). "The subject of lecture is—say—Milton's *Comus*. Before the professor takes his seat the students mend their pens or pencils and open their note-books. The professor slowly reads line after line, gives the meaning and etymology of every important word from Wedgwood or Donald, and paraphrases of every line in choice English. The pupils are all busy with their pens, taking down, word for word, the roots, meanings, phrases and

explanations, as they flow from the wise lips of the erudite professor. *It never occurs to the professor to ask his pupils whether they understand his explanations*; indeed, I am told, the pupils never open their lips in the class-room. They seldom make any preparation; they scarcely open their books at home. They come to the lecture-room perfectly unprepared. They come armed only with pen and note-book. . . . They do not even turn up Webster at home. *The lecturer must do the thinking of his pupils. The pupils are only copying-machines.*

"What then is the remedy? . . . *The true method of teaching in the Dame's schools, dignified with the title of colleges, is the Socratic method. The object of the lecturer should be to make his pupils think, to draw out of them as much as possible by a process of intelligent catechisation and then to supply them with whatever is lacking. Let 'a despondent professor' take a layman's advice [here the writer disguises his profession], which is two-fold: Firstly, let him imitate, in the class-room, the Socrates of the Platonic dialogues; and secondly, let him insist on his pupils making a bonfire of those horrible note-books, which, more than anything else, contribute to the maintenance of the worship of the twin deities of the Bengal colleges, cram and sham.*"

"Every one must educate himself," says Sir William Hamilton. "If there is a first principle in intellectual education," says J. S. Mill, "it is this, that the discipline which does good to the mind is that in which the mind is active, not that in which the mind is passive." When knowledge is gained through activity it is assimilated with the mind. The knowledge which is gained without effort is forgotten without delay—"easy come, easy go." It cannot reasonably be doubted that what has cost much is prized much, and is taken far more care of than what comes without

any exertion on our part. Keeping this supremely important truth in mind, the teacher should exact as much intelligent labour from the students as possible; he should regard himself primarily as the director of their studies, and only *secondarily* as their teacher; he should make them do the work as much as they possibly can, he merely correcting their errors and supplementing their deficiencies. The teacher should maintain the position mainly of a referee; he should *distinctly* give his pupils to understand that they are expected to do their best, and that he will assist them only on such points as cannot be satisfactorily settled by their unaided exertions. Each pupil must be made to prepare his lesson at home; he must be made to give the roots of important words, their literal and metaphorical significations; to explain and parse sentences; to correct those that are faulty; to point out their logical connection (if there is any), &c. If the tutor exacts this much from his pupils, and supplements what is lacking, their faculties will improve strikingly, and they will thoroughly master whatever they read. This procedure will of course at first disagreeably affect students accustomed to the easy practice of taking notes. But a great step will have been made when the new method, being persisted in, shall in time evoke the exquisitely delightful consciousness of self-power. When such a feeling is evoked (as it certainly will be evoked in due time), the greatest and healthiest ally of progress is enlisted on the side of education, and the delight of self-achieved conquest will now powerfully influence the efforts of the learner.

In the preface to his *Geography of India*, the late Mr. Blochmann distinctly recognises it as one of the duties of the teacher of geography "to enliven the work as much as possible," and this precious observation applies to instruction in general. "The greatest of all motives to concentration," says Professor Bain (*Vide the Senses and the Intellect*, third edition),

"is a present enjoyment of the work in hand. Any exercise possessing a special charm detains us by immediate attraction. . . . This is the inherent power of the will in its immediate and most efficient manifestation—present pleasure furthering a present action." It cannot admit of a doubt that what is learnt with pleasure the mind assimilates sooner and retains longer than what is learnt with indifference or pain. Pleasure, whose nature is to feed itself, concentrates attention, and, by heightening the vital energies, makes continued attention possible, while pain distracts attention and, by lowering our energies, makes continued attention impossible. Again, by associating pleasure with study, the teacher can dispense with the comparatively ignoble motive of fear. Geography and history, algebra and geometry, are at present so many rocks of offence. The students fail to see what good such studies are calculated to do them in life, and they plod on with them solely because success at the examination depends upon a knowledge of them. No endeavour is made to disabuse them of this highly pernicious notion, nor is instruction in these subjects enlivened with an imaginative colouring. This lays the foundations of cram; for when the student feels no immediate interest in what he reads the exertion requisite for understanding it is felt as a burden, and the motive to cramming becomes almost irresistible.

The immense importance of enlisting pleasure on the side of education will be apparent when we consider that it is because our method of instruction does not keep in view this object that the graduate is generally found to sink into insignificance after his collegiate career is over. The heart not having been engaged by the tutor the student lacks the motive to impel him when he has taken his degrees, and thereby secured, *in posse*, a clerkship. So his logic and philosophy, conic sections and trigonometry, are cast to the

winds, and henceforth, secure in the esteem of his countrymen, he thinks only of pleasure and profit; in the absence of a love of knowledge the inborn selfishness of the Bengali now riots unchecked. Educated men generally complain of the pecuniary view of education which prevails in this country. What other view, we ask, is possible from a system of education in which the tutors do not train the *alumni* to look upon knowledge as its own reward?

Speaking of his experiences, acquired while he was a temporary mathematical teacher, Professor Tyndall says:—"But it was my habitual practice to withdraw the boys from the routine of the book, and to appeal to their self-power in the treatment of questions not comprehended in that routine. At first the change from a beaten track usually excited a little aversion, but in no single instance have I found the aversion to continue. . . . When utterly disheartened I have encouraged the boy by that anecdote of 'Newton, where he attributes the difference between him and other men to his patience, or of Mirabeau, when he ordered his servant, who had said something to be impossible, never to use that stupid word again. Thus cheered, he has returned to his task with a smile, which, perhaps, had something of doubt in it, but which, nevertheless, evinced a resolution to try again. *I have seen the boy's eye brighten, and at length with a pleasure, of which the ecstasy of Archimedes was but a simple expansion, heard him exclaim—'I have it, sir.' The consciousness of self-power thus awakened was of immense value; and animated by it, the progress of the class was astonishing. I was ever ready to assist when I deemed help needful, but my offers of assistance were habitually declined. The boys had tasted the sweets of intellectual conquest and demanded victories of their own. I have seen their diagrams scratched on the walls, cut into the beams upon the playground, and numberless other illustrations*

of the living interest they took in the subject !" These words should be inscribed in letters of gold. Embodying as they do the personal experiences of an eminent man, they are worth many volumes of mere theorising. Professor Tyndall is a model teacher. What nobility of purpose, what constant and undeviating love breaks through every part of this excellent passage ! Dr. Tyndall would educate his youthful charges, and nothing would prevent his doing so ; this seems to have been his resolution, and mark his success ! "The diagrams scratched on the walls, cut into the beams, &c.," speak volumes. These observations are worth the study of every Indian teacher as showing the magnitude of the influence that can (where love prompts the action and wisdom guides it) be exercised over the *alumni*. The above passage also corroborates our view of the high utility of evoking the independent exertions of the students, which ultimately generate the consciousness of self-power pregnant with the most important consequences. Dr. Tyndall was "ever ready to assist when he deemed help-neededful," but strange to say, "his offers of assistance were habitually declined."

The following extract from a letter to the late *Indian Observer* will show the immense difficulty the English professor labours under in making his pupils apprehend his meaning. The letter, being written by an English professor unfolding his personal experiences, must, as a matter of course, carry great weight with it (*vide* vol. III., p. 234) :—

"I am unable to make intelligible to Bengalis, whose thoughts and language are different from my own, ideas and expressions which I conceive myself to understand. I have therefore come to the melancholy conclusion that my lectures are almost entirely *useless*. I should like to see substituted for myself a man with a *perfect knowledge of Bengali* and a thorough acquaintance with English language and literature."

A knowledge of Bengali should certainly be insisted on as a necessary qualification of every English professor.

Undoubtedly, the subject that is of the very first importance to the native of Bengal is English. English is the key to the practically infinite mass of knowledge comprising the recorded experience of the best minds of a great and highly civilised nation. How supremely important must then the English literature be to men so frightfully possessed by the spirit of immobile and stagnant conservatism as the Bengalis! Contrast a Bengali, who has received an English education, with one who has not received that inestimable boon, in order to perceive the truth of my observation.

As effectual means of learning English, I think, *translation* and *re-translation* (as pointed out by Mr. Lethbridge) should be largely practised in our schools and colleges. The students should also be encouraged by their teachers to explore freely the field of modern English literature. In order that a student may attain to a command of the English tongue, he must know, in the happy words of Mr. Cowell, "something of everything and everything of something." For a critical study of the language he must confine his attention to the text-book; and for a general idea of what English is he must read many books. In preparing his lesson he must pore over his Webster and his text-book, and with intense application master what is before him; but at the same time let him read uncritically, not inattentively, let him finish page after page, carrying only a simple understanding of the general drift. By this process being continued for a considerable length of time the meaning of words and idioms will rise into clear light, and this is what is meant by mastery over a language.

An effective way to prevent cram is to abolish English text-books from the F.A. and B.A. courses. When text-

books are abolished the committing to memory of notes is shorn of much of its importance, and the attainment of such a knowledge of English as is necessary to answer examination papers becomes the object of the student. The Senate has wisely abolished the text-book in English in the Entrance Course, but the reasons which apply in the one case apply also in the other, perhaps *à fortiori*. At the schools, the pernicious system of notes not being in vogue, and the masters being natives, the chances of cramming are considerably less than is the case with the colleges.

Referring to some examination papers of the Calcutta University, Mr. Herbert Spencer says:—"Who examines the examiners? How happens it that men so competent in their special knowledge, but so incompetent in their general judgment, should occupy the places they do? This prevailing faultiness of the examiners shows conclusively that the administration is faulty at its centre. Somewhere or other the power of ultimate decision is exercised by those who are unfit to exercise it. *If the examiners of the examiners were set to fill up an examination paper which had for its subject the right conduct of examinations and the proper qualifications for examiners, there would come out very unsatisfactory answers.*" The defects of the present system of examination by the Calcutta University have a material bearing on the cramming found in our schools and colleges. The ambition of the student is naturally excited by prospective success at the annual examination, which is of great importance to him, as concerns both his reputation and his worldly prospects. Examinations are the recognised tests of the proficiency of a student, and to come off successfully in them is considered the infallible index to sound education by many who are hardly able to form a rational opinion on so high a subject. Both the pupil and the teacher fix their eye upon success at

the examination, while the far more correct view, not being recognised in the hurry and bustle, cannot possibly influence action. Although examinations are never infallible tests, still, if they are conducted with judgment, they cannot generally fail to test the real attainments of the examinee, and to indirectly prevent cram. In English literature the first importance should be attached to explanation, translation and original composition. Certainly the best way of testing a pupil's understanding of a particular passage is to require him to give a *clear* explanation of it. Again, translation is impossible without an understanding of the original passage. The merits of original composition as a test, none, I think, will gainsay. Again, the examinee should be required to explain certain passages in *Bengali*. That the English system cannot prevent cram has, to my mind, been satisfactorily proved by the fact that, notwithstanding the substitution of the explanation in place of the previous paraphrase system, cram has not perceptibly diminished. The knowledge of a foreign language cannot be infallibly tested through the medium of that language. The student may possibly pass off as knowledge what is in fact only its semblance, words, phrases and sentences may be committed to memory without anything like understanding, and in these, when put down with a certain amount of tact, it is impossible to detect imposture; but when the student is required to explain English passages in the vernacular his *real* attainments are *infallibly* tested.

It is absurd to deny that when a pupil gives a vernacular explanation he understands his explanation, which is couched in his mother-tongue. The proposed system will entail upon the pupil the additional labour of attaining a tolerable knowledge of the vernacular. So much the better, considering the neglected condition of Bengali.

The present system of University education has evoked a good deal of discussion ; vials of wrath have been poured upon it and remedial measures suggested. The critics are not unanimous as to the cause or causes of the unsatisfactory state of things ; yet each proclaims, with diverting confidence, the infallible virtue of his own nostrum. This man attributes the failure to the method of teaching, that man to the bewildering multiplicity of the subjects, a third person would lay the whole blame upon the bad text-books, another would account for the failure by pointing out the low and defective attainments of the schoolmaster, whose bad teaching (according to this theorist) the professor is afterwards unable to correct with complete success. All these theorists are (to my thinking) rash empirics. Social phenomena do not admit of such simple explanations as these men would have us believe. A single social phenomenon may owe its origin to a hundred causes, and an adequate explanation of the fact presupposes a knowledge of these causes. In my humble opinion, if we are ever to arrive at the *vera causa* of the educational fiasco, the inductive method of investigation must be resorted to. The first course is to collect all the facts which have any bearing on the question, the next to reach a conclusion by legitimate scientific methods. Theories on such a subject, in order to be worth anything, must be based upon all the available facts. If I may venture on a suggestion, I think a committee should be appointed to watch over the educational work and to note down all the significant facts that they light upon. The whole course of the student, from the lowest class till he appears at the B.A. examination, should be watched closely—the mode of teaching, the text-books, the examination system—in short, everything that has the remotest bearing on English education should be most heedfully watched. When a mass of indisputable facts shall have been gathered it will be time

to eliminate chance by the application of the methods of *agreement, difference and concomitant variation*. In offering for the attentive consideration of the educated public the foregoing remarks, I most emphatically disclaim all dogmatism. To evoke discussion on a subject of the highest possible importance is all that is intended by them.

CHARU CHANDRA MUKHOPADHYAYA.

THE DECAY OF COMMERCIAL ENTERPRISE AMONG THE PARSEES.

“ Among them rise a stranger band,
Expatriated from their home ;
Yet over this sterile sunny land
Their enterprise and fame are known.”

From commerce and enterprise the Parsee community has been drifting to dependance and service, from reliance on self to reliance on family and friends. When the British first came to India, they found the Parsees engaged in the ennobling pursuit of cutting wood and drawing the palm tree juice ; with the British came security of life and property, and the all but extinguished embers of a once mighty nation glowed again with renewed life. Breathing a freer atmosphere, and enjoying greater liberty of thought and speech, they soon took their right place in society, and stood at the head of the native community. When education on European principles took root among them great results were expected. The blending of their spirit of enterprise with a liberal tone of education was to have been a success. Time has however shown it to be otherwise. Our great expectations have proved illusions. There are unmistakable signs of the nation sinking in the estimation of foreign communities. Whether we attribute it to the defect of our educational system, or to the decay of the spirit of enterprise among our people, one thing is certain, that as we stand at present we are unfit to undertake any independent

enterprise, industrial or commercial, except, it be to set up rival private schools, or to decoy youngsters into becoming strolling actors. Being an imitative race in an exceeding degree, the Parsees' idea of success in life is centred in a Government berth. For have not half a dozen of their brethren attained the desired goal in Government employ? And they have risked nothing, staked nothing. Sure the secret of life's great problem must be a desk in a Government office. A nation that begins to think in such a strain can never be politically great.

Law, engineering and medicine are the only genteel professions a young Parsee can turn his hand to. For is not a fashionable young lady's selection of her bridegroom confined to those three? Law and medicine alone offer fields of private practice to a few, engineering almost to none. Is it not absurd to expect that the Government should utilize the services of all those who are annually sent forth by the different colleges? The general impression is that there are a great many more lawyers and doctors than are actually wanted, and yet what do we see? Sons of Parsee merchants, traders, manufacturers, contractors, all drawn away as if by a spell from their lucrative family business to those unprofitable professions. Of the dozen or more Parsees that annually go to Europe, not one is bent on commercial enterprise, not one on acquiring a knowledge of those different industries that have enriched Europe (?) The barrister or the surgeon is good in his own way, but he is little good to the community at large.

These are not the men to develop the hidden resources of the country; not they who can be the means of putting a morsel in the path of thousands of half famished human beings. It is left to the more fortunate European to combat with the ignorance of language and country, to surmount all difficulties, and to set up as a flourishing planter of tea, coffee or indigo, to open new manufactures, or search out products which may most readily command a market. He would look down with contempt upon an offer of rs. 40 or 50 in a Government office, which young Parsees of the best and highest families go in for willingly, nay often go begging for such posts. These are the sons of those fathers who twenty years back had their own offices, had clerks whose salaries were often higher, and who would have looked round amazed at such an offer

to their sons. That such is really the case no one who knows anything of the present state of Parsee society can deny. Law and medicine we do not decry. But it is a failing for a community that once promised so well to furnish no better stuff than pettifogging lawyers, mediocre physicians, questionable surgeons, a host of quill-drivers, and occasionally an author with a "Jack-is-a-good-boy" sort of a production. To know what we would be if we mean to continue on our present line of doing things we have not far to go. There lives in Bombay a quiet and peaceful community of whom the world hears little or nothing. They are the descendants of the old Portuguese settlers of India. Degenerate remnants of a nation once the foremost in commercial daring and enterprise, they are content to be the servants where they should be masters. Their highest aspirations end with a degree in medicine. Or there is the Eurasian, who somehow or other has come to the conclusion that it is the duty of the Government to make a suitable provision for him, and one of the most vexed questions for the Government of this country is how to best provide him.

The failures of 1866 were fatal to the interest of the Parsees, and since then they have made no attempts to rally. While others have recovered from the panic and put their shoulders again to the wheel, they have kept looking on to their burns with all the fears of a child. True, their losses were heavy, but the punishment was well deserved. Speculation took the place of legitimate commerce, and substance gave place to shadow. Like dreamers of old the road to Eldorado was sought after, and the honest ways of earning wealth were relinquished.

The more prudent among them called upon their deluded brethren to turn away, but to no purpose. They brought it on themselves, why should they complain? Why talk of risk in new commerce, accidents in new industries? It is mere twaddle. "Service is sure and safe," say they; so is our dependent and subordinate position. No laggard ever succeeded in life, and what is true of an individual is equally true of a nation. Instead of young men full of warmth and spirit as in past days, we have succeeded capitally with the help of our education to rear up a class of grumblers. They have spent the best part of their lives in mastering a foreign language, the language of their rulers.

Nay, some of them can even read Virgil and Cicero in the original. They have ruined their health in these studies, and what is their reward? The higher grades of Government service are closed against them. What if they were thrown open? Will it make any difference in the face of the keen competition that such a step must give rise to? And yet, how many of our young men fondly cherish the hope that when the higher grades of service are thrown open to us the present sense of gloom and depression shall cease. They will tell you that in these days of keen competition, commercial and industrial enterprises do not pay. But do their favourite professions of law and medicine pay them? Are there not daily complaints that these professions are overcrowded? And yet what do we see? Crowds of young Parsees annually rushing out to burden and lower these professions in the eyes of their uneducated brethren. It may perhaps be urged that there is a class of men who are engaged in independent business of their own. True, but the Parsee who represents that class is fast disappearing. He dresses in old-fashioned shoes, dines out of a brass dish and says his prayers by the sea side. Somehow or other his old-fashioned ways are intimately connected with his way of doing business. Of course his better-informed son cannot go in that line of business. If he cannot take to one of the learned professions, why then he will be a merchant's or attorney's clerk. It is so much more genteel than his father's business; no matter if his salary is very small, he is sure of a little fortune. For the old-fashioned father, who at the risk of the son's precious nerves takes snuff in company, and laughs a broad laugh, is a shrewd man of business, and has always a penny to lay by. Side by side with us live thriving communities of Khojas, Bhattias, Mamons. Not one of these is to be seen in Government offices, or at the attorney's desk. They have as it were the monopoly of the trade of this Presidency. As one of these favourite sons of fortune, Bhattia or Khoja, is driven past by us in a splendid equipage we hear a passer by exclaim, "how well those people understand the art of making money, they are born merchants." And yet the Parsees twenty or thirty years back never thought so. They had then the monopoly of the trade between Bombay and China. They then owned almost the whole of the country mari-

time craft sailing between Bombay and China. *They* were the first of the natives to open mercantile firms in Europe. The first to introduce cotton industries in India. The first to be the directors and promoters of banks and joint stock companies. The first to travel to different parts of Europe, China, Arabia, the Persian Gulf and even Africa.

Travelling thirty years back was not altogether a very pleasant affair, and the Parsee then had not cast off the prejudices which characterize the orthodox Hindu of the present day. There was no steam power then. Inland travelling was by the good old country carts at the primitive rate of three miles an hour. From Bombay to the Punjab was a good month's travelling or more. But such difficulties did not deter his spirit of enterprise, so that a writer speaking of the coming generation some twenty years ago prophesied that the coming generation by extending its commercial enterprise further to Europe and America will soon show whether they will establish themselves as a distinct and independent nation far away from India, or play a prominent part on the political stage of India itself. The present depressed and discontented state of our community forbodes no good. We have allowed ourselves to be outstripped in the race. The last Government report on the different commercial products of this Presidency, and the different races interested in securing their market, clearly shows that the Parsees as merchants have almost disappeared.

There are now scarcely any mercantile firms among us which enjoy a wide reputation. A few years back and we had among us houses which would have stood comparison with the best of the European firms of Bombay, and quite as numerous; whose credit was as good as that of any bank of established reputation. No doubt commerce has its share of accidents, but so it is with many other institutions of a civilized people. It can be said to have its safe side too. We forget that it is to be studied scientifically and conducted on principles. Even in this nether world, honest industry may not always go unrewarded. It is not now many years that Sir Bartle Frere, the ex-Governor of Bombay, on his return from Zanzibar, in reply to an address from the citizens of Bombay, spoke of the extensive field of commerce which Africa presents to the merchants of India, and expressed his surprise that

while he found the Cutchees reaping there a golden harvest, he missed his old friends the Parsees. He exhorted them not to be long behind hand when their old rivals were already in the field. It was then thought that some among us would take up the hint and act upon it. But none such has appeared up to this day. Had Sir Bartle instead of wishing us to go to Africa, talked of a voyage to England, a residence of two years, a few thousands for expenditure, a pretty easy cram-examination, no difficulty of age, and to return to India on a salary of rs. 200, with a rise to 1,000 in twenty years' time, every Parsee family would have vied with the other in sending out candidates, no matter what and where the post would be. The two hundred were certain, and so was the promotion in perspective. Many of us could have well acted upon the advice given to them, at least to show themselves worthy of the esteem in which their favourite Governor held them.

We are daily going so much further from self-reliance and independence, that most of the successful candidates at the Madras Agricultural College willingly accepted situations as teachers on very elevated salaries of rs. 60 and 80 per month, hundreds of miles away from their homes, with the exception of one or two who are "on the look out, you know." Now, it is a well-known fact that in India if a person lays out a few hundred rupees, and begins agriculture systematically, he is certain of realising about rs. 40 a month and his living besides; provided that he is not carried away by his flighty, half mature, hazy notions of agriculture on European principles, steam ploughs, water pumps, pressing machines and so forth. But yet it is time for us to turn over a new leaf, to grow more self reliant and less dependent. If the defect be in our system of education, and many think that it is, we must immediately set to reform it. Our people must clearly understand that the position which our fathers had acquired for themselves was the fruit of their honest industry and enterprise, independent of any favours or patronage, and that if we allow this spirit of enterprise to decay, and rely upon the patronage of Government, family and friends, we must soon turn out a nation of intriguing sycophants.

JAMSETJI DORABJI KHANDALEWĀLĀ.

PROFESSOR MINAIEFF AND THE SANSKRIT LITERATURE

V.

We now give an extract from the chapter (V.) in which the author makes the following reflections on the astronomical and philosophical achievements of the ancient Hindus :—

“The antiquity of the Indian astronomy and the originality of its premises has already long ago awakened the curiosity of many European specialists. It is beyond all doubt, that the Indians had already in deep antiquity arrived at certain extremely important and exact results in their astronomical observations. Equally so in arithmetic, and especially in algebra, in which they had made important discoveries. But even in all these spheres, the national genius manifested itself with all its defects, and accordingly with the intellectual penetration and the originality of premises is frequently mingled an extravagance of fancy and a constant tendency to sacrifice real for cloudy considerations, which explains why in the Indian astronomy there are to be found side by side with exact observations, fables and inventions of priests.

“The six chief schools of the old Indian philosophy, notwithstanding their difference in parts, possess much that is general and parental amongst themselves. They all pursue one chief end, to wit : *Means of saving Man from the fetters of Life*; and they all agree in this, *that the chief cause of fetters and of pain is Ignorance*. This Ignorance consists in this, that the Soul, although distinct from Reason, Sentiment and Body, identifies herself with them.

“From this identification follows, that the Soul regards certain objects as her own, others as foreign belonging to other individuals, that through the medium of body she receives satisfaction from the one and pain from the other.

“Hence arises in her a desire of satisfaction, that is to say, a longing after that which procures the same, and a turning off from that which causes pain. This longing after and turning off excite

her to different acts, good or bad, from which arise virtue and vice; according to virtue and vice, the soul goes either into heaven or into hell, or lives over various new births.

"In this way, out of Ignorance arises pain or fetters, and in salvation from them consists the cardinal problem of all the philosophical schools of India.

"But an attentive study of the peculiarities of the old Indian philosophical teachings discovers to us many things which remind us of those of the far West. In this vast literature we meet with questions of eternal interest for the human race: on the Cause of all Causes, on the relations between Mind and Matter, on the creation of the World, on Fate, &c. Various doctrines on the eternity of Matter, on its emanation from the Divinity, on the existence of a Higher Being, on the emanation of souls from God and their final absorption in Him, theories on Atoms, on universal Cataclysms, all these approach in certain respects the philosophical systems of ancient India to certain systems of the West, and offer quite a peculiar interest to the study of the old Indian Philosophy, unfortunately as yet very insufficiently studied and comprehended." (Part I, p. 130-31).

VI.

We next come to Buddhism (VI.), the special subject of study and research of the author. And here we must confess our great disappointment in finding such a vast subject so meagrely treated. What the author gives is hardly anything beyond a simple catalogue of well-known names. Even the word *Nirvāna* does not occur a single time. From Professor Minaieff we had certainly expected something better and more complete on a subject with which his name is associated before the scientific world. As it is, it might also have been written by what the Germans call a "Laie," an observation which we are afraid must be equally made about his chapters on the *Kāvyas* (VIII.) and the *Fables* (IX.), in both of which our Sanskrit literature has the just reputation of being so unusually rich. But we anticipate.

"Even before the beginning of our era (Christian era) *Buddhist literary works, Buddhistic opinions, after having made the conquest of many peoples of Central Asia, seem to have penetrated through*

ways till now not fully known to the far-off European West. The study of the Buddhistic works is still more important for a comprehension of the old Indian life.

"In them we find *data* which represent to us this life in a new light, not exclusively from a Brahmanical point of view; we make acquaintance with other views about the universe and other explanations of the eternal problems for ever occupying the human mind—questions on the beginning and the final end of this worldly life. Wide humanity and a high ideal morality preached almost at every page of the Buddhistic Canons offers to these books not merely an exclusively Indian but a general human importance, and at the same time represent the national Indian genius in a different and indeed in a more flattering and in a more sympathetic light." (Part I., p. 132).

The words we have italicised above contain a statement full of meaning to us. From the very beginning of our studies on Buddhism and Christianity, we have been greatly struck with the many analogies which exist between the two religions. These analogies are equally curious in internal principles and doctrines as in external rites, ceremonies and institutions. About a year and a half ago, we published an article in our well-known theological and philosophical journal, *Tattvabodhinipatrika*, of the *Adi-Brâhma Samâja*, in which we tried to point out some of these analogies. As this is not a place to enter into a detailed discussion on this vast though highly interesting subject, we shall give below, under a few distinct heads, the chief points of this analogy, making use of the statements of well-known Orientalists as much as, and of our own reflections as little as, possible. We fitly introduce the subject with the words of Professor Albrecht Weber:—"Finally, the similarity of the Buddhistic rites to those of the Christian ones, as these gradually began to develop themselves (a similarity which it is well known gave origin to the legends of the Priest Johannes in the middle ages) is indeed so remarkable, that it is difficult not to admit some connection between both. To this belongs the institution of monks and nuns, celibacy, relic-worship, the construction of towers (which remind of the Buddhistic topes), the use of bells, of rose garlands, the tonsure and certainly many things more. The valuable work

of Hardy's (Eastern Monachism) is of high interest on this point."* "Indische Skizzen," s. 92.

The points of analogy are as follow :—

(1). That many of the incidents related about the life and activity of Buddha (Sâkyamuni) and of Christ are very similar.

N.B.—Perhaps the most interesting work on this point is Mr. Samuel Beal's, "The Romantic Legend of Sâkya Buddha," translated from the Chinese. We recommend quite especially the Introduction, in which this justly celebrated scholar gives a sort of resumé of the chief sources bearing on this subject. In reviewing this book Albrecht Weber makes the following reflections :—"The special relations which in this book the Buddhistic legends bear to the Christian ones are extremely striking. Which is here the borrowed part, Beal leaves no doubt with reason still undecided. Nevertheless, here is probably the very same case which we have in the adoption of the Christian legends by the worshippers of Krishna."—"Indische Litteraturgeschichte," s. 320.

In the article already referred to above in the *Tattvabodhinî-patrika*, we have given some of our reasons for not being able to accept the latter part of this quotation from Prof. Weber's.

(2). That the character of both the Prophets, as well as the moral principles they taught, are very similar.

N.B.—To convince ourselves of this, the best thing no doubt would be an attentive study of the Christian gospels and at least two of the principal sacred books of the Buddhists, to wit, *Dhammapadam* and *Lalitavistara*. If after that authorities are still wanted, we might begin by mentioning the names of Burnouf ("Introduction à l'histoire du bouddhisme indien"); Köppen ("die Religion des Buddha"), Wassilieff ("Buddhism"), and Fussböhl ("Ten jâtakas," p. 8), and finish with those of Max Müller ("Chips," Vol. I.), of Barthélemy Saint-Hilaire (le Buddha et sa Religion," p. 5), and of Ernst Rûnan ("la Vie de Jesus," chapitre 28).

(3). That many of the ecclesiastical dogmas, rites, ceremonies and institutions of the Buddhistic and Christian churches are very similar.

N.B.—In confirmation of this it is simply necessary to tran-

* Vide further, A. Weber's "Indische Skizzen," s. 64-65.

scribe below the following repeatedly quoted passage of Abbé Huc :—"On ne peut s'empêcher d'être frappé de leur rapport avec le Catholicisme. La croix, la mitre, la dalmatique, la chape ou pluviale que les grands Lamas portent en voyage, ou lorsqu'ils font quelque cérémonie hors du temple ; l'office à deux chœurs, la psalmodie, les exorcismes, l'encensoir, soutenu par cinq chaînes, et pouvant s'ouvrir et se fermer à volonté, les bénédictions données par les Lamas en étendant la main droite sur la tête des fidèles ; le chapelet, le célibat ecclésiastique, les retraites spirituelles, le culte des saints, les jeûnes, les processions, les litanies, l'eau bénite ; voilà autant de rapports que les Buddhistes ont avec nous."—"Voyage dans le Thibet," chapitre iii., p. 190. To which Max Müller adds : "He might have added tonsure, relics and the confessional."—"Chips," vol. I., p. 190.

As to the dogmas we know that the Gnostics and the Neo-Platonists of Alexandria, who exercised such a deep and unequivocal influence on the formation of the early Christian dogmas, were greatly indebted in their turn to the Buddhistic and Vedantic philosophers of India. Says A. Weber : "If in the teachings of the Gnostics and the Neo-Platonists there are to be found many things borrowed from India, and indeed not merely from the Buddhists but also from the Brahmins, so we have to follow their way much less through Persia than through Alexandria, which was their real home. *Pantainos*, who subsequently became the teacher of *Clement of Alexandria*, had previously lived long in India as a missionary. The teachings of *Bardesanes* must also have undoubtedly owed much to India. The very same about the teachings of *Ammonias* and *Scythianus*."*—"Indische Skizzen," s. 64.

(4). That the saints of both the churches are also very similar.

N.B.—In evidence of what we say we invite the reader to make a comparison between two of the most representative saints of the Buddhistic and the Christian churches, to wit, the Italian Francis of Assisi (Vide Mrs. Oliphant's "Life of Saint Francis of Assisi"), and the Chinaman Hionen-thsang (Vide "La Vie et des voyages de Hionen-thsang," par Stanislas Julien.) A very

* Vide further Weber's "Indische Litteraturgeschichte," s. 320.

good account of the book of M. Stanislas Julien, as well as of the character of the Chinese saint, is also given in Max Müller's "Chips," vol. III. Besides, a comparison between the Buddhist saints and anchorites and their Christian parallels in the caves and rocks of Egypt and Syria offers much that is interesting.

This similarity we know goes so far that in the course of archaeological researches one of the saints of the Catholic Church has at last been found to be nothing but a Christianised transformation of the *Bodhisattra* himself. As our space forbids us to dilate on this highly interesting theme, we content ourselves simply in indicating to the curious reader the principal sources of further research that we are aware of. (A. Weber, "Zeitschrift D. M. Gesellschaft," XXIV, 480, and Samuel Beal, "Travels of Fahian and Sung-yun," Note p. 86).

(5). That the Buddhistic architecture is in many points similar to the Christian one.

N.B.—And here as in all the other heads indicated, we must not take one of the latest phases of the Christian Church, for instance Protestantism or Presbyterianism, but the most ancient and the most oriental of all. Roman Catholicism would be much nearer to our purpose—the Greek Orthodoxy as it is still prevalent in Russia and in the oriental countries yet much more. In a short letter which we wrote to the editor of this Journal from Moscow, and which was published in the number for July, we described, though very shortly, the singular analogies that exist between the religious ceremonies of the Hindus and the Russians. We therein indicated also the resemblance of the towers of the celebrated *Kremlin*, to our Maths and Mandirs of India. And indeed the resemblance is striking enough. The first time we went to see the *Kremlin* we had the honour of accompanying M. Ivan Turgenieff, the celebrated romancier, and M. Jabièline, the great archaeologist, probably the greatest that Russia at present has after the death of M. Solovieff. Just as we were entering into the *Kremlin*, M. Jabièline, pointing towards the towers, asked us, "Are these not similar to those of your own country?" "Strikingly similar, indeed," responded we. Coming back from the *Kremlin* to M. Turgenieff's, we told the great and amiable romancier of the resemblance which the towers bore to those of

India, and what his friend M. Jabiéline had asked us. We ventured to add that the Orthodox Church (as the Russians call their own) must have taken its architecture from the Buddhists. To this he replied, "But then you must first of all prove that Byzantium has borrowed it from the Buddhists, for all our church architecture is from the Byzantine." To this we rejoined that this is what would not be very hard to prove, and we then referred to the statements of Lassen, Weber and other Orientalists on the subject, and which we intend to give here below. Besides the authority of Weber which we have alluded to above, we refer the curious reader to Lübcke's "Geschichte der Architectur," in which are to be found some pertinent remarks bearing on the possible relations of the Buddhistic and the Christian architectures.

Now the question naturally arises, "How are all these curious analogies to be explained?" We shall make no premature hypothesis or fanciful conjectures. We shall conscientiously adhere to our previous resolution of giving out as little as possible of our own, and of letting well-established authorities and the facts they give speak for themselves. Says Lassen: "Darius (521—485 B.C.) was the first foreign king from whom we have well-credited accounts about his relations to the Indians. Skylax's voyage of discovery was undertaken in the year 509 B.C."—Lassen, II., s. 115—16. Again: "The first inscriptions inform us also that he (Açoka) endeavoured to introduce the teachings of Buddha amongst the *Javanas*. In them we must, however, take the name in a general sense, while in the History of Ceylon it could only imply the inhabitants of the neighbourhood of the town—Alexandria (on the Caucasus). To these inhabitants was Buddhism preached by the *Sthavira Mahārakshila*. One hundred and one thousand (101,000) are said to have adopted its tenets, and ten thousand (10,000) to have become priests."—Lassen, II., 243. Again,—"That Açoka on ascending the throne is said to have sent ambassadors to the four Greek kings, and in consequence had their names set into his inscriptions, although probably he had carried on propositions only with two of them, with the Syrian and the Egyptian, in order to obtain permission for the entrance of Buddhistic missionaries into their territories."—Lassen, II., 243.

Not merely Lassen and Weber, but also from other equally well-established authorities, we are well aware that during the five centuries which passed between the birth of Darius (who was almost a contemporary of Buddha) and the birth of Christ there was carried on a very flourishing overland commerce between India and the countries where Christianity arose and developed itself. The words of Lassen we have italicised above bear testimony to our assertion. If there were Buddhist missionaries in Syria and Egypt at least two-and-a-half centuries before the birth of Christ, if there were further so many converts (101,000) and so many priests (10,000) in the neighbourhood of Alexandria (on the Kaukasus) so early as that, is there not a probability that Jesus, who was born in Syria and educated in Egypt (received his earliest and therefore his deepest impressions), perhaps stood in the very same relations to the Buddhist monks whom he came in contact with as the young Mahomet (*vide* Syed Amcer Ali's "Life of Mahomet") to the Nestorian monks he met with in his caravan journeys into Syria? Besides, we know that at the time when Jesus appeared there was in Palestine, and indeed in all parts of Asia Minor, a wide spread sect called the *Essenes*, and to which, according to some, he is said to have belonged. Now all that we know of these *Essenes*, of their asceticism, of their withdrawal from the world of practical life, their abstinence from flesh and wine, their strict celibacy, give them an air of Buddhism so unmistakable that they should certainly have passed for Buddhist monks in the Buddhist countries. Jesus probably took all that was good and noble in this organisation, and he, too, probably was at last obliged to leave them with the same exclamation which *Siddhārtha* made after his six years of hard penitence and mortification—"Alas! this way does not lead to deliverance!"

But it is dangerous to indulge in hypotheses on such a subject. We mean only to excite further researches on a subject whose solution it appears to us would have innumerable bearings on our nascent sciences of religion, comparative philology and archæology. We have been throughout guided by the principle that *truth must be somehow always good and useful*, and we have occasionally indicated the sources which others might make use of in following up the same line of investigations. For we have a deep and unalterable

faith in the sublime sentence of our Vedānta—*Satyamēva jayatē nānritam* (Truth only triumphs, never Untruth), as well as in the words of Jesus—"Know the Truth and the Truth shall make you free."

SRI NISIKĀNTA CHATTOPĀDHYĀYA.

Bonn, September, 1880.

MANUFACTURING INDUSTRIES FOR INDIA.

To the Editor of the Journal of the National Indian Association.

In the interesting paper by Mr. U. K. Dutt, in the July number of the *Journal*, it is stated that the development of certain native industries—soap and glass among the number—is seriously retarded owing to the high price of salt in this country. Allow me to point out that in many parts of India there is abundance of alkali, which can be obtained at a cheaper rate than the cost price of salt. The saline efflorescence known as "oos," which abounds in parts of Guzerat, is rich in alkali. Its cost is that of collection only, and it is now largely used in this district in both the above industries, and would continue to be so used even if the salt duty were remitted.

Nor is the other ingredient required for soap manufacture wanting. The Mhowra tree (*Bassia latifolia*) is abundant, and the oil from its berries affords an excellent vegetable fat.

For glass, an impure carbonate of soda is also obtained at nominal price, and sand for silica is procurable everywhere in India.

The materials for both manufactures are therefore at hand. What is wanted is *not* salt free of duty, but capital, enterprise, and knowledge how to utilise these natural products

profitably. The salt duty is an unpleasant necessity—so is all taxation; but it is a mistake to suppose that the above industries are strangled thereby.

F. SHEPPARD, Collector of Kaira.

A VISIT TO THE TOWN OF DUNSTABLE - IN SPRING.

Weary of the dismal gloom and bitter chill of winter who would not welcome with joy the auspicious approach of spring? Stified with the suffocating smoky atmosphere and half consumed by the dreadful fogs of London, who would not run to some charming country place or town to be invigorated and refreshed with the balmy breeze of lovely spring? Sick of the hoary-headed, decrepit and frost-beaten December who would not long to feel the blessed sun of cheering and life-imparting May? It is certainly a novel sight for a foreign eye to see in England the sudden changes which nature undergoes from almost universal barrenness to universal bloom, from extreme dryness to fresh verdure, from a land of deplorable nakedness to a brilliant cover of one rich carpet of variegated hue. A few enjoyable weeks of delightful spring amply compensate many sportless ones of dreary winter. To a native of India, where nature is disposed to smile almost the whole of the revolving year, the climate of England is very often a puzzle. He can at first hardly reconcile his Indian experience and his Indian expectations of nature's regularity to its irregularity, wantonness, frivolity and freaks in England. But a year's stay in England is enough to make any foreigner a thorough proselyte to the admirable habits of the English people in adapting themselves to the deplorable gaps left in their comforts and enjoyment by a treacherous and faithless climate. Notwithstanding her notorious hardihood she is many a time generously inclined to compensate amply by bestowing all her rich bounties from April to September.

To welcome then the smiling countenance of spring, to feel

its soft and warm air gently dispelling all the sickening chill of departed winter, to smell the sweet fragrance of budding flowers, to hear the mellow notes of tuneful birds, I left for a time the noisy and busy capital for a country town, there to enjoy the hospitality of a kind English friend and his influential circle. Unlike the many annoying inconveniences and drawbacks in leaving a chief city in India for a fine country seat, London commands a multiplicity of easy routes and affords ample resources to carry one within a couple of hours from its busy throng to the pleasing retirement of a freshly blooming country place. There are very few places in England which do not attach to themselves either some political, commercial or social importance. Dunstable, where I passed almost a week, is a well-known town of considerable historical importance and interest. Both to Englishmen and Indians who have studied English history the description of this town, which I herein give after consulting some very trustworthy authorities, will prove worth a glance.

Dunstable is a town, a parish, and a sub-district in Luton district, Bedfordshire. The town stands on a chalky eminence in the centre of the Dunstable chalk down, near the foot of the Chiltern hills, on the line of railway from Hertford to Leighton Buzzard, five miles W. by N. of Luton and twenty miles S. by W. of Bedford. It was the *Maes Gwyn* (as descriptive of the chalky soil of the vicinity) or White Field of the Britons, the *Magiovinium*, or possibly the *Forum Dianæ* or the *Duracobrivæ* of the Romans, and the *Dunestaple* of the Saxons, and it is thought by some to have got its Saxon and its present name from *dun*, "a hill," and *staple*, "a commercial mart"; by others to have got them from a bandit chieftain called *Dun* or *Dunninly*, who infested the neighbourhood in the time of Henry I. Remains of the British camp, occupying about nine acres, called the Maiden Bower, and supposed to have been afterwards the *magintum* of the Romans, are about $1\frac{1}{2}$ miles distant, and vestiges of another strong ancient fortalice, called Tottenhall Castle, and comprising keep, mound and double fosse, are a short way further off. Many traces of Roman occupation are in the vicinity, and large quantities of copper

coins of Antonine and Constantine, with ornaments of bridles and armours were found in 1770. Several antiquities were recently discovered in the field, comprising coins, rings, swords, &c. The town was overrun first by the Danes, afterwards by bandits, who secreted themselves in neighbouring woods and thickets, but was resettled or rebuilt by Henry I., who destroyed the woods and thickets, gave great encouragement to peaceful settlers, took the town under his own management, gave it a charter and corporate privileges, founded at it a priory of Black canons, and created on a neighbouring locality, afterwards known as Kingbury farm, a royal palace. Henry subsequently gave the town to the friars of the priory and invested them with extraordinary powers over it, but he retained the palace entirely in his possession; yet King John afterwards gave them the palace also, with its gardens, simply on condition that they should accommodate the monarch and his suite within their own walls. King Stephen met his successor, Henry II., at Dunstable in 1154. The town was destroyed by fire in 1213, but was soon afterwards rebuilt. A great synod was held at its priory by the Archbishop of Canterbury in 1214. King John was at its palace in 1215 on his journey towards the north. Louis the Dauphin of France with the rebellious English barons halted here one night in 1217. Henry III. was here in 1223. An insurrection of the townsmen against the friars of the priory occurred in 1229, which was at length quelled by compromise through the archdeacon of Bedford. An assemblage of discontented barons and knights took place here in 1244, ostensibly for holding a tournament but really for prosecuting a political design, and they sent a peremptory missive to the Pope's nuncio, who was opposed to them, commanding him instantly to leave the kingdom. Henry III. was often at the priory, and when here in 1247 was accompanied by his queen, Prince Edward, and Princess Margaret, and received the present of a gilt cup. Another royal visit was made hither with the Pope's legate in 1276. An affray between the king's retainers and those of the prior occurred in 1276, and was adjusted by the king in person sitting as judge. A tournament was held at the town in 1279. The corpse of Queen Eleanor, consort of Edward I., was de-

posited one night at the priory in 1290, and her funeral procession passed through the town. A cross in memory of her was afterwards erected in the market place, and this stood till the time of the civil war in the reign of Charles I., when it was demolished by some troops of the Earl of Essex as a relic of popery. A grand tournament on the occasion of Edward III.'s return from Scotland, and attended by him and by his queen, was held at the town in 1341. Henry VI. visited Dunstable in 1457 and 1459; Elizabeth in 1572 and James I. in 1605. Some of the earliest English theatricals on record, and known as "Mysteries," were performed at Dunstable in 1110 under the auspices of the abbot of St. Andrew's. Several Lollard martyrs were put to death here in the time of Henry V., and the sentence of divorce between Henry VIII. and Catharine of Arragon was pronounced in the priory church by Archbishop Cranmer in 1533. A house or hospital for lepers was founded in connection with the priory, and a monastery of Black friars also was established here and countenanced by the Court much against the will of the priors and canons. The priory was granted after the dissolution to Dr. Leonard Chamberlaine and passed to Colonel Maddison, but its church was designed by Henry to be a cathedral to Bedford diocese. No part of the church now stands except the nave with the aisles. The architecture is mainly Norman, but includes early English, decorated and perpendicular portions. The nave is Norman and very broad, the arch is lofty, the piers are a group of small shafts with some slightly figured capitals; the clerestory is perpendicular, the front shows a good Roman arch filled with perpendicular tracery, and the interior has an altar-piece of the Last Supper by Thornhill. A restoration of the edifice after some interruption was resumed in 1869. Nearly opposite the church are six houses founded by Mrs. Blandina Mark in 1713, and designated the "Maidens' Lodge," for six unmarried gentlewomen, whose income has been increased by benefaction from another lady to £120. The inhabitants formerly procured water from public reservoirs, of which there was one in each street, but a supply is now obtained from wells, which from the chalky nature of the substratum are sunk at a great depth.

The town consists chiefly of four streets in cruciform arrangement toward the four cardinal points. Some of the houses have an antiquated appearance, but many are modern and neat. One house built of walls consisting all around of flints, and known as "Flint cottage," presents a very picturesque appearance and stands prominent among all the buildings of the town. Although its modest inmates may not make much of it, yet to a foreign eye it has its peculiar charms. There are a head post-office, two chief inns, two railway stations, two banking offices, a parish church, which is the quondam church of the priory, five dissenting chapels, a workhouse, an endowed school, a suite of almshouses and a variety of charities, including the school and the almshouses. A weekly market is held on Wednesday, and fairs on Ash Wednesday, 22nd May, 12th August and 12th November, the last being the largest fair for sheep. The town is particularly famous for the manufacture of straw hats and bonnets and has recently carried on that manufacture more extensively than before, employing upwards of five hundred women, who are in general farmers' daughters, and who are required to pay two guineas each and to give three months of their time at entering in order to learn the business. There are also some large manufactories for whitening, from which most of the manufacturing towns are supplied. The town once was distinguished for the number of its inns and posting establishments, about two hundred horses with the requisite number of post boys being kept for the use of travellers. Dunstable is 32½ miles N.W. by N. from London. It is famous also for the size of its larks, obtained in the neighbouring country and sent in great numbers to London. It is a polling place, was at one time summoned to send members to Parliament, but made no return, and acquired a municipal government in 1865. The town is regarded as conterminous with the parish, that being the district of the local lighting board. John Dunstable and Blkanah Settle, a dramatist (the rival of Dryden) and a political writer of notoriety in the reign of Charles II., were natives of this place. The parish contains 390 acres, real property £13,388, of which £330 are in railways. Population is 4,470. Houses 884. The property is much subdivided. The living is

a rectory in the diocese of Ely, value £150, patron the Lord Chancellor.

A few minutes' walk from any part of the town brings one to a beautiful country all round. A knocked-up student will always find here fresh vigour, and an admirer of nature will meet with objects for deep contemplation while leisurely strolling along the silent groves which seem destined to be the nursery of pure content. Here again upon lovely downs, upon flowery meads, upon verdant hills, peace seems slumbering with a soft pillow of innocence under its head. Here amidst many a shady vale weary footsteps would mechanically tread over miles and miles with the tuneful accompaniment of soft zephyrs that ever dance around. Eyes weary of hard study, dull reading and the monotony of city life find here real charms, to see from afar hills clothed with vegetation whose mixed colours reflected by the dim evening rays of the departing golden orb please the senses and soothe the spirit. Meadows covered over with a bewitching garden of wild flowers do here now and then forcibly snatch a word of admiration from even the most unsympathetic heart. On one side, safe from the burning rays of the fierce sun the kine slowly move along, and on the other the gentle sheep recline by the side of the wide expanding cultured fields. I who was very partial to many a grand and picturesque scene of India could not but do justice to such foreign scenery by thus admiring it. My kind friend, who always accompanied me in my rambles in order to show the many beauties of his country, which he is deservedly proud of, being naturally of a poetical turn of mind, began to recite while standing on a high hill on a delightfully cool and quiet evening some of the very effective lines from Gray's well known "Elegy on a Country Church-yard":—

"The curfew tolls the knell of parting day,
The lowing herd wind slowly o'er the lea,
The ploughman homeward plods his weary way,
And leaves the world to darkness and to me.

Now fades the glimmering landscape on the sight,
And all the air a solemn stillness holds
Save where the beetle wheels his droning flight,
And drowsy tinklings lull the distant folds."

These lines were exactly suited to the occasion, and I thoroughly appreciated their worth because what the poet wrote was in reality brought vividly to my sight, and I thought that I could not have estimated the true value of these lines even if I had read them a hundred times in India. ●

In whatever country we are we soon find the difference between a city life and the life in a country town. In India the country life has all its simplicity and innocence, but the deplorable ignorance not only of the great advance in civilization, science and art the world has been daily making, but even of topics and subjects of ordinary importance and common interest is very glaring. Such is not the case in England. I am inclined to affirm that a country town in England excels its city in many particulars. The people of a good country town, say one like Dunstable, are as refined, as intelligent and as thoroughly acquainted with and well informed as to all the topics of the day as those of London. Moreover they claim a decided superiority in many noble virtues, such as frankness, simplicity, hospitality, &c. There is very little or almost no trace there of that selfishness, superciliousness, affectedness, hypocrisy and sensuality which abound in city life, and I am almost convinced that if any foreigner would understand, appreciate and profit by the sterling English qualities and the estimable virtues of the English as a nation, he ought, for his personal experience, to spend some time in a country town.

INNER TEMPLE.

E. J. KHORY.

HINDU WIDOWS.

The article which we inserted last month from *Brahmo Public Opinion*, suggesting the establishment of a Home for Hindu Widows, was followed in that paper by a letter to the Editor from Mrs. J. B. Knight, Hon. Sec. of the Bengal Branch of the National Indian Association, and a further article in reply to Mrs. Knight appeared August 19. The question is a perplexing one as to how arrangements can be

safely made for relieving some of these ladies from the monotonous and oppressed life which in their own families they have been forced to lead, and training them in useful occupations. Mrs. Knight's letter, by calling attention to the practical difficulties connected with the suggested institution, appears to have helped towards the consideration of what it may be prudent to attempt. We understand that various schemes have been proposed, and that some of the Bengali gentlemen who are anxious to organise an institution for widows have requested Mrs. Knight to join them in consultation on the subject. Money would probably soon be forthcoming for a well arranged plan. But it is sometimes as well for philanthropic undertakings that want of funds should delay their execution, for time brings the special nature of the needs to be supplied into distinctness, and thus enables the promoters to foresee and provide against undesirable results. We proceed to give Mrs. Knight's letter and part of the article which followed it:—

“SIR—In the article on Hindu widows which appeared in your issue of July 22nd, a question is brought forward of the deepest moment to all who are interested in the condition and prospects of Indian women, and who desire to do what may be possible to ameliorate the one and to brighten the other.

“Those who have the privilege of acquaintance with Hindu women will readily subscribe to the truth of the eulogium passed on them by the writer of the article, nor will they fail in sympathetic recognition of the enhanced suffering resulting from the introduction of education. So great, so widespread and so lasting must this suffering be, that if it could have been realised in anticipation it is doubtful whether philanthropists would have had the courage to enter upon a course of which this is the inevitable result. But the course has been entered upon, and no perception of individual suffering can avail to check it, even were it not believed that the ultimate good will outweigh the evil.

"After a graphic description of 'the actual condition of the younger class of Hindu widows,' the writer proceeds to show that this condition may be softened by training them in various departments of useful work; but adds, that preliminary to all this there must be a safe place 'where widows who desire to spend their time more usefully than they can do at home may resort,' and suggests the institution of a Hindu Widows' Home, unsectarian in character. This suggestion is the expression of a want that has been very keenly felt for some time, and I would venture to ask the writer to elaborate his suggestion into a practical scheme. It is true that in the absence of funds no such institution can be founded, but the very first step towards gaining sympathy in the shape of money is to present a sound practical scheme adapted to the ends in view.

"I would ask the writer to put plainly forward the difficulties in the way of such a scheme, other than the want of funds, and the means by which he thinks those difficulties could be overcome. To me they seem even more formidable than the money question.

"The existence of such a Home would prove a strong magnet to all who are discontented with their present surroundings, whether they aim at usefulness or no; while in the present state of Hindu society it would not be possible to compel those who should become discontented with the Home to return to the friends they had left. When a Hindu widow had once left her friends the directors of the Home would have no choice but to admit her whether she were a suitable person or not. How would it be possible to exercise choice in the admission of candidates or to limit the number? How would it be possible to maintain the discipline of the Home? In Christian institutions a refractory inmate can be sent back to her friends; would there be any means of making a Hindu family receive again one who had outcasted herself? If the family could not be induced to receive back such an inmate, what could be done with her?

"These questions should, it seems to me, be fairly met at the outset.

"M. S. KNIGHT.

"July 30th, 1880. 4½ Esplanade."

The article in *Brahmo Public Opinion* replying to Mrs. Knight's letter, after thanking her for her suggestions and recognising the difficulties connected with the scheme, proposes that admission into the Home should be made to depend upon certificates of character from persons known to the Managers; these certificates to include such qualifications as intelligence, diligence, submissiveness, &c. Absolute discretion is to be vested in the Board of Management to admit or refuse candidates, notwithstanding any hardship which may be entailed by such a procedure. In the case of such as cannot procure the required certificate on account of their having left their own home without their guardians' consent, enquiries will have to be instituted by the managers, but it is supposed that there would be very few of these. The number of candidates must be limited by the funds of the institution. Twenty might be the number first admitted. Three years is the proposed average time for the course of instruction. Some of those who leave would re-marry, others could take up a remunerative occupation. In regard to discipline, it is thought that some punishment short of expulsion from the Home, as in the case of institutions for orphans, might be devised for those who are refractory. The mode of living should be native, both for economy and in order to keep up for the students the kind of life they have been accustomed to. Caste prejudices in regard to food are to be respected. The article continues :—

“We would like the lady superintendent to be a native lady who will be respected by the inmates. We confess it would be difficult to find such a lady; but we think such a person may be found. If such a person may not be found then we would have a Christian lady, but if she be an European she must be a motherly lady free from all race-prejudices, and one who will be able to treat the inmates as her own daughters and respect their prejudices. She must be one who will work more for the

sake of the noble work she will undertake than for gain. It is as difficult to find a native lady to take charge of such an institution as an European lady possessing all these virtues. Then there must be a tutorial staff, and here it is very difficult to find ladies to do the work we would wish to be done. We would first have *general* education, and secondly *technical* education. We would like that technical education should be given (among others) in the following subjects:—Plain sewing and knitting, embroidery, engraving, sinking dies, printing, lithographing, photography, painting, book binding, watch repairing, music, and other kindred subjects which will enable the inmates to earn a decent livelihood. The general education must also include lectures on and practice of domestic economy. Arrangements may be made for teaching them medicine and practice of midwifery in consultation with the Government and the Medical College authorities.”

It is thought by the writer in *Brahmo Public Opinion* that some of the difficulties suggested by Mrs. Knight will not arise, except very rarely, because orthodox Hindus would not encourage such an institution. But it seems not improbable that discontented members even of orthodox families might throw themselves upon it, and cause considerable perplexity. However this may not be an insuperable difficulty, but is rather one of the points which prudent arrangements may be expected to meet, and we shall report with interest the results of the deliberations that are taking place at Calcutta on this important matter.

STREET CRIES IN BOMBAY.

(From *The Indian Spectator*).

Our vocal cries are a legion. Particular parts of the town have their own particular species of street criers. These seem to know too well the wants of the folks living in the localities where they ply their trade. Parsee quarters have

their special vendors, and so also places where Hindus and Mahomedans live. But beyond these street "specialists," if we may so call them, there are other criers who are to be heard everywhere throughout the town, such as the Ice wala, the Gas wala (petroleum oil seller), the Mitai wala, the Channa koomari, *et hoc genus*. Street criers are, however, most numerous in Parsee quarters. Here their trade thrives most, and prosperously too. One remarkable thing about them all is their punctuality at certain hours only of the day. Each one comes and goes in the natural order of time. For instance, at dawn of day are to be heard the cries of milk sellers, dairymen and sugar vendors. "*Saf-ee-yad Pa-ta-sa-a-a*" is a very familiar street cry in Parsee quarters. Of course every Parsee wants some sugar for his tea and milk; and hence the "*patasas*" are in great requisition every morning. The butter woman next tramps the streets. She sings out "*makun lao*" (buy my butter), in such a piteous whining tone, that it reminds one of that screeching noise which the amateur makes while learning his first lessons on the fiddle. As the breakfast or "*nasto*" is generally concluded by 8 or 8.30 a.m. these early morning criers soon vanish. We forgot to mention that during the cold weather the greatest pests are the coolies who carry large trays on their heads full of tumblers of milk "puffs" and so called sheeptrotter's jelly. "*Doodhna-pa-a-up—Jailee-natumreal*" is rung out by a host *ad infinitum* till 11 a.m.

From 8 to 11 in the forenoon itinerant rice and dal dealers, vendors of spices, eggsmen, Goanese poultry and dried bumello-fish sellers, and a whole tribe of sellers of divers ingredients required for midday dinner are heard in varying succession. The Goanese fowl seller will cry in a small shrill tenor; whilst a stalwart Iranee would bawl aloud to the top of his voice. Then comes the turn for "Ice." Mahomedan and Persian boys with baskets full of this refreshing commodity run hither and thither, with the rapidity of hares, whilst the sun is on the meridian, singing out in that peculiarly inimitable singsong tune "*Aynce, Aynce*," with a full nasal twang. The cry of the Ice wala is comparable only to that of the facetious individual who parades himself on the railway platforms, selling the com-

mon drinks known as "Sola-vaater" and "Lim-late." The afternoon is sacred to vendors of broken wares and old clothes, or "*Joona poorana*." It is indeed amusing to stand at one's window and hear the volubility of one of these creatures as he rapidly names, in a voice the pitch of which might defy the greatest musician, all sorts of broken wares he is willing to purchase for a song. He begins with "*Ba-a-a-tee ao Ba-a-a-t lee-ee*" and ends with handles of old chutrees or umbrellas. Between his Alpha and Omega there are, at least, as many articles as there are letters in the Greek alphabet. But we will not tire our readers with more "cries." We will only give one more instance, and that is of the Hindu who sells glass bangles. His voice, at least in Parsee streets, is a signal for elderly matrons and young misses to rush in at the window or on the verandah. Glass bangles of pretty hues—especially rose and sapphire—are always in great demand. So the bangle wala drives a roaring trade. But his voice is something terrible. It outstentors Stentor; and the key in which he pitches the word "*Chinoy*" is worthy the study of the best musical composer. The "e" in "chi" is indefinitely prolonged, so much so that he takes two minutes before he sings out the second syllable of the word. So that by the time he has vociferated the whole word "*Chi-i-i-i-noy-oy Ba-a-a-angree-ee-ee*" he generally manages to traverse a tolerably long street. Sometimes there are criers who have a bit of humour about them. Many people are familiar with the old Mahomedan who hawks soap and perfumery of sorts about evening time, and bawls out "soap! soap! never before seen! never before used. Soap, soap, to wash your share-mania papers with." Again, there is your pastry seller. He has sweet wares, and must needs attract people in a sweet way. So he sings out his cakes and macaroons in rhyme, beginning with "*Waha waha rai Cake*," &c., &c. In fact, as Addison has justly observed, the vocal cries are so full of incongruities and barbarisms, that a foreigner might well be astonished at the jargon. There are so many pitches, from the deepest bass to the sharpest treble; from the highest to the lowest note of the gamut.

TECHNICAL EDUCATION.

The *Hindu Patriot* (July 19) referred to a lecture delivered six years ago by the present Mahārāja of Travancore, when he was First Prince, entitled "Our Industrial Status," which has been lately published, with a preface, by a member of the Benares Bar. Dividing the industry of a country into the production of raw materials and manufactures, the lecturer said that though India has been, and must for some time be, chiefly occupied with raw materials, yet that it had been now proved that the simpler manufactures can be carried out there successfully, and that new industries should be established, among others Paper. The *Hindu Patriot* then refers to the valuable memorandum recently drawn up by Mr. L. Liotard, of the Agricultural Department, and published by the Government of India, which calls attention to the number of fibrous plants in India, such as might without much difficulty be utilised for paper manufacture. "When India possesses an inexhaustible supply of materials suitable for the manufacture of paper, it is a shame that she should continue to import annually thirty lakhs worth of paper from England."

The *Hindu Patriot* continues as follows :—

"Then, the manufacture of oils would be another field of useful industry in India. Large quantities of oil-seeds are annually exported to Europe, where they are made into oils. There is no reason whatever why the raw materials for the production of oils should not be utilised in the country. The establishment of oil manufacture will do incalculable good in the way of improving our agriculture. The exportation of oil-seeds from India causes the severe loss of large quantities of oil-cake, the value of which as manure and nourishing cattle food can hardly be exaggerated. Again, why should not soap and candles be locally manufactured? All these simpler manufactures can be easily carried on in India. Then again, the cultivation and manufacture of tobacco ought to be an important industry in this country. But nothing useful

can be done if we sit with folded hands and utter curses on our bad luck. Our educated countrymen, instead of wasting their time and energies in search of employment in the public service which is not within their reach, should turn their attention to the fields of useful industry we have indicated above. Now that Sir Ashley Eden has made arrangement for giving a technical and industrial education to our young men, we earnestly hope the latter will no longer confine their aspirations to employment in the public service, but strike out useful and independent careers for themselves."

It is satisfactory to find from the above article that the *Hindu Patriot* is so decidedly in favour of technical training. Not long ago, in commenting on a discussion of this subject, presided over by Mr. Hodgson Pratt, the Editor of that paper seemed to imply that those who advocate such training wish also to "lower the standard of a liberal education." It is unnecessary to reply to his assertion on that occasion that the National Indian Association "desires the character of the high education now given to be so modified as to *substitute* the mechanical arts in the place of literature and science." The aims of this Association are so well known that they will not lose supporters through this inaccuracy. We will simply remark that in meetings where discussion is invited, speakers are individually responsible for the opinions that they express. It appears now that the *Hindu Patriot* fully sympathises with those who desire that appropriate training should lead educated Indians to engage in occupations which will help to develop and utilise the resources of their country.

INDIAN INTELLIGENCE.

Two Art Exhibitions are taking place at Simla this year. In addition to the usual Fine Arts Exhibition, which is for paintings, a Committee has organised a Native Industrial Art Exhibition, under the patronage of H.E. the Marquis of Ripon.

The Hon. Mr. Gibbs is President of this Committee. Its object is "to encourage decorative industries which have a direct connection with native art handed down by long tradition—it having become universally felt that the style of much of the old native art has degenerated by the importation of foreign ornament and shapes." The exhibition is to include pottery from the Punjab, Benares brass work, Bombay carved wood work, brass ware from Madura and Tanjore, Burmese silver inlaid work, and Bidri ware from the Nizam's Dominions. Various prizes and certificates of honourable mention will be awarded, and it is proposed to make the exhibition annual.

The Princess Alice Memorial Fund, which has for its object the endowment of the Alice Hospital and other institutions established at Darmstadt in which the Princess was interested, has been largely contributed to from India, and the following letter of acknowledgment has been addressed to the Private Secretary of the Viceroy by Admiral Horton, Treasurer of the London Committee of the Memorial Fund :—"Dear Sir,—I write to acknowledge the receipt of a letter with enclosure from you by the last mail, dated Simla, May 31. On behalf of the London Committee of the Alice Memorial Fund I take the first opportunity of expressing the high sense of obligation under which the zealous efforts of those who have co-operated with us in India have placed us, and to offer you our best thanks, as well as to all concerned in making the collection, which will have been duly acknowledged by Messrs. Coutts and Company. I will only add the remark that the contribution from India is equal in amount to the collection made in all other parts of her Majesty's dominions, completes the amount sought for the purpose in view, and will enable the trustees, with the concurrence of His Royal Highness the Grand Duke of Hesse, to place the Alice Hospital on a permanent basis. Other charities founded by the late Princess Alice have also received the support which was required to ensure their continuance in memory of Her Royal Highness."

The subject selected by the Syndicate of the Bombay University for the Karsandas Mulji Prizo Essay of 1881 is "The effect (present and future) of English education on the mental and moral condition of the Hindus."

The cotton mills at Bombay appear to be recovering from their depressed state. During the famine years the ryots could not afford to spend on new clothing, but now that harvests are improved their demand for cotton goods has revived. Indian manufactures are sent largely to China and Japan, and in the last five years the shipments to China have increased nearly five-fold.

The Government of India have sanctioned the establishment of a fund for voluntary donations in aid of the disabled soldiers and of the families of those who have died in Afghanistan. The Mahārāja of Bulrampur and the Nawab of Rampur have contributed each one lakh (rs. 100,000), Rajah Madno Sing of Amaitie rs. 20,000, the Mahārāja and Mahārāni of Baroda rs. 10,000, the Mahārāja Holkar rs. 5,000. The Behar Landholders' Association have contributed more than rs. 60,000, which sum includes rs. 20,000 each from the Mahārāja of Durbangha, the Mahārāja of Hutwa, and the Mahārāja of Bettia, and rs. 20,000 from the Mahārāja of Domraon, who last year made large grants of warm clothing for the troops. The money will be equally distributed between the armies of Bengal, Bombay and Madras. A large public meeting has been held at Bombay, at which H.E. the Governor presided, on behalf of the fund. The meeting is said to have been one of the largest and most successful ever held in Bombay, every section of the population being represented.

Babu Tara Prosunno Roy, additional Chemical Examiner to the Government of Bengal, and one of the Lecturers in the Calcutta Science Association, has been elected a Fellow of the Chemical Society of Great Britain. He has made Chemistry his special subject of study.

A meeting of members of the native community—the Hon. Mir Hamayun Jah Bahadur in the chair—was lately held at Madras to consider what measures should be adopted in recognition of the services in the cause of education of Colonel Macdonald, late Director of Public Instruction. The following resolution was passed:—"That a gold medal in the name of Colonel Macdonald be awarded annually in any College affiliated to the Madras University, and which is conducted on a secular basis, to any student who in the B.A. Science Examination for the B.A. degree obtains the highest number of marks."

The first anniversary of the Bengal Ladies' Association was held on August 1st. About thirty lady members were present, besides twenty children. The hall had been tastefully decorated by the ladies with leaves and flowers. There was a short religious service, with chanting of hymns, after which some interesting addresses were delivered. The combined efforts of the ladies of this little society to promote mutual improvement and kindly intercourse are encouraging. Another useful movement may be also mentioned. It is for aiding higher education among Bengali ladies, and consists of lectures and examinations. Ten groups of subjects have been arranged, including the elements of some sciences, geography, history, arithmetic and mathematics, English literature, Bengali and domestic economy. Four of the groups must be taken by those who present themselves for the examinations, which will be held early in December. An epitome of the lectures given will be published in the *Bamabhodini*, a Bengali journal for ladies. We shall be interested to learn the success of this educational plan.

We have received two numbers of a new English monthly illustrated Journal called *Progress*, printed at the S.P.C.K. Press, Madras. Price, one anna. It is intended for the educated classes in India and Ceylon, and seems well calculated to interest its readers. The information is of a solid kind, pleasantly conveyed, and sufficiently various. The magazine will probably have a good circulation.

The Calcutta Society for the Prevention of Cruelty to Animals, which was the first established in India, appears to have been increasingly active. Additional agents have been appointed, and the number of convictions for illtreatment of horses and of draught bullocks amounted in the past year to 2,165. The Report refers to the uselessness and cruelty of the bearing rein, which however is seldom seen in Calcutta, and never amongst native drivers. The Committee hope that its use will soon be quite abolished in India.

The *Englishman* states that the Lieutenant Governor of Bengal has created two scholarships of £200 per annum each to be held at the Cirencester College by native graduates of the Calcutta University for the study of scientific agriculture.

MAHOMEDANS IN ENGLAND.

Mr. Syud Sharfuddin wrote lately to the *Times* as follows :—
 "Monday morning, September 6, was the great festival of 'Id-ul-Fitr' among the Mahomedans. The morning of that day saw nearly the whole of the Mahomedan world bending themselves down in worship of the same God. This is the first day after our Lent, if I may be allowed to call our days of fast by that name. On this occasion particularly there are gatherings in different parts of the world to offer up prayers for the welfare of the 'Commander of the Faithful,' in other words, the 'Ameer-ul-Mumeneen.' On that day, for the first time, there was a tolerable good gathering of the Indian Mahomedans residing in this country for the purpose of celebrating the festival. There being no mosque in this country—but we hope we shall soon have one—an Indian Mahomedan gentleman had lent his private residence at Notting Hill for the occasion."

This meeting was held at the house of Moulvi Samiulla Khan, who undertook the office of Imam on the occasion. The religious ceremony held in Bayswater on Sept. 6 lasted about three-quarters of an hour, after which all present embraced each other in expression of friendly feeling. They then dispersed to call on such of their friends as had not been able to attend, and to wish them happy returns of the day. Moulvi Samiulla afterwards entertained the Mahomedans at dinner to celebrate the festival.

 PERSONAL INTELLIGENCE.

Mr. N. C. Mody, Mr. P. M. Hakim and Mr. K. R. Divecha (Bombay) have passed the L.R.C.S. and L.M. Examinations of the University of Edinburgh.

Mr. K. R. Divecha (Bombay) has also passed the Second Examination of the Society of Apothecaries, London.

Mr. A. L. Sandel (Calcutta) has received Certificates of Honour in Chemistry and Physiology in the University of Glasgow (Medical Department).

Mr. Tamiz Uddin is gone to Glasgow for medical study.

Departures.—Mr. Syud Abdur Rahman (Faridpur), Barrister-at-Law, Mr. Syud M. Sharfuddin (Patna), Barrister-at-Law, Mr. Abdul Halim, Barrister-at-Law, and his brother, Mr. M. Serajuddin, Barrister-at-Law (Mirzapur), all for Calcutta.



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INDIAN STUDENTS AND ENGLISH UNIVERSITIES.

THERE is no country in the world which longs so much for English Education as India. I have refrained from using the expression Western Education, for it is not so much Western as thorough genuine English Education that the natives of India seek after. The reason for this is quite obvious. To put it in plain words—An English Education pays best in India.

English is taught in nearly all the principal schools and colleges throughout India which are affiliated to the three Universities of Calcutta, Madras and Bombay. All the Examinations of these Universities are conducted in English, and the classical and native languages of India form only a portion of the several subjects which the Candidate takes up. In most of these colleges and schools only one out of the six hours for study is given to Vernacular languages, and if we only take into consideration the number of youths who flock to these places of Education and try their best to become

members of the above Universities, there is no denying the statement that a great longing for English Education is felt throughout the length and breadth of India at present.

But the thirst for English Education does not end here. Students are not content with what they get in India, and they must needs go to the very source. Some few ventured some years ago, notwithstanding all the difficulties in their way, to come over to England, and, as the long and tedious voyage between the two countries became shorter and an easier route was discovered, the number of *adventurers* increased. And now what do we find? We find Hindu youths in all our Universities! These are the words of an English journal. Not only do we find Indian students in the great Universities of England, but they are to be found in those of Scotland and Ireland, and we have the honour of having our representatives at Edinburgh and Glasgow as well as at Oxford and Cambridge. The advantages of an English University Education are too well known to require any allusion to them here. An Indian graduate, however brilliant a degree he might have taken, is not esteemed so highly as any one who has an English degree. The Indian course for the degree of Bachelor of Arts is by no means an easy one. Although it is not so high as the range which either Oxford or Cambridge requires for Honours, yet it cannot be denied that it is far more difficult than what is required in the above Universities for a Pass or Ordinary degree.

But it is not for the technical knowledge which an English degree requires that it is looked upon as being far superior to an Indian degree. Knowledge certainly does not consist in mere book learning. Most of our Indian graduates, however much they may know about Shakespeare, Milton and other English authors, yet find it difficult to write an essay or compose a few sentences in pure, idiomatic English.

By coming to England they have good opportunities of getting into the "ins and outs" of the language.

An English University Education also takes in a wider range than the Indian. It is not confined to what may be called mere "cram." Moreover, our Indian Universities lack the *Social Element* which forms the chief feature of an English University, and especially of Oxford and Cambridge. In India, a student, after going through his day's work in his school or college, goes home and thinks that he has done his duty. But the case is different here; he must be an attendant of the play-ground as well as the Lecture Room. He must join the various societies and clubs which bring together his fellow-students. And it is this social intercourse with others, this coming in contact with different minds and various modes of thinking, that fits a man better for the world more than the mere book-knowledge he acquires.

One great obstruction in India to the Social Intercourse—which our young students are in great need of—is Caste. We have nothing of its pernicious influences in this privileged land. Wealth, pride of ancestry and blood, the very basis on which Indian society rests, go for little in an English University.

And another advantage which an English University Education has over the Indian must not be left out of consideration, and that is this—a student here can choose his own branch of study, and pursue it to his highest limit. If he is mathematical he need only go to Cambridge, that ancient seat of learning so well known throughout the world for its mathematics. If fond of languages, Oxford, with all its classical intellects, will be the place suited for him. In fact England provides the best Education in any and every branch of study. The Law Student can do no better than join one of the Inns of Court, which has turned out some of the ablest

of English Lawyers. And then again London, with its several hospitals and the splendid staff of medical professors, affords the best place for the Medical Student.

It is needless to enlarge upon the advantages which English Universities possess over the Indian. We are glad to find English University Education is being appreciated more now. Let us only hope that more Indian students who have the means and the ability will come and partake of this grand treat.

It will not be out of place here to see how far Indian students have distinguished themselves in English Universities. We must remember this one thing; most of those who come over to England for their education are not the best type of the clever and industrious students of India, those are to be found among the poorer classes, who cannot afford to pay for an English Education. But, leaving this out of consideration, there are various other disadvantages for the Indian student. First of all, he must possess a moderate knowledge of the English Language before he makes up his mind to stay here; and then, again, there is the climate, which is utterly different from that of India. To the Indian the English winter is very trying, and some time elapses before he gets accustomed to it.

Putting aside these disadvantages, which really go against making any just estimate of the merits of Indian students, yet we are proud to say that in the principal Universities of England and Scotland they have distinguished themselves fairly well. First, let us take the two old Universities of England—Oxford and Cambridge. Indian students, as a rule, do not go to Oxford because of the great amount of classics required there. A youth who comes from India hardly knows anything of either Latin or Greek. Most of the students who enter Oxford or Cambridge are obliged to

get up their Latin and Greek within six months. It is a fact that one Indian student who entered Cambridge had to jump from Wordsworth's Greek Primer to Æschylus and Euripides. Those, however, who have prosecuted their studies there have not done badly at all. A late Indian candidate who succeeded in the Indian Civil Service Examination had also the honour of securing a good mathematical scholarship, which he was obliged to give up, because he had to return to India after two years.

Cambridge is better suited for the Indian student than Oxford, because more mathematics is studied there. Moreover, the Entrance or the Previous Examination has been made very much easier for natives of India since last year. They can take up either Sanskrit or Arabic instead of Greek. To see an University like Cambridge make special provisions for Indian students is certainly a matter to be proud of.* This shows that English Universities are ready to welcome young students from our land.

At Cambridge, the highest degree which has hitherto been taken by a native of India is that of a 17th Wrangler. Although this is not considered anything remarkable, yet it must be remembered that Mr. A. M. Bose, who had the honour of securing this place, was studying law at the same time, and it is quite probable that his legal studies must have at least, to some extent, interfered with his mathematical work.

The Indian students who have belonged to the London University have done just as well as the Cambridge ones. All the degrees, whether in Law, Arts, Medicine or Science, which this University can confer, have been taken by them. Even the degree of Doctor of Science has been obtained by a

* We are informed that changes in the same direction are under consideration at Oxford.—ED.

Bengali. A few years ago the best Zoology Exhibition in connection with this University was given to an Indian.

At Edinburgh, also, some distinctions have been won by natives of India. Most of the students who have belonged to this University have been Medical or Natural Science students. Natural Science, as a rule, is not liked much by Indian students, but even in this a few have excelled. I need only allude to the gentleman who, a few years ago, carried off one of the difficult Science Fellowships in that University.

This is not the place to speak of those who have taken up Law, although it is quite evident they have acquitted themselves as well in that branch of study as in anything else. While we are proud to speak of the honours hitherto won by Indian students, notwithstanding all the disadvantages in their way, yet we feel quite sure that more can be and will be done soon.

Throughout the whole country of India, among rich and poor, there is now a greater longing for Education than there has been in any period of her history. Those who believe that Education is the chief means, if not the only means, by which a country can be improved, will never fail to lay hold of this instrument. Let us not at the same time, in obtaining higher Education for the select few, neglect the Education of the masses; for it is only where the masses are educated that we can expect to bring India to a higher social state.

I.—CAMBRIDGE.

Oxford and Cambridge are the oldest Universities of England, and they are looked upon as being the leading ones also. Some of the greatest intellects which England has produced have belonged to these ancient Universities. I think it better to speak of Cambridge first, because there are more Indian students in it than at Oxford, and moreover a

great deal which will be said as regards the expenses of a Cambridge course will do for Oxford also.

This University, as is well known to all, is renowned for mathematics just as Oxford is for classics. But mathematics is not the only subject which a student can take up, he may if he likes devote his whole University career to any one of the following subjects:—Theology, Mathematics, Moral Science, Natural Science, Law, Medicine, Semitic or Indian Languages.

At Cambridge, like many other English Universities, there are two sets of students, those who study for Honours and those who try to get a "poll" or an ordinary degree. Both these sets of students after passing the necessary Examinations get their degree of Bachelor of Arts, but in order to obtain a Bachelor's degree here as well as at Oxford it is indispensably necessary (1) to reside for a certain period as undergraduate in the University itself, and (2) to be a member of one of the Colleges, or to become what is called a non-collegiate student.

The period of residence is measured by terms. There are three terms in each year, the Michaelmas or October term, the Lent term and the Easter or May term. A student who wishes to take his degree in Honours can do so after residing three years, that is, after keeping nine terms. But one who intends taking a "poll" or an ordinary degree can do so after two years and a half, which is the shortest time. The Academic year commences with the October term, and it is only in this term that many, especially those intending to study for Honours, enter the University.

Now, to come to the Examinations required for a degree here. Every student, whether going in for Honours or not, must pass an examination called the Previous, or more commonly the Little-go. This examination consists of two parts,

I., Classics ; II., Mathematics. The Classical Examination consists generally of set subjects in Greek and Latin, in addition to which is given a general paper on Latin and Greek Accidence, and one of the four Gospels in the original. Greek also forms part of this examination. Natives of India substitute either Arabic or Sanskrit for Greek, but they must take up Latin. The Sanskrit and Arabic texts appointed each year are not of a very difficult character. Generally a portion of the stories of Nala and Sakuntala in Sanskrit is chosen, and a part of the Koran and Wright's Reading Book in Arabic.

The mathematical part is of a very elementary kind, Arithmetic, Algebra, including Equations and Euclid, books i., iii. and vi. Students for Honours have to undergo an additional examination in Mathematics, which takes in a little Mechanics, Higher Algebra as far as the Progressions, and Trigonometry as far as the solution of Triangles. The questions are of a very elementary character.

After passing this Examination the Honour men have no further Examinations, except the Final one for their degrees, which is exclusively on the special branch they take up. It is difficult to say what standard of proficiency is required in an Honour Examination, but a student must certainly be remarkably well up in his subject if he wants to get a first class, a mere smattering will not do. The final Examination for an Honour degree is generally known as the Tripos (the origin of this word is rather doubtful ; some say it is because the examination has got three classes).

It will not be out of place here to say something as regards the Mathematical Tripos, which is one of the most important of Cambridge Examinations. This Examination comprises nearly the whole range of Mathematics. It occupies eight days in all, the first three days during which the candidates are examined in the elementary subjects, being

separated by an interval of a week from the other five, in which the higher and more difficult parts of Mixed Mathematics come in. After the three days' examination a list of successful candidates is published, and only these are allowed to appear for the other five days. The final list is published the last Saturday in January, the names of successful candidates being distributed into three classes, which are headed Wranglers, Senior Optimes and Junior Optimes; the highest Wrangler is called the Senior Wrangler. Some of the ablest men, whose works are well known throughout India, have had the distinguished honour of having been Senior Wranglers, such as Airey, Challis, Stokes, Cayley, Adams, Parkinson, Todhunter, Besant, Tait, Routh and others.

The "poll" men, that is, those who wish to take the ordinary degree, have to pass two examinations after the Previous or Little-go. The first is what is called the General Examination, and the regular students who do not fail in their Previous at the proper time, go in for this examination a year after the Little-go. It is very much the same as the Previous, with very little in addition. The subjects are the following:—The Acts of the Apostles in the original Greek, one of the Greek Classics, one of the Latin Classics, Algebra (as far as Quadratics including Progressions), Elementary Mechanics and Hydrostatics. Then comes the Special Examination, which is the Final, a year after the General; only three papers are set, and the candidate can take up any one of the following subjects:—Theology, Moral Science, Law, Mechanics, and Applied Science or Music. The questions are of a very elementary nature, and any student with ordinary abilities will find no difficulty in obtaining a Cambridge "Poll" degree, and here it must candidly be confessed that the Indian course for a B.A. is far higher than what Cambridge requires for a "poll" or an Ordinary degree, and we must certainly give

more credit to a student getting through his Indian Examination than the Cambridge "poll."

We have said enough of the Examinations, and now to come to the Colleges and expenses of a College course. There are altogether seventeen Colleges affiliated to this University, they* may be enumerated as follows:—St. Peter's, Clare, Pembroke, Gonville and Caius, Trinity Hall, Corpus Christi, King's, Queen's, St. Catherine's, Jesus, Christ's, St. John's, Magdalene, Trinity, Emmanuel, Sidney Sussex and Downing. It is needless to give any detailed accounts of each College, admission to all of these except Trinity can be had without any Examination (even the Examination at Trinity is not a very difficult one, it is about the same as the Previous or Little-go). The expenses arising through joining a College are greater than those of being a non-collegiate student, because the latter can do without paying fees which come heavily upon those who join the Colleges. It has been hitherto found very difficult to make any definite estimate of what a three years' course at Cambridge is likely to cost. After all much depends on the student himself.

We may roughly divide the expenses into three parts,—1, fees; 2, cost of living; 3, extras. Now, the following is what a student is likely to spend in fees alone before he becomes a graduate. Though the fees vary in several colleges yet the difference is not much, and we give the average items:—

	£	s.
Caution money	15	0
Admission fees	4	0
Matriculation fee	5	0
Previous Examination fees	2	10
Tuition (College)	50	0
Degree fee to the University	7	0
Ditto to the College	3	0
Total	£86	10

This does not include private tuition and lecture fees. Although several of the lectures come under the head of tuition, yet a few, such for instance as the lectures of professors, he has to pay for separately, so let us make the amount nearly £100. The charge for private tuition is fixed and comes to £8 a term, and if he has a private tutor the whole year, which a student studying for honours must of necessity have, it would come to £36 a year, or £108 for three years. Thus we see in fees and tuition alone he would have to spend about £200 (108 + 100) during his course.

2. To come to the next set of expenses, viz., cost of living. A student can either have rooms in College or be a lodger outside, the latter would be little less. We give a rough average estimate of what is likely to be spent in each case in one year :—

<i>In College Rooms.</i>		<i>In Lodgings.</i>	
	£ s.		£ s.
Rooms (rent)	15 0	Rooms, including attend-	
Attendance, taxes, &c. ..	8 0	ance	20 0
Coals.. .. .	3 10	Coals.. .. .	3 10
College payments	3 0	College payments	2 0
Cost of living for three		Cost of living for three	
terms	30 0	terms	30 0
Laundress.. .. .	5 0	Laundress.. .. .	5 0
Total	£64 10	Total	£60 10

Now, to £64 10s. we must add about £20 for the furniture, because when a student is in College he is obliged to furnish his own rooms. The above items do not include what a student spends during the long vacation, which is about eight weeks. The usual amount then spent is £20 besides tuition, which we have included in the fees above. Thus we find that in College rooms he spends about £84 a year and in lodgings £80; that comes to about £250 in College and £240 in

lodgings (for the three years' course). To the former, adding £20 for the furniture, we get the following figures :—

In College rooms.. .. .	£270
In lodgings	£240

3. The third sort of expenses which we called extras may come under the following heads :—

Travelling expenses	£5
Pocket money	10
Grocers' and booksellers' bills	15
Extra expenditure, such as ornaments for the room, amusements, subscriptions, &c. ..	20
Total.. .. .	£50

That will amount to £150 in three years. Now, summing up the whole we find for,—

(1) Fees and tuition	£200
(2) Cost of living, including rooms, attendance, &c., in College £270, in lodging £240, making an average of £250 ..	250
(3) Extras, including books	150
Total.. .. .	£600

A student, if he is economical, can manage with £500, but with £600 he ought to get on comfortably. But, again, we must remember that this does not include what he is likely to spend out of Cambridge during the vacation. The average number of weeks he can be at Cambridge is between 30 and 40, so he must manage to be out at least 15 weeks. Now allowing on an average of 35s. a week for board and lodging, elsewhere he will have to spend about £25 a year, which will come to £75 for three years. Besides this we must allow something for his travelling to see the country, let us roughly estimate it as £25 and make the amount £100. Thus we see for a three years' course in Cambridge, everything included, the whole cost would come to somewhere between £600 and £700.

There is one way of managing it cheaper, that is by being a Non-Collegiate or Unattached Student ; in that case £300 will do instead of £500, and a Cambridge course could easily be finished with something between £400 and £500. But the best part of a student's life in Cambridge is the College life ; we have nothing which comes up to it in India, and it is certainly a grand treat for an Indian student. If he does not intend joining any College it would be much better if he joins an University like London or Edinburgh.

Several of the items given above may not be quite accurate, but at the same time they are not taken at random. Most of the steady-working undergraduates manage their University course within these amounts.

We must certainly say something about the Scholarships here. Both the University and the Colleges encourage students, especially those taking up Classics or Mathematics, by granting Scholarships and Exhibitions. Some of these are very good, ranging from £30 to £200 a year. In all the Colleges, according to the new system, there are now Open Scholarships, which can be competed for before entering the University. They are mostly given for Classics and Mathematics. The Classical Examination consists of translation, by sight, of Latin and Greek authors, papers on Accidence and History of Latin and Greek Literature. The Mathematical Examination generally takes in the following subjects :—

Euclid (all), Algebra (including the Binomial Theorem), Trigonometry, Geometrical Conics and Analytical Conics, Statics and Dynamics ; in some Colleges Differential and Integral Calculus in addition. A few Colleges, like Christ's and Trinity, give scholarships for natural science. Semitic and Indian languages, are also encouraged in Christ's and Queen's. Full particulars as regards the University Scholar-

ships Prizes, and detailed accounts of the various Examinations and Colleges, will be found in any Cambridge Calendar. Here we must bring this to a close. The Indian student may prefer London, Edinburgh, or any other University to this; but he will find no place like Cambridge or Oxford, where he may enjoy, what is commonly spoken of by the men there, a thorough "Varsity life."

S. SATHIANADHAN.

Corpus Christi College, Cambridge.

P.S.—The information given here is meant especially for students in India who, as a rule, do not know anything about Cambridge. I have dwelt also on the Examinations, because I know people there think that they can get a degree here for almost anything, without knowing that there are two sects of students, Honour and Ordinary. Several of the Missionaries who have only taken ordinary degrees give a very poor idea of Cambridge.

[The above calculations appear to be carefully reckoned, but a larger margin had better be allowed. Doctor's bills and other accidental expenses should be considered.—ED.]

PROVERBS IN THE ZENANA.

The following proverbs have been collected by Rev. James Long, and he requests co-operation from those who have paid attention to the subject. The last set that he contributed to this Journal appeared in our April number :—

PROPER MEANS NECESSARY TO THE END.

Telugu.—God gives food, but does he cook it and put it in the mouth?

Can your house be burnt down with hot water?

- By digging and digging the truth is discovered.
 When the field was sown without being ploughed it yielded
 without being reaped, *i.e.* it yielded nothing.
- Chinese*.—Better go home and make a net than go down the
 river and desire to get fishes.
- No one can sew without a needle, no one can row without
 water.
- A dry finger cannot lick up salt.
- Afghan*.—Though God is almighty he sends not rain in a clear
 sky.
- Turkish*.—Don't descend into a well with a rotten rope.
 What can a stout ox do with a bad plough?
 Knowledge is not acquired in a feather bed.
 Who desires the rose must also consent to the thorn.
 Knowledge is not gained on a bed of roses.
- Russian*.—God help us, but don't lie on your back.
 A good head has one hundred hands.
- Talmud*.—If a man does not go after wisdom it does not come to
 him.

EVILS OF THE TONGUE.

- Modern Greek*.—The tongue has no bones, yet it breaks bones.
- Afghan*.—May you never eat that leek which will rise up in
 your own throat, *i.e.* eat your own words.
- Turkish*.—The tongue kills more than the sword.
 Two ears to one tongue, therefore hear twice as much as
 you speak.
- A laden ass brays not.
- Chinese*.—A word once spoken an army of chariots cannot over-
 take it.
- Urdu*.—You might hold the hand that strikes you, but you
 cannot hold the tongue.
- Persian*.—A bad word is like the sound of a dome.
- Arab*.—The heart is the treasury of the tongue.

NEEKNESS.

- Persian*.—A pleasant voice brings a snake out of his hole.
- Turkish*.—One drop of honey catches more bees than a ton of
 vinegar.

Tread not on a sleeping snake.

Have in life the force of a lion, the sagacity of an elephant
and the sweetness of the lamb.

Chinese.—He who rouses a sleeping tiger exposes himself to
harm.

Stir not the fire with a sword, *i.e.* provoke not by anger.

Syrian.—Shut your door and you will not fear an enemy, *i.e.*
silence is the remedy against calumny.

Russian.—Good greeting softens a cat.

Arab.—Silence is the remedy for anger.

ANGER.

Telugu.—Getting angry with a rat and setting a house on fire.

Bengali.—Cutting off one's nose to hinder another's journey.

His anger exploded like gunpowder.

Malay.—Anger has no eyes.

Modern Greek.—Anger is the last that grows old.

Arab.—Three things are only known in the following way—a
hero in war, a friend in necessity, and a wise man in
anger.

Anger is the fire of the heart.

Bengali.—Should an angry man retire even to the forest there
is no peace for him.

Telugu.—A man ignorant of his own powers and those of his
opponent, blustering in wrath, is like a bear perform-
ing the torch-dance, *i.e.* in which of course he will be
burnt.

LITTLE SINS BECOME BIG ONES.

Singhalese.—The tree which (when young) you could have nipped
off with your nail you cannot afterwards cut with your
axe.

Modern Greek.—A little bait catches a large fish.

Urdu.—It is a sin whether you steal *sesamum* or sugar.

Tamil.—Though the thorn in the foot be small yet stay and ex-
tract it.

Chinese.—To spare a swelling till it becomes an ulcer.

Malay.—One piece of arsenic suffices to kill a thousand crows.

Telugu.—To look at it it is like a musk rat, but to dig into walls
it is a bandicoot.

PATIENCE.

Turkish.—The tree falls not at a single stroke.

Patience is the key to joy.

We mount the ladder step by step.

By patience grape juice becomes wine and the mulberry leaf satin.

With zeal and patience the mouse pierces a plank.

We always make advance, says the tortoise, *i.e.* slow but sure.

Arabic.—Many locks are opened by patience.

The noisy cat catches nothing.

It may be a fire, to-morrow it will be ashes.

Persian.—Patience is a tree whose root is bitter, but its fruit very sweet.

Bengali.—Pull the ear, the head follows.

Having a firm hold on all sides, mount the horse.

Russian.—The dog barks, the wind carries it away.

Afghan.—When a stone is stirred in filth the stench increases.

Malabar.—By running in the boat do we come to land.

Tamul.—Will the barking dog catch game?

TEMPTATION TO EVIL.

Tamul.—Can cotton and fire be stored together?

If butter be put near fire it is difficult to prevent its melting.

Chinese.—He dressed in leaf-made clothes going to put out a fire is in danger.

It is not beauty that beguiles men, men beguile themselves.

Leisure breeds evil desires.

Persian.—Where there is much fire the elephant's foot slips.

To hang up the grapes in the house of a bear.

Arab.—When the eye does not see the heart does not grieve.

You are not safe from a fool so long as he has a sword.

Turkish.—The devil tempts most men, but the idle man tempts the devil.

The heart is a child, it desires what it sees.

Russian.—Guilty is the wolf that has eaten the sheep;

Not guiltless is the sheep that has got into the woods.

Telugu.—Getting on the roof of a thatched house and whirling a firebrand.

Putting your head in an oil press and saying, the favor of Vishnu be on me, *i.e.* tempting Providence.

Having put the lamp in the wind, he prays, "Oh God, show thy power."

Syriac.—Shut up the five senses that your room might be enlightened, *i.e.* close up the senses to evil to let in spiritual light.

Turkish.—He who fears the fire shuns the smoke.

Arabic.—It is only the wise man despises himself;
It is only the fool trusts his own judgment.

In a little chink is great misfortune, *i.e.* the little chink of the door out of which the women peep.

Afghan.—When edged tools are used blood follows.

The sword is tested by examination; the arrow by discharging it.

Afghan.—Shoes are tested on the feet, a man in a row.

Turkish.—If you wish to keep company with the wolf have the dog near.

Can-ress.—Go to the wilderness you cannot escape fleas.

Arab.—The thief for a year did not shear the sheep, *i.e.* there was no opportunity.

Bengali.—The heron a saint in appearance until the fish comes.

Afghan.—The cat is a dervish until he finds milk near him.

MARRIAGE RELATIONS.

Arabic.—Women are parts cut out of men.

Chinese.—Husband and wife in perfect accord
Are like the music of the harp and lute.

A good man will not beat his wife;

A good dog will not worry a fowl.

Badaga.—If you yoke a buffalo and an ox together, the one will push for the swamp and the other for the hill.

Arabic.—A mule yoked with horses.

Persian.—Tied by the neck, *i.e.* married to a bad woman.

A bad wife is a tree growing on the wall, *i.e.* like the fig tree which undermines the wall by its roots.

Russian.—A wife is not a guitar, *i.e.* which having done playing with you hang it on the wall.

Telugu.—The house is small and the wife like a monkey.

Chinese.—A widow is a rudderless boat.

DEEDS NOT WORDS.

Afghan.—Who loves labors.

Telugu.—Sweet words, empty hands.

Your mouth a sweet plum, your hand a thorn bush.

Urdu.—A lofty shop but tasteless sweetmeats.

Kindness, but no milk.

Turkish.—Though they are brothers their pockets are not sisters.

To speak of honey will not make the mouth sweet.

Bengali.—By words he softens the minds, but words will not soften the rice.

Turkish.—It is not by saying honey, honey, that sweetness comes into the mouth.

Galic.—It is not the nodding of the head that makes the boat to row.

Telugu.—His words leap over forts, his feet do not cross the threshold.

Great words but small measure.

Russian.—Many counsellors, few helpers.

Telugu.—If you do not ask me for food and raiment I will care for you as my own child.

Canarese.—Knowledge consisting of words is an earthen vessel with holes.

Chinese.—We do not cook rice by babbling.

LOVE MELTS EVEN ENEMIES.

Tamil.—The rock not moved by a lever of iron will be opened by the root of a green tree.

Chinese.—The more we approach an enemy the more the tigers of the heart become lambs.

Turkish.—Provoke the bees they only sting.

Arab.—Punish your enemy by benefiting him.

The generous can be known by his eyes as the horse's age by its teeth.

Russian.—Love will teach even a priest to dance.

Sweet words break the bones.

Broad and salt humble even a robber.

Sadi.—The sharp sword will not cut soft silk.

By gentleness you may lead an elephant by a hair.

OLD AGE.

Arab.—Hoary hairs are death's messengers.

The gravity of old age is fairer than the flower of youth.

Chinese.—In clothes we value novelty : in men old age.

A wall is cracked and lofty, its fall must be speedy.

Afghan.—Oh ! grey beard, thou eatest earth, *i.e.* money to an old man is as useless as earth.

The ass has grown old and did not recognise his master's house.

Arabic.—The cat became blind but still was hankering after mice.

Bengali.—Plastering an old hut with clay and cow dung, *i.e.* passing off a vile article as excellent.

THE DEAD.

Bengali.—The rain never streams up the thatch.

The milk once drawn never enters the cow's dug again.

Afghan.—My father died and his fever ended, *i.e.* death settles all accounts.

Chinese.—The roots of an old tree in the earth you may find,
But a dead man is fully cut off from his kind.

Malabar.—Can you draw out the water that has once been absorbed by a piece of iron ?

Tamul.—If rice be spilt it may be gathered up, but can water ?

Chinese.—Withered trees in spring burst forth afresh, but men cannot be young twice.

Japanese.—The flower returns not to the branch.

Flowers on a dead tree.

AFFLICTION REFINES AS THE FIRE DOES SILVER.

Tamul.—Rape seed and sugar cane are profitable when crushed.

Raghuvans.—Iron by rust becomes soft, why not the soul by grief ?

Polish.—He who does not understand how to pray learns it when he goes to sea.

Chinese.—Though the screen be torn its form is still preserved.

Though the good man be in want his virtue still remains.

Afghan.—Though the cloud be black white water falls from it,
viz. a silver lining to the cloud.

NO ONE PERFECT.

Turkish.—Who seeks a friend without a fault remains without a friend.

Arab.—A good horse will stumble, a good knife will be blunted.

Bengali.—Ink spots may be removed by washing, natural disposition only by death.

Japanese.—The teeth sometimes bite the tongue, i.e. the best friends will sometimes fall out.

Chinese.—There are straight trees on the mountains, no straight men in the world.

THE LUNGUR PROCESSION AT HYDERABAD
(DECCAN).

In the course of a thirty years' experience in India, during which time I have travelled, I may say, through the length and breadth of the land, I have been favoured with opportunities of witnessing many sights, some, perhaps, never to be surpassed elsewhere in the imposing grandeur of their appearance, others never to be equalled in their grotesqueness and absurdity. India is essentially a place for extravagant display. Western civilization looks down with a certain amount of contempt upon ostentatious show of any kind, and though there was a time when the rank and dignity of a person were indicated by the number or the magnificence of his retinue, it is now the fashion to consider a quiet and unpretentious demeanour as both dignified and possessing the true ring of gentility. The oriental mind, on the contrary, revels in being the cynosure of many eyes. It scorns to hide its light under a bushel; it will rejoice in public; it will weep in public; it will engage, unmoved, in the most solemn ceremonies before the gaze of thousands; it will, with

equal indifference, permit itself to be connected with proceedings in themselves ridiculous, so long as it forms the centre of attraction. Need we wonder at the numerous feasts and festivals of the Hindus and Mahomedans, their thousand and one fairs, their countless processions—the wedding party marching through the streets, with drums beating, elephants, camels, horses gaily caparisoned following in the train, the wedding gifts ostentatiously displayed, and everything done to allow the people as it were a share in their rejoicing; or the funeral cortege slowly wending its way, friends and relatives following on foot, giving audible vent to their feelings, while the attendants, seated on elephants, distribute right and left silver and copper coins, or loaves of bread, getting together a sea of heads from the house of mourning to the place of burial, or burning. Apart from the sanctions of religion, there cannot be much doubt in all these observances, and chiefly those of a festive nature, the desire to see and be seen forms no small element. And yet these public displays, however much opposed to European ideas, do not jar on the feelings as much as might perhaps be expected. The mind, unconsciously, takes the surrounding circumstances into consideration, the habits of the people, their modes of thought, their love for the gay and the gorgeous, the genuine interest with which they enter into what they might at the time be engaged in—add to which the many accessories they bring to their aid to enable them to present what in their eyes is a pleasing spectacle. In the midst of the civilization of Europe, the Lord Mayor's show in London appears grotesque and puerile; but transfer it to an oriental clime, where the imagination likes to roam unfettered, it might perhaps be the means of affording intense gratification to the people there, even Englishmen would look upon it with indulgent eyes. I have known them to gaze with ad-

miration on many a spectacle peculiarly oriental, or be interested in scenes where the ridiculous element greatly predominated.

But the procession, which is the subject of this paper, was unique in its way. It had many of the elements which, under different circumstances and eliminated of its ridiculous features, would have rendered it imposing and stately; but seen as it was, the impression left on the mind was not altogether agreeable. Hyderabad, it might be remarked, is the capital of the Nizam's territories, the first native state in India, whose Minister, Sir Salar Jung, came to England a few years ago, having been invited over by His Royal Highness the Prince of Wales. The Lungur is a festival peculiar to Hyderabad, and though it is usually celebrated in the month of *Mohurram*,* it is in no way connected with that tragic event which is commemorated by solemn and devotional exercises in this month. A short account of its origin may not, perhaps, be uninteresting.

About three hundred years ago the young Sultan, Abdoolah Kootub Shah, was out for an evening ride on an elephant, which was newly caught and but imperfectly trained for use. While the royal party was passing through a thickly-planted garden the elephant suddenly disappeared, to the great consternation of the Sultan's attendants, and, as was afterwards discovered, took the nearest road to the jungles. The mother of Abdoolah, distracted with grief and the dread that some accident might befall him, made a vow that, should the elephant bring back her son, she would cause a golden *Lungur* or chain to be made, which she would place round the elephant's neck and take him in procession to the *Hooseincee*-

* *Mohurram*. The name of the first month in the Mahomedan calendar, held sacred on account of the murder of Hoosein, son of Ali, one of the Imams, to commemorate which solemn and mournful processions are held.

i-alum, the grave of a noted Mahomedan saint. It is said that after a month and three days, and during the time of the Mohurram feast, the elephant returned, and the young prince was restored to the arms of his sorrowing mother. This lady, in fulfilment of her vow, ordered a chain of gold, 384oz. in weight, to be made, which was put round the elephant's neck, and a grand procession being formed took its way to the *Hoosince-i-alum*, where the chain was broken into pieces and distributed amongst the poor. Such is the incident which gave rise to this festive procession which is annually celebrated, and was, on the occasion I saw it, attended with unusual pomp and splendour. Ordinarily the Resident of Hyderabad, with the civil and military officers from the cantonments and a goodly number of ladies, accept invitations to witness the sight; but in 1877 there was considerable eclat given by the presence of the Commander-in-Chief of Her Majesty's army in the Madras Presidency and three Italian noblemen who happened to be passing through at the time. Additional efforts were therefore made to render the ceremony as imposing as possible.

At about 1 p.m. the Minister of Hyderabad and his distinguished guests took their seats in the pavilion, especially erected for them in the main street leading from the palace, and on a given signal—the firing of a couple of rockets—the procession started, and was seen slowly winding its way up the street. The first to appear was the city executioner, who strangely headed the procession, why I was never able to ascertain; and then followed a strong body of the police force, city and suburban, about 1,200 in number. They were neatly dressed in a green uniform and presented a fine appearance, though the suburban police did not appear to be in as good a state of discipline as their brethren of the city. But what appeared to me as rather strange, and certainly showing an indifference to the

safety of the people, was the fact that the whole body of the police force had been brought away to take part in the procession, and it would have been difficult for any person passing through the city to meet half-a-dozen policemen on the road, though the crowd numbered by thousands. As a matter of course, not only did free fights take place, but the crowd so blocked the way that the procession had often to stop three and four minutes at a time, and it was observed those taking part in it freely used a cuff here and a kick there to clear the way. The police had no sooner gone by than there appeared on the scene what really passes description. Of the many ancient cities of India Hyderabad is the most conservative, and still retains many of the customs and habits of barbarous times. Every individual, from the highest to the lowest, is here armed, not with one weapon only, but with a number, and those again of various kinds. Another habit which is gradually disappearing in British India is here to be met with in all its intense disagreeableness. An ordinary *moonshee* (clerk) going to his office may be seen conveyed in a palanquin, with at least a couple of men following him, one perhaps carrying a *hookah* (hubble-bubble) and the other a *pandan* (betel-box); while a *munsuhdar* (government pensioner) will have at least a dozen Rohillas armed to the teeth running behind his horse, or whatever *sawaree* (carriage) he might happen to be in, with an attendant holding a huge umbrella over his head. As to the nobles and chiefs who abound in Hyderabad, their dignity is never satisfied unless they keep a little army at home, the number of which denotes, as it were, their rank and station in the eyes of the people. But besides these there are certain hereditary chiefs who keep up each a body of 3,000 or 4,000 men, mostly Arabs, Seedees (Africans) and Rohillas, who are ostensibly retained on behalf of the Nizam's Government, and whose services can at any

time be called for on behalf of the state. These chiefs hold a position somewhat analogous to that of the great barons in England in the feudal ages. They are, of course, not independent, but are far too powerful to render implicit obedience to the state, with which they frequently come into collision. They have each large *jaghires* (estates), from the revenues of which they keep up their little armies. On the Lungur day all the nobles, high and low, with their numerous retainers, take a part in the procession, some riding richly-caparisoned horses, glittering with jewels and gems, others on stately elephants, with splendid and gorgeous houdahs. The chiefs in themselves presented quite a gay and pleasing sight, but it was their ragged followers and retainers who marred the effect of the whole procession, and involuntarily gave rise to the thought that in no country setting up any claim to civilization would a spectacle of this kind be seen. For four hours there was simply a mass of heads: men, horses, elephants, camels, mock tigers, all mixed up together; here a body of infantry marched past in a most disorderly manner, wearing the cast-off uniform of almost every British regiment, and led perhaps by an officer riding a little tat, with an umbrella held over his head; then came on the scene a band of variously-attired sowars (troopers), with their girdles stuffed with every kind of weapon conceivable, riding past recklessly, one, two, or three in a line, as suited their pleasure; and now a hideous and unearthly noise attracted the attention of the sightseers, and what should it be but a band of Arabs coming leisurely along chanting their monotonous war song, to be outdone only by a gang of ferocious-looking Seedees, who, with the sweat running down their face, came tearing along madly and dancing to the music of their own voices. And if the noise and din thus created be added, here and there the music proceeding from almost every kind of instrument, European,

Asiatic, or African, it will perhaps give some idea of the confusion and discordance that reigned supreme. The scene was laughable and grotesque in the extreme; a great pity it should have been so, for the procession cut down to half its length, and stripped of the unnecessarily large number of foreign mercenaries who took part in it, afforded all the constituents for forming a picturesque and imposing spectacle.

But before the people dispersed a real treat, after what they had gone through before, was in store for them, and this was furnished by the march past of the reformed troops of the Nizam's Government. These number about ten thousand, and are officered by Europeans and Eurasians, and disciplined strictly according to European regulations. Preceded by the band of the African guards, who discoursed music which would not have offended even the most critical ear, came the Commander of the troops (formerly an officer of the Austrian army), surrounded by a brilliant staff; and then followed, successively, regiments of cavalry and infantry and batteries of artillery, headed by their own bands playing lively airs. It was, indeed, a pleasing sight to see them march past at a quick step, pausing just for a moment to present arms when they came opposite to the balcony, where sat the Minister of Hyderabad with his distinguished guests.

A. N.

REVIEW.

INDIAN FAIRY TALES. Collected and translated by Maive Stokes. Ellis and White, New Bond Street, 1880.

THIS volume of fairy tales is a valuable product of an Anglo-Indian child's idle hours with her native servants. We have often wondered what the ayahs find to talk to their

charges about in the long hours in the verandahs and during their walks. In the story-telling East it is not wonderful that the telling of fairy tales should fill up some of such time. Still we suspect that Miss Stoke's experience is rather an exceptional one. People are so much afraid, rightly or wrongly, we believe often the latter, of native moral contamination that few mothers would encourage an ayah in telling stories to her child, and one who permitted it probably would do so counting upon their being readily forgotten. We owe therefore special thanks to Mrs. Stokes for her courage and confidence, and it is pleasant to find it was so well rewarded. Mrs. Stokes was evidently inclined to the study of folk-lore and fairy tales, as is shown by the careful notes she has added to her daughter's collection. The success of Miss Frere's *Old Deccan Days* was proof how well worth digging was the mine of the fairy lore of India, and though we do not think this book has the charm of our old favourite, yet there is a simplicity and frank good faith about these stories which we are sure will commend them to the children for whom they are intended.

The stories were told to Miss Stokes by two ayahs and a Muhammadan man servant. The latter is only responsible for two out of a total of thirty, and they of small importance. These two, *The Mouse* and *The Wonderful Story*, are supposed to come from Lucknow, their peculiarity is that they have no particular beginning or end, they are continuous tales which once begun might go on indefinitely. They have too something, or at least *The Mouse* has, of the humour which appears in the *Deccan Days*, and which we miss greatly in the stories of Muniya and Dukni.

The Mouse is at once the most idiotic and wildly immoral character we ever remember to have met with in fiction, the only parallel in English literature being the

famous "She" who "went into the garden to cut a cabbage to make an apple pie." The mouse also goes to a garden for something to eat. There is a hedge of thorns round it which pierce his tail and he begins to cry. On his way out he meets a barber :

"You must take out these thorns," said he to the barber.

"I cannot," said the barber, "without cutting off your tail with my razor."

"Never mind cutting off my tail," said the mouse.

The barber cut off the mouse's tail. But the mouse was in a rage, he seized the razor and ran away with it. At this the poor barber began to cry, for he had no pice wherewith to buy another.

The mouse ran on and on until at last he came to a country in which there were no knives or sickles to cut the grass with. Then the mouse saw a man pulling the grass out of the ground with his hands.

"You will cut your hands," said the mouse.

"There are no knives here," said the man, "so I must pull up the grass in this way."

"You must take my razor then," said the mouse.

"Suppose your razor should break? I could not buy you another," said the man.

"Never mind if it does break," said the mouse. "I give it to you as a present."

So the man took the razor and began cutting the grass, and as he was cutting the razor broke.

"Oh, why have you broken my razor," said the mouse.

"Did I not tell you it would break," answered the man.

The mouse snatched up the man's blanket and ran off with it.

And so he goes on through many like episodes. He always offers what he has with would-be generosity and ends by stealing something of greater value. Thus he becomes possessed of sugar-cane, sweetmeats, a herd of cows, a Raja's bride, a number of women belonging to some jugglers and rope dancers, and ends by becoming so fat that he cannot get

through the door of his house. Here, as the story must end somewhere, he sends for a carpenter who cuts off some of his flesh to make it easier, and then he dies. There is something incomplete about it, as it ends by the restoration of all "the things the mouse had carried away," which were for the most part in no condition to be any good to their owners. It surely must have been ill told by Karim, and in the original be rather a fine specimen of the continuous, many-tales-rolled-into-one narrative of which the East produces so many.

Most of Dukni's tales have a different complexion and belong to the catalogue of the gravely marvellous. It is not properly speaking a fairy world, though the word is occasionally used and we hear of fairy rajas, and fairies who instruct the Monkey Prince; of supernatural machinery we have enough and to spare. There are plenty of Rakshas—rapacious demons devouring men and animals. No story is at all complete without them. They can assume any form at will and work all the mischief of the narrative. Then to counteract these evil-working forces are the skill and courage of the heroes, fakirs with various miraculous gifts, and what the translator calls "God." We would greatly have preferred Mahadeo, whom we meet once, or any other name in Hindu mythology, but Mrs. Stokes is careful to tell us that the story-tellers used the word Khuda, which could only be naturally translated as it is.

A couple of wild stories begin the volume. They are full of suns and moons, golden hair, frightful deaths and sudden resurrections, and seem to us among the weakest in the book. Our sympathy is awakened first by some touching little animal stories. It is interesting to have the nature of the connection between tigers and cats carefully explained, also of the eternal enmity of cat and dog, and we read

without surprise how the wile and craft of the cat defeats the brute strength and simplicity of the dog. It is usually so everywhere, it must be so in the East.

Foolish Sachuli is an idiot story, where the idiot is not such a fool as he seems, and where we have something like a vindication of morality in the victory of the idiot son over the clever and unscrupulous mother. The great peculiarity of the idiot is that he always speaks the truth, whether to his own advantage or not, and believes everything that is said to him.

In the *Monkey Prince* we have a prince born in a monkey's skin, but the bravest and best of his family. This is the pleasantest of Dukni's stories. The faithful wife Jahuran is a type of wholesome affectionate womanhood, who is in no way new to us in Eastern literature.

We hear of the *Man who went out to seek his Fate*. This he did not do without strong provocation. He was "very poor and had a wife and twelve children and not a single rupee." Even Oriental patience failed here, something must be done, and the man, whose name is never given, went out into far countries to seek his fate that he might challenge it and perhaps mend matters. On his way he met an alligator with a "great burning in its stomach" and a tiger with "a bad thorn in his foot," and he promised if he should find his fate to question it for their good also.

At last he came to his place where everyone's fate lives. The fates are stones, some standing and others lying on the ground. "This is mine," he said, "it is lying on the ground, that's why I am so poor." So he took the thick stick he had in his hand and beat it, and beat it, and beat it, but still it would not stir. As night was approaching he left off beating it, and God sent a soul into the poor man's fate and it became a man, who stood looking at the poor man and said, "Why have you beaten me so much?" "Because you were lying, and I am very poor, and at home my

wife and children are starving." "Oh, things will go well with you now," said the fate, and the man was satisfied.

He then proceeds to state the cases of the alligator and the tiger, and is advised how to help them out of their difficulties, and in gratitude they enrich him. It is not very easy to see what this is supposed to mean or teach, but we incline to believe that the cudgelling of the fate is an essential part of the story. It has an air of philosophy which is wanting in most of them.

Loving Laili is interesting as a specimen of the vicissitudes of popular legends. One would have thought that Hindu story tellers would have avoided the legend of Laila and Majnun. It was not so, and a very curious muddle they have made of it. There are many touches of the famous story of Laila. How she loved at sight and for ever. How she moaned and wept for her beloved. How she lost her beauty in the search for him, and became ugly and shrivelled and decrepit. How that love such as her's was powerful for everything, all this we have in metaphor or in the narrative. But Dukni's Majnun is a very feeble creature, more so than that of the Persian poets, which is saying a good deal, for he is hardly a vigorous person anywhere. Here he does stupid things, is forgetful and heedless, and at the end he and his wife are shut up in a garden together for fear people should kill him to get the fair one whom he is so manifestly incapable of protecting.

The last of Dukni's stories—The doing of the *Sheikh Farid* is hardly a story at all, but is a rambling farrago of the marvellous. His Muhammadan name leads us to expect something different from the rest of his fakir stories, but only one episode is characteristic, and it is probably a genuine legend of the famous Sheikh. After one of his mighty deeds a villager thought he would go to him to "learn to be a fakir too."

So he went after Sheikh Farid and found him walking along the road, and he followed him. Now, Sheikh Farid knew at once what this man wanted, so as he passed a heap of clay bricks he said, "Oh, God, let it be thy pleasure to give me power to turn these clay bricks into gold." Instantly they became gold, and Sheikh Farid walked on; but the villager took up two of the bricks, and put one under each arm and then followed the Fakir. Suddenly Sheikh Farid turned round and said to him, "You have two clay bricks under your arm." The man looked, saw that it was true, and threw them away. The Sheikh Farid said to him, "You steal bricks and yet wish to be a fakir?" The man was ashamed, and went back to his village.

This legend might have come direct from any of the numerous Muhammadan saintly biographies.

Quite as far from the fairy tale proper is the first of Muniya's stories. It is simply another saintly legend, the saint this time being no less a person than Nanuk, the famous Guru of the Sikhs. We are told of his dealings with a certain merchant's wife. He first gives her a curious lesson about the transmigration of souls, and then tells her how to outwit four angels who have been sent to carry away her husband's soul. She lays them under an obligation in the matter of sweetmeats, and they feel it is impossible to carry off her husband. The story is very curious, but it is hardly amusing, and not at all instructive. *The Boy with a Moon and a Star* is one of the Cinderella class of stories, of brilliancy under a cloud. He has a moon on his forehead and a star on his chin. He is the son of a Raja and a gardener's daughter, who is hidden away at the time of his birth by some wicked step mothers. It is uncomfortable to think how in the East step mother may be in the plural, but then on the other hand it does not actually presuppose the death of the mother. The gardener's daughter lives, though her son is hidden and a stone is put in his place. She is

made one of the palace servants and the king never speaks to her. The boy's life is saved successively by a dog, a cow and a horse, who all adopt the same method of hiding him. The dog on first seeing him was delighted, and said "I will swallow him whole and hide him in my stomach." This he did, and this in succession do Suri the cow and Katar the horse, the dog and cow falling victims to their faithfulness. They all cast him up from time to time, and look at him and rejoice at his beauty, and make fresh plans for securing his safety. Thus he is passed on from one to another. Katar the horse is his last guardian, and becomes his tutor. He tells the boy how that by twisting his ear his moon and star will be hidden and he will become a poor common man. In this guise he woos and marries the princess, and in the end is restored to his beauty, his country, and his father. The part played by the animals in this story is very noticeable. They are charming. Katar the fairy horse is a splendid fellow, and will be a great favorite with the children who read the book. Perhaps the best of the latter stories, those of Muniya, is the *Bél Princess*. She is represented as a pearl of womanhood, though she strikes us as wanting in character. She is wondrously beautiful, and fights successively through hardships and catastrophes enough to finish a dozen ordinary women. But there is no finishing the hero or heroine of one of these stories, so we are not anxious. She is far to seek and not easy to win.

The seventh son of a raja is unmarried and is twitted by his brothers' disagreeable wives, who say, "we think you will marry a *Bél Princess*." Then he asks, "what is a *Bél Princess*?" and finally goes to seek for her. He has to go to the country of the fairies and demons, for which purpose he is made invisible by a friendly fakir. Then he finds the *Bél* fruit growing on a large *Bél* tree, and throws his fakir's stick

at it and it falls, and he rides away with it. Of course that is not the end of the difficulty, but the end comes after a time, when he reaches his father's garden, and out of the fruit comes the most beautiful girl that ever was seen, so beautiful that the king's son fainted when he saw her. That does not prove much, for these princes do faint a good deal, and it proved less than usual in this case, for as soon as he recovered he said to her, "Princess, I should like to sleep for a little while for I have travelled for six months and am very tired." So he slept and the princess sat by him. The want of devotion meets with its reward. A wicked woman entices the Bél Princess to a well and pushes her in and substitutes herself for her, and sits down by the prince. The prince is stupid as well as inattentive.

When he awoke and saw this ugly wicked woman instead of his Bél Princess, he was very much surprised, and said to himself, "a little while ago I had a beautiful girl by me and now there is such an ugly woman. It is true she has on the clothes and the jewels my Bél Princess wore, but she is so ugly and there is something wrong with one of her eyes. What has happened to her?" Then he said to this wicked woman, whom he took for his Bél Princess, "What is the matter with you? Has anything happened to you? Why have you become so ugly?" She answered, "Till now I have always lived in a Bél fruit. It is the bad air of your country that has made me ugly and has hurt one of my eyes."

The prince "was ashamed of her and very very sorry," nevertheless he determined to put a good face upon it and marry her in spite of the comments of his friends, who remark frankly, "Can she be a Bél Princess, she is not at all pretty and she is not at all pleasant," and who evidently think she was not worth going so far for. In the meanwhile the Bél Princess is not at all dead, she reappears as a lotus flower, a Bél fruit and a gardener's daughter, and in this last form she goes through one of the wholesale magnified transformations

which seem to be peculiar to the imaginations of Dukni and Muniya. Dukni has a parallel case in *Phulmati Rani*. The girl was led away by the wicked woman's servants to be killed in the jungle, but when they got there they said they could not kill her. The deed is finally her own :

Then the girl took the knife into her own hand and cut out her two eyes, and one eye became a parrot and other a *Maina*. Then she cut out her heart and it became a great tank. Her body became a splendid palace and garden, a far grander palace than was the king's palace ; her arms and legs became the pillars that supported the verandah roof, and her head the dome on the top of the palace.

There seems to be something in this of the cutting off the head and tail of the white cat. It results in her restoration to herself and her husband. The two eyes as *maina* and parrot tell tales to each other above the prince's head as he rests after hunting in the fairy palace, and all comes right. The B  l princess is found in an underground room on a golden bed "reading a holy book, she did nothing else."

So the stories go on. There is much that is marvellous, and some things that are pretty in the remaining stories. The book should be useful to Indian children in want of an English reading book as well as pleasant to English readers, and the excellent notes should form something of an antidote to the wild fiction of the stories. Unbridled imagination may go too far, and we have felt that the limit of our patience was more than once reached in this volume. But those who do not care for the stories cannot fail to be interested in Mr. Ralston's scholarly introduction.

JESSIE E. CADELL.

THE OXFORD INDIAN INSTITUTE.

The Oxford Indian Institute, for the establishment of which Professor Monier Williams has laboured during several years, was adopted by Convocation on the 1st of June of the present year, and a site in Oxford was granted. The scheme has now received a definite form, and we are glad to supply the following information as to the objects aimed at from the latest prospectus :—

The Institute will be devoted to the concentration and diffusion of an accurate knowledge of India and of subjects connected with our Indian Empire. It is intended to facilitate and encourage Indian studies of all kinds and to promote more united and systematic action in their prosecution. The building will therefore contain rooms for lecturers on Indian subjects; a library of Indian manuscripts and books, which will also serve as a reading-room and be supplied with Indian periodicals and newspapers; a typical museum of objects illustrating the natural history of India and the religious and social life of its inhabitants.

Although a principal aim of the Institute will be to create and develop a taste and respect for Indian studies, it will give support and encouragement to every kind of Oriental research, and will be a centre of union and intercourse for all engaged in Oriental studies, whether teachers or learners. One of its chief objects will be to assist in drawing together the selected candidates for the Civil Service of India who are now required to reside at a University, and to aid in restoring some of the *esprit de corps* formerly created by Haileybury. It will particularly aim at promoting the welfare of students from India, some of whom are already at Oxford, and will afford opportunities to Englishmen and natives of India for better acquaintance with one another.

The Boden Professor of Sanskrit will be the Director. His duties will be to direct the management of the Institute, and to watch over natives of India who may be members of the University. The Council will consist of the Vice-Chancellor, all Professors and Readers who lecture on Indian subjects, and other eminent persons to be appointed by the University. Four fellowships are to be conferred on deserving persons elected by the Council. An annual sum will be paid to each holder of a fellowship on condition of his publishing every year at his own expense a treatise throwing light on Indian studies or Indian literature. One of such essays ought to be an annual resumé of the progress of Indian studies in all countries. A large sum will be required for the Fellowship Fund, and contributions are earnestly requested.

Twelve honorary fellowships are to be conferred by the Council on the most distinguished Oriental scholars of all countries. The University Professors of Sanskrit, Persian and Arabic, the Readers in Indian Law and Indian History, the Teachers of Persian, Hindustani, Telugu and Tamil, and all who lecture on Indian subjects are to have the use of lecture rooms in the building. /

Scholarships will be conferred on deserving persons elected by the Council. An annual sum will be paid to each scholar for proficiency in Arabic or some one of the spoken languages of India, Persian being one. Four scholarships already exist for the encouragement of the study of Sanskrit. Contributions towards the Scholarship Fund are earnestly requested.

A member of the Indian Civil Service has intimated a wish to found an annual prize for an essay on some Indian subject. It is hoped that other prizes will be offered by the princes and patrons of learning in India.

The Institute is under the approval of Her Majesty the Queen, Empress of India, and has many distinguished supporters in England and in India.

A LECTURE ON EDUCATION.

Mr. Chandi Charan Sen, Moonsiff, gave lately to the Students' Association, Jessore, as Vice-President of that Association, an inaugural address, which has since been printed. The entire lecture is too long to re-publish in this Journal, but we give the practical remarks at the end, which will be read with interest by those who are anxious to discover a help to remedy the evils that still exist in Hindu society. The subject of the discourse was Education. Mr. C. C. Sen began by calling attention to the value of education as "the capital" with which students start in life. Having next dwelt on the possible greatness of human nature, and the effect of good training in elevating even the most degraded, he showed that true education should correspond with the various faculties of man—the intellectual, the emotional, and those connected with the will. These different kinds of faculties should be "equally and harmoniously exercised." "As in the physical system of man normal growth depends on the due exercise of all the parts, so, with regard to the mind, the harmonious exercise of its faculties is the only condition of its normal development." Thus alone can education be said to be successful. The lecturer then showed that it is necessary to preserve a right relation between these three divisions of man's nature. Feeling is to preponderate over the intellect and the will, and to put them into activity, but feeling must be enlightened by reason, otherwise its action will be disastrous. Mr. C. C. Sen's illustration from the French Revolution, of what he considers to have been an undue preponderance of intellect, does not seem felicitous. It is true that that movement presented an outward show of logic, but its

real spring lay in the previously pent-up and then excited feelings which suddenly broke down good and bad barriers. Having explained generally what he considered should be the aim of education, Mr. C. C. Sen proceeded to condemn the present system of education in Indian schools and colleges as tending to cultivate the intellect at the expense of the emotional faculties. He considered that moral philosophy and history might be taught so as to stimulate noble feelings, to train the moral sense and to elevate character by reflection and examples. This not being attempted by the teachers the students become apathetic, selfish and narrow-minded. The lecturer's account of the condition of his educated fellow-countrymen is dark and sad. It may be hoped that the "rare" instances which he alludes to, of men courageous in opposition to social evils, are more numerous than he seems to think. He next refers to the importance of cultivating the religious faculty in man as essential to "the attainment of a manly character." The latter part of the lecture deals with the education of children and the best way of training their emotional faculties, and it is from this portion that we shall quote :—

"I will confine myself to some principal points with regard to the cultivation of feeling, pointing out to you at the same time the defects and evil tendencies of our present system of education.

"Ordinarily children of five years of age are incapable of being taught by teachers or parents. They are then too young to be capable of deriving much benefit from instructions given to them by others. They, however, learn a good deal during this period, more than what they learn during the subsequent twenty years of their life. But they learn everything spontaneously. They are impelled by natural curiosity or inquisitiveness to think of this or that thing by which they are surrounded. Full of energy, children are always restless, and their curiosity is awakened by almost every thing presented to their eyes. But illiterate parents and

guardians do great injury to the children by endeavouring to repress these activities. These activities, being thus repressed and pent up, create an irritableness of temper which clings to children through the rest of their lives, for it can hardly be remedied when they grow up to manhood. In our country, owing to the utter neglect of female education, we can hardly expect to find a mother well qualified to educate her children. Instances of irascible temper in grown-up men, so common in our country, when traced to their causes, disclose that in more than fifty per cent. of the cases irascibility is due to parental folly in repressing the early restlessness of the child.

"After the children have completed the fifth year of their age, parents and teachers should endeavour to educate them on such subjects alone as are calculated to call into exercise their emotional faculties. Nothing which requires serious thought should be taught them at that stage of life. The tenderness of the mother's love at first furnishes excitement to the feelings of children. And the appreciation on the part of the children of the softening influence of maternal love produces an impulse in them to love those by whom they are loved. We find that the more tender-hearted the mother is, the more generous and noble-minded are her children. But the influence of the mother's love serves only as a subjective impulse on calling out the feeling of children into exercise. We require some objective external agency to bring out their feelings into cultivation, and music and poetry, I think, are most efficient for this purpose. Children should be taught music and poetry at the early age of six or seven, and they should continue to study these till the twelfth year of their age. I do not mean to say that from the seventh to the twelfth year of their age they should devote themselves to music and poetry only. They should, no doubt, learn other things also, such as arithmetic, drawing and painting; but for the cultivation of their emotional faculties, they should devote a part of their time to studying music and poetry. Hymns composed in the easiest style should be selected for them to learn. The *Ramayana*, by Krittibas Pandit, or the *Mahabharata*, by Kasiram Das, might prove to children very delightful reading. These poetical compositions, full of pathetic sentiments, would doubtless rouse up their feelings. The study

of hymns would call into exercise their religious faculty. Instrumental music should be taught along with hymns.

"But in our country nothing is done in time, and every thing is generally done out of time. I have seldom seen that children are taught music and poetry at such an early age as that I have named. On the contrary, they are generally placed under the care of ignorant teachers, who, not knowing how to direct the childish activities to their right direction, often commit incalculable mischief to these children. Teachers try only to encumber the young minds with the rules of grammar or the facts of geography, the knowledge of which can afford them little pleasure. The inevitable result of educating them in this way is that from their childhood they imbibe a spirit of aversion to the study of books. This spirit of aversion to books clings through life. After leaving college an educated gentleman of our country can easily do without a single book during the remainder of his life. But a European scholar would, I think, find it more uncomfortable to live without a book for a single day than to live without his meals. The reason of this difference between the European and the Indian is apparent. The early teaching received by the former has produced in him a passion for books; but that of the latter has created an aversion to them. Those who devote themselves to the noble pursuit of educating youth should always bear in mind that the essential part of their duty is to create in those under their charge a taste for learning. A passion for books, an insatiable thirst after knowledge, must be created in the young mind from infancy. Such a passion would keep the imagination from wild thoughts, and would ultimately prove a most powerful aid in preserving the moral character pure. The study of music and poetry at an early age will, besides its utility in other ways, prove a very delightful occupation to children. It will consequently create a love of knowledge. And so far from imbibing a spirit of aversion to books the young mind will acquire a genuine liking for them.

"But, as I have already observed, everything in our country is done out of season. When young men have left the college and entered the world, it is then, and not till then, that they cultivate music. Not knowing other methods of recreation and amusement they spend their leisure in musical performances, and it is really

painful to observe that the lives of our educated men generally display a vulgar and vitiated taste. Our youths are incapable of enjoying the sublime sweetness of hymns and religious songs, or of other songs calculated to excite healthy feeling. Thus the highest object of music, which is not only to awaken our emotions but to chasten and purify our hearts, is missed. The cultivation of music with children can only afford exercise to the best emotions of heart. But grown up young men, with vitiated tastes and with no religious principle whatever, at a period of life when all the coarse instincts obtain ascendancy over the better feelings, are very likely to abuse the art of music by making it minister to some of the lowest propensities of our nature.

“What has been said above with regard to the early training of children will convince you that it is necessary that the emotional faculties should be first brought into play if a passion for knowledge is to be created. And for the cultivation of emotions home is a better school than public institutions. Home is the place where the culture of our feelings must begin. The examples of self-sacrifice and self-denial daily shown them at home tend imperceptibly to form and mould the character of children. And if the parents themselves undertake to educate their children, their instructions will find a more ready response in the young hearts than if knowledge were imparted by a stranger. The object of education, as remarks a distinguished thinker of the age, is ‘to fit the people for social life.’ The parents are the best teachers for raising social sympathies in the child’s mind. Unfortunately, however, our educated men become fathers at a very premature age—when they understand very little the nature of the responsibilities attached to their position as fathers—an age when they themselves require a good father to look after them. Not only are they unfit to train the intellect of the child, but their unfatherly conduct gradually and imperceptibly sows the seeds of selfishness in the mind of the child. Thus instead of bringing up their children properly, parents do them an immense deal of injury by the example of their character. I have already told you how the ignorant mother does harm to her boys and girls by repressing the restlessness and the activity that characterise the earliest period of life. When the mother has done her part in obstructing the

normal mental growth of the child, steps in the father who succeeds in doing greater mischief to the poor innocent urchins by the evil example of his life and exerts the most demoralizing influence on the child. The lives of the great number of the educated men of our country are scarcely calculated to breathe a purity and a nobleness of sentiment into the hearts of the little creatures who spontaneously imitate the parental character. '*Eat, drink and be merry,*' is the only moral precept which the lives of our educated natives will instil in the young mind. They should remember that they are responsible to God Himself for the moral training of their children."

We can agree with much in the above in regard to the education of children. But considering these certain mental faculties, as, memory and observation, are remarkably active in young children, and that they show great pleasure in the exercise of them, it is surely desirable to follow the teaching of nature and to cultivate them in the child, not, of course, to the neglect of the emotions, but as a part of that harmonious training which Mr. C. C. Sen himself advocates. In regard to the great value of music and poetry we are quite in accord with him—and he on his side allows that some other subjects may be taught—but he seems not to perceive how very interesting and delightful mental training suited to the young child's powers may prove, and that this may be effected with very little use of books, to which, he truly says, children often show an aversion.

The closing remarks refer again to the School and College as follows:—

"I have already observed, more than once, that the system of education presented by government for our public academical institutions is not likely to produce a noble character in the young pupil. Mr. Herbert Spencer has observed, and very justly, that 'In the same way that our definition of State duty forbids the State to administer religion or charity, so likewise does it forbid the State to administer education.' In the present state of our

country it may be desirable that the primary education should be paid for by government. But the State is not the proper agent to superintend education, which should be entirely national in character, and should be imparted in our national way. The education you receive is, on the one hand, merely intellectual, and, on the other, imparted in a way other than natural. It can hardly reform conduct. 'Whatever moral benefit,' says Mr. Herbert Spencer, 'can be effected by education must be effected by an education which is emotional rather than perceptive. If, in place of making a child understand that this thing is right and the other wrong, you make it feel that they are so—if you make virtue *loved* and vice *loathed*—if you arouse a noble desire and make torpid an inferior one—if you bring into life a previously dormant sentiment—if you cause a sympathetic impulse to get the better of one that is selfish—if, in short, you produce a state of mind to which proper behaviour is natural, spontaneous, instinctive, you do some good. But no drilling on catechisms, no teaching of moral codes, can effect this. Only by repeatedly awakening the appropriate emotions can character be changed. Mere ideas received by the intellect, meeting no response from within—having no roots there—are quite inoperative upon conduct, and are quickly forgotten upon entering into life.' Elsewhere he says, 'Intellect is not a power but an instrument, not a thing which itself moves and works, but a thing which is moved and worked by forces behind it. To say that men are ruled by reason is as irrational as to say that men are ruled by their eyes. Reason is an eye—the eye through which the desires see their way to gratification, and educating it only makes it a better eye. . . . Did much knowledge and piercing intelligence suffice to make men good? Then Bacon should have been honest and Napoleon should have been just. When the character is defective, intellect, no matter how high, fails to regulate rightly, because predominant desires falsify its estimates. Nay, even a distinct foresight of evil consequences will not restrain when strong passions are at work. How else does it happen that men will get drunk, though they know drunkenness will entail on them suffering and disgrace and even starvation?' In fact, no amount of knowledge will suffice to reform character unless the appropriate emotions are awakened. But how to awake them is the question

we are required to solve here. What is the best method for furnishing excitement to the feelings? In answer to this question, permit me to say, that love and love alone can excite tender feelings in men. If we ever attempt the culture of the emotional faculties on those whom it is our duty to teach, we must learn to love them. The best and highest qualification of a teacher is his capability of loving his pupils. Love excites a similar emotion in those we love. A teacher must learn to love his pupils as if they were his own children. If he can sincerely love them he will find no difficulty in moulding their mind to any shape or form. Love is the most powerful instrument in creating a change in the mind of a person however hard-hearted he may be.

"But the entire absence of love in the mercenary teachers and professors of the Government schools and colleges has been the cause of the disastrous results of the present system of education. It is really painful to observe that even drunkenness, profligacy and other immoral practices, do not disqualify a man from becoming a teacher. If the system be entirely changed, and if mercenary teachers and professors be replaced by men who will devote themselves to the work of education out of love, national regeneration, a thorough reformation of the character of the people will be the inevitable result.

"Western education, and the way in which it is at present administered, has not succeeded in elevating our character as a nation. Love for mankind, for one's own country, love of truth and justice, should preponderate over the other desires of mind. Without this love man is like a vessel in a stormy sea, without the helm or rudder. The wind of popular voice leads such a man to the direction in which it blows. Until men are ruled by such love, no national regeneration is possible.

"But how can such love be acquired? And can we attain perfect moral life without it? John Stuart Mill says that public opinion is quite sufficient to deter us from immoral practices. I do not mean to ignore the utility of public opinion. But experience teaches us that public opinion and the fear of legal punishment and social degradation can only tie our hand, but can exercise no influence over the heart. They can prevent us from acting evil, but not from thinking evil. The tribunal of public opinion has no

jurisdiction over the imagination, thoughts and motives. The court of conscience alone exercises jurisdiction over them. And the sovereign power and the paramount authority of conscience can be established and maintained only by the strong bulwark of faith in the eternal moral government of God. Without a firm conviction in Divine moral government, without perfect trust in and reliance upon God's eternal justice, no amount of moral teaching, no extent of intellectual acquirements, would enable us to overcome those evil temptations of the world which, in consequence of our animal propensities, we are constantly subject to. The glossy coating of civilized life is the utmost result of public opinion. But within that glossy coating rage undisturbed those violent monsters, the unruly passions, whose hideous acts are manifested in the most refined and secret vices so common in civilized societies.

"If men learn to love while young, if love be awakened in their youthful minds by teachers and parents, then it will, in the course of its development, spread and branch in various directions, assuming the various shapes called charity, philanthropy, social sympathy, generosity, public spirit, adoration. Faith in God, which derives its strength from practical adoration, has its origin from love first kindled in the childish mind by the tender influence of the mother.

"My object in this address has been to impress upon you the great importance of the cultivation of feeling along with that of the intellect. Earnestness, energy and enthusiasm, in active life, are the necessary and inevitable results of the proper cultivation of feeling. You should never allow your emotional faculties to lie dormant. Your intellectual acquirements are the capital, as I said in the commencement of this discourse, with which you start in the commerce of life. Love of truth and of justice, love for mankind and love for God, are the only staple commodities in which you should invest this capital. And instead of allowing your commercial firm to be managed by that treacherous villain, Worldly Prudence or Selfishness, entrust the entire management of it to integrity and Divine guidance, and then, there is no doubt, that your firm will daily prosper."

LOVE OF ORNAMENTS AMONG BENGALI LADIES.

To the Editor of the Journal of the National Indian Association.

My attention was called the other day to an article headed "Love of Ornaments among Bengali Ladies," which appeared in the September number of your *Journal*, and I shall be glad if you will afford me room for a few remarks upon it.

Allow me to begin by pointing out in the first place that the heading does not describe the bulk of the article. True, the writer begins by saying something about the "love of ornaments," as he calls it. But if we look at the following paragraph what do we find? On page 508 the fourth paragraph begins thus: "The first time a girl is dressed with jewels is at the ceremony called *Añnognasan*," &c. The next paragraph treats of Koolinism and marriage expenses. I cannot conceive what these matters have to do with the *love* of ornaments. If the writer wanted to enumerate certain ceremonies he might have done so without doing discredit to his countrywomen. Moreover the heading is as catching as it is misleading. It would naturally lead a foreigner to look into the article to see what a Bengali has to say about the love of ornaments among Bengali ladies. But the writer ought to have borne in mind that such a heading would at once lead his readers to judge harshly of Bengali ladies in general. Women as a rule do like to have some ornament, and in my humble opinion some kind of plain ornaments, earrings, &c., suit them very well. But why should the poor Bengali ladies alone be attacked on the matter? If the writer wished to condemn the frippery of women in general he might have done so without particularising.

If the intention was simply to supply to English readers a list of the ornaments which a Bengali girl can have, the writer might have done so and yet avoided the mischief which, though unintentionally, he has caused. Or if he wanted his readers to know what marriage grievances we Bengalis have to remedy,

he might have done it. But why he should begin by finding fault with the poor Bengali ladies is what we cannot understand.

Now, having pointed out the inconsistency between the heading and the article itself, I will refer to the few remarks that he does make as to "the love of ornaments among the Bengali ladies." It is true that every husband or father scrapes together something out of his savings to give his wife or his children several ornaments. Some may ask, why? I will try my best to answer this question. In India, specially in the villages, there are very few savings' banks where the poor or even the middle class men can deposit their small savings. They are liable to spend their hard earned money in drink, gambling, &c. Now, gold and silver are considered the safest kind of investment for one's money. As the writer says, "ornaments are not liable to be seized in liquidation of debts incurred by the husband." This is one of the principal reasons why the husband invests his money in ornaments for his wife. If he is ruined, if he loses everything, he would have at least something which would enable him to gain his livelihood. The ornaments cannot fall into the clutches of the law. Some part of his previous earnings are at least safe. Now which is preferable, that a man should spend his hard earnings in drink and gambling, or that he should invest his money in ornaments for his wife, which can be converted into gold at times of the greatest emergency? But it may be urged that the wife may refuse, and that the husband has no legal right over his wife's ornaments. True, this is a thing which cannot be very well argued upon. It depends upon the nature of womankind. Women, as a rule, are very tender. A wife cannot stand by and see the person dearest to her in life go to ruin. She is willing to sacrifice everything, even her life, if that would do any good, to the objects of her love. There may be some sad exceptions; but "exceptions prove the rule." Because there are some exceptions, I do not see why the generality should be blamed. Does the writer mean to imply that women, especially Bengali women, are more hard-hearted than men? The poor harmless beings who are shut up in the Zonana, who do not even know what is going on outside the four walls of

their own houses, who are ever satisfied with the love of husband and children, who, if they become widows, are doomed never to re-marry, whatever their age may have been—perhaps four or five—when they become so—are they so hard-hearted? This is utterly impossible. But the writer seems to imply that Bengali ladies are heartless beings. He says, “They are (meaning the ornaments) to the ladies as dear as life, if not dearer.” Again, “They bear with amazing patience and fortitude all their discomforts, privations and misfortunes of life; but the loss or deprivation of a single ornament is a mortal grief.” The writer further tries to prove his assertion by saying that even a child is soothed when crying if you speak to her about ornaments. I would ask whether the love that every child has for bright shining things proves a love of ornaments among ladies?

In conclusion, I must, in justice of the poor Bengali ladies, say that the writer has, may be unintentionally, wronged them, and the more deeply because he himself belongs to that nation. I must also add, as an undisputable fact, that the custom of wearing many ornaments amongst *educated* Bengali ladies is going out. I am sorry to say that the educated portion of the ladies is very small in comparison to the vast number of ladies shut up in the Zenana. But female education is making a steady, and therefore a sure, progress in Bengal.

London.

A BENGALI.

MEETING OF THE BENGAL BRANCH OF THE NATIONAL INDIAN ASSOCIATION.

A Meeting of this Branch was held at Calcutta, in the theatre of the Hindu School, on Friday, August 27th, Dr. K. McLeod in the chair.

The Report of the Committee, which we summarise below, having been read, the Chairman alluded to its satisfactory nature, and spoke in cordial terms of the success of the *Mary Carpenter Series* of Reading Books, approving highly of the Committee's proposal to include therein a sketch in the vernacular of the life of

Miss Carpenter herself, whose later years had been so closely identified with India, and with schemes for the enfranchisement and elevation of Indian women, of which this Society was not the least important. He referred also to the donations which had been made to the funds of the Bengal Branch by the Maharani Surnomoye, the Mahārāja of Burdwan, Babu Debendra Nath Tagore and Miss E. A. Manning, expressing the hope that more cordial and general support would be given by those for whose special benefit the Association had been formed.

A Paper was then read by Babu Boido Nath Dutt, on "Hindu Women, past and present." We expect to be able to publish portions of this paper later. The newspaper report states that he "gave an interesting sketch of the position of women, beginning with the Vedic times, adducing numerous instances of high education in science, literature and art, and enlarging upon the important social influence exercised by women in those early days." The lecturer then passed on to Muhammadan times, and stated his opinion that the manners of the conquerors led to the seclusion of women, and thus laid the foundation of the Zenana system. "Coming to the present day, he said, that the character of Hindu women had not deteriorated; that the learning and ambitions of the past lived in the minds of the women of the present day as a smouldering fire covered with ashes; but while recognising the advantages of education and social improvement, he dwelt strongly on the difficulties arising out of the attitude held by the English towards natives in general." He also spoke disparagingly of Zenana Missions. The latter part of the paper seems to have been occupied with animadversions and assertions which gave rise to warm discussion. This was to be regretted, as the lecture is said to have been otherwise interesting and instructive.

Babu G. C. Mookerjee attacked some of the conclusions of the lecturer, controverting the charge that the conduct of the English retarded the advancement of Hindu women, and blaming the Hindus themselves in the matter, on the ground that social intercourse is not permitted to women in their own community. He considered the system of early marriages to be at the root of the comparatively low condition of Hindu women at the present time.

Mr. J. B. Knight said he thought it bad taste in the lecturer to harp upon the attitude of what he was pleased to call the conquering race towards the natives of this country. The main object of the ruling power was the improvement of the country by the enactment of just laws, by the extension of civilization, and by the promotion of education, of which latter influence they could not have a better instance than in the high cultivation manifested in the lecture to which they had just listened. His knowledge and experience led him to believe that the main obstacle to social intercourse between Europeans and natives lay with the natives themselves. Passing by what to his mind was an objectionable feature in the lecture, he had much pleasure in acknowledging the fund of interesting information which it contained on the subject which had been chosen, and the fluent and graceful language in which that information had been conveyed, and he moved that the thanks of the meeting be given to the lecturer.

Rev. R. S. Macdonald, expressed himself as disappointed with the lecture, and he defended the Zenana Mission from the attacks that had been made on it.

Babu Protap Chunder Mozoomdar thought that the last speaker had been rather hard on the lecturer. Still he must blame the lecturer for his attempt to make it appear that the English were in any way responsible for the unemancipated condition of Hindu women. They had nothing to do with it. As a matter of fact, a Hindu woman might travel in a railway carriage filled with Englishmen with far greater safety than in one filled with her own countrymen. He knew Englishmen and had associated with them both in their own land and in India, and he was confident if Englishmen or women visited Zenanas, or if Hindu women visited English homes, they would be treated with the honor and respect always shown to women. He did not quite agree with Mr. Knight's opinion that the main obstacle to social intercourse between natives and Europeans lay with the natives. He thought the two kept away from each other like the poles of an electric battery. The National Indian Association was an old friend of his; he had been familiar with its working both in England and in India, and he could bear testimony to the good

work it was now doing in England in the encouragement and protection afforded to Indian youths residing there for education.

The Chairman said he had no intention of adding to the warmth of the discussion. It seemed to him that the lecturer was mistaken in the cause assigned by him for the continued seclusion of Hindu women. He took it that the real cause was to be found in the fact that Hindu society outside the Zenana was not fitted for the association of women. Let the tone of Hindu society be raised, let its habits and morals be reformed, and the emancipation of women would surely follow. The great work of reformation rested with the young men of this generation, so many of whom he saw around him, and he called on them to fulfil it. The lecturer had drawn a very interesting picture of Hindu women in past times. He (the Chairman), from his own professional experience, could speak of Hindu women in the present day, and he could bear testimony to the fact that they exhibited the domestic virtues in a high degree, and that they were good wives and loving mothers. But this was not sufficient. Their influence in the household was necessarily limited, and he desired to see the great and good influence of women exerted in social circles. In this respect it appeared that Hindu women had fallen from the high ideal of former days, or, at all events, from the old high standard of practice. The Hindu woman of antiquity was a free woman; she moved in society, and exercised the elevating influence which was the privilege of her sex. What was their present state they knew pretty well. As to their future, he would venture to take up the language of prophecy, and to describe, not in his own halting speech, but in the words of a great English poet, what the Hindu woman of the future might be :—

“ I saw, her upon nearer view,
A spirit, yet a woman, too !
Her household motions light and free,
And steps of virgin liberty ;
A countenance in which did meet
Sweet records, promises as sweet ;
A creature not too bright or good
For human nature's daily food ;
For transient sorrows, simple wiles,
Praise, blame, love, kisses, tears and smiles.

“And now I see with eye serene
 The very pulse of the machine ;
 A being breathing thoughtful breath,
 A traveller betwixt life and death ;
 The reason firm, the temperate will,
 Endurance, foresight, strength and skill ;
 A perfect woman, nobly planned,
 To warn, to comfort and command ;
 And yet a spirit still, and bright
 With something of an angel light.”

The Lecturer, in reply, briefly disclaimed all intention of giving offence to anyone by his paper, still less to introduce political discussion. It was necessary that he should point out what seemed to him the great difficulty in the way of what was called the emancipation of Hindu women. With regard to the Zenana Mission, he did not mean to say that the ladies engaged were not earnest and diligent, but he did say that the mode and character of their teaching was not calculated to promote the object in view.

With a vote of thanks to the Chair, the meeting closed.

REPORT OF THE BENGAL BRANCH.

The Report read at the Meeting of August 27th described the work done since March, and begins by referring to the *Mary Carpenter Series* of Reading Books. The first edition of one of the books published last year, *Mejho Bou*, was nearly exhausted by July, and the copyright was ceded to the author to enable him to publish a second edition, with the stipulation that the *Mary Carpenter Series* should be maintained, and the new edition submitted for approval before publication. “The Committee ruled that fresh editions of all works issued by the Association in this Series should be submitted by the authors to the Committee to ensure the purity of the text, and the maintenance of the standard of the Association as to purity and style. These conditions do not seem to have been fully understood, and the Committee regret to say that the second edition of this work is not equal to the first in appearance. The other work, *Prabandha Kusum*, does not sell so rapidly, owing probably to its not being a work of fiction.”

For this year's issue, the Committee offered a prize of rs. 200

for the best work published during the year ending June 30, 1880, provided it should meet the Association's standard. Of seven works sent in competition, two only were considered suitable. One of these, an original tale illustrating Domestic Economy, has been accepted on condition that the author (which he agrees to do) makes the new edition uniform in every respect with the Series.

The Life of Mary Carpenter, by Rev. J. E. Carpenter, having appeared, the Committee think it desirable that an epitome of the same in the Bengali Vernacular should form the issue of the series for 1881, and they are happy to announce that permission has been received from the publishers to carry out this idea.

With regard to the Mary Carpenter Scholarships granted by the London Committee, the Report mentions that a circular has been issued by the Director of Public Instruction to the five Educational Circles inviting the competition of all girls. The award will be based on Departmental Returns from the October Examinations. The Director expresses the opinion that these Scholarships are of great value in promoting the education of girls, and has promised to the Branch Committee every aid at his disposal. The award will be made in January, 1881.

A box containing prizes for schools and small gifts for ladies and children in the Zenana has been received from some friends of the late Miss Carpenter. These articles have been distributed by the Committee and have afforded much pleasure.

The Zenana teaching had been continued, and the fees received from the pupils were above the average in amount and now exceed the cost of conveyance of teachers. But the work is not self-supporting and cannot be made so for some time to come. The donations received this year had enabled the Committee to keep it up, but their regular income is still insufficient for the requirements of this branch of their work. Two teachers are employed, and they give satisfaction to those whose families they instruct. They teach the ordinary subjects of education without interfering with religious opinions. It appears likely that an increasing number of educated gentlemen may welcome such teaching for the ladies of their families and that in time the fees can be raised. The commencement of most educational schemes requires some outlay, and it is to be hoped that for a little while

generous contributors will come forward to set this arrangement for solid instruction on a firm basis, particularly as it promises in the future to be self-supporting. A few contributions from English people who sympathise in the movement for female education in India would be very helpful and acceptable.

The Report also mentions that the Committee had arranged to have three meetings for the reading of papers in the year instead of four. And it refers to a question that had arisen as to the affiliation of Mofussil Societies to the Association, in regard to which the London Committee agree with the suggestion of the Calcutta Committee, that such Societies should be called Local Committees rather than Branches, and should send their Annual Report through the Bengal Branch Committee.

The Report shows that the work undertaken had been carried forward with earnestness, through the activity of Mrs. J. B. Knight, Hon. Sec., and we hope that increased support will enable the Committee to carry forward their objects more widely, and with less fear as to funds in the future.

TRAVANCORE.

The Report on the Administration of Travancore for the years 1878-1879 gives evidence of the steady endeavour made by the Government of that State for promoting reforms in all its departments. Justice is becoming more speedy, though still needing improvement, education is progressing, public works are liberally carried forward, and there is a continual effort to ameliorate the laws, as well as to ensure their execution. In the year under review, the finances of the State were in an unusually prosperous condition, partly owing to the favourable agricultural seasons, which enabled the land tax to keep up, the improvement in the amount of salt manufacture, and the good crop of cardamoms. The Government have been therefore able to devote large sums to irrigation works, and to the completion of roads and bridges. In regard to education, there had been a falling off of students at the College at Trevandrum, but

the High School had increased, and the Principal was very well satisfied with the attendance and work. Two matriculated youths had been maintained at the Sydapet (Madras) Agricultural School for the study of Agriculture. The English Girls' School at Trevandrum was about the same as before in numbers. We are glad to learn that a Drawing class there had done remarkably well. Besides the drawing master for this school, the State maintains two native artists, one of whom has often carried away prizes at Madras. The present Mahārāja is likely to be as earnest as his brother was in trying to promote the welfare of his people. We have the satisfaction of mentioning that His Highness has become a Life Member of the National Indian Association. The Dewan Mr. Nanoo Pillay has lately resigned, and it is stated that the Hon. V. Ramjengar is likely to succeed him.

INDIAN INTELLIGENCE.

H.H. Ram Singh, Mahārāja of Jaipur, G.C.S.I., C.I.E., died September 18, at the age of 43. He was remarkable for the enlightened principles which he adopted in the government of his State, and for his sympathy with reforms; he promoted education and supported many charitable institutions, and was much beloved by his subjects. The funeral rites of cremation were performed at Gehtore amidst signs of universal sorrow. The following account of the ceremony is given by the *Times of India*:—"The body of the late Mahārāja was brought out of the palace and conveyed to the burning ground, clad in his royal robes and jewels, and placed erect in a car of state. Before this car torch-bearers ran, carrying funeral cakes and oil. Next went the family priests of the deceased; their long hair unbound and waving in the wind, calling all the while upon Vishnu (with all sects), the guardian of the vital spark. Then came the carriage itself, and immediately in rear the nearer relatives followed; and behind, the populace, all showing signs of genuine woe, for the late prince was much beloved and did very much for the good of his subjects. Many

thousands of the city people, including nearly all the private servants of the deceased and the officers of state, joined in the funeral procession, and every-one walked the whole distance from the palace to Gehtore. Immediately after the ceremony all the male Hindus of the city shaved their heads and beards, mourning as if a member of their own family had died, and the women, too, have all gone into deep mourning. All the shops were closed throughout the day yesterday, and no food was cooked in the city until after the funeral party had returned. There is no questioning the sorrow that is felt here. It is universal ; it is genuine. Jeypore, among its many enlightened rulers, has never had one who has done so much for the real well-being of his people than the prince who has just departed, and it will be very difficult, if it is possible, to replace him." The Mahārāja died, it is said, on his birthday, at the exact hour at which he was born.

We mentioned last month that the Lieutenant-Governor of Bengal had founded two scholarships of £200 a year each, for graduates of the Calcutta University, at the Royal Agricultural College at Cirencester. The following particulars have appeared in the *Calcutta Government Gazette* :—"The first two scholarships will be tenable for two and half years from the commencement of the January term in 1881. Only natives of Bengal, Behar, or Orissa, who have passed the B.A. examination on the physical side will be eligible. An allowance of rs. 1,000 will be made to defray the expenses of each scholarship-holder on proceeding to England, and a similar allowance will be made for the return journey on the completion of the course. Applications will be received by the Director of Public Instruction, and will be submitted to Government with a report from a committee consisting of the following gentlemen :—The Director of Public Instruction, Mr. C. H. Tawney, Babu Bhudey Mukerji, C.I.E., and Mr. A. W. Garrett." It is stated that three candidates have already appeared for these scholarships—one M.A. and the others B.A. in Physical Science.

* At the Fine Arts Exhibition at Simla, which was opened by the Viceroy on Sept. 18, Mr. Pestonjee Bomanjee as usual carried off the prize, open to native artists only, for an original picture in oil or water colours.

It is proposed to establish a Veterinary College at Lahore for instruction in the veterinary art, and in order to dispel the ignorance which prevails among the people of the Punjab in regard to the diseases of horses and cattle.

The Annual Meeting of the Bengal Social Science Association was held at Calcutta on Sept. 10. Mr. Justice Wilson, the President, in the chair. The Association seems to be gaining ground, and to be fairly prosperous as to number of members and finances.

Sir T. Madava Rao, K.C.S.I., has invited Mr. J. T. Nettleship to visit Gujerat as the guest of the Baroda State, in order to make studies and pictures of the wild animals, hunting scenes, &c., for which that country affords such excellent opportunities.

A Society has been formed in India, with branches at Lahore, Agra, Calcutta, Bombay and other principal towns for promoting the re-marriage of widows, and encouraging reforms in marriage customs generally.

✓ We have received the third Annual Report of the Backergunge Hitaishina Sabha (Society), which was founded by students of the Schools and Colleges chiefly in Calcutta, with the object of promoting female education, and encouraging other reforms in their own district of Backergunge, Bengal. The practical difficulty in the working of this Society has been that the students, except in the vacation, are not in the district where the work is carried on. It is satisfactory therefore to find that two Branches have been now established at Barisal and at Gubha. The efforts for improving girls' education are directed to establishing new and improving existing Schools. Two Schools are maintained entirely at the cost of the Sabha. There is also an annual Examination of the girls in all the Schools and Pathsals affiliated to the Society, and prizes are awarded. In some cases the Society pays for the education of girls who could not otherwise go to school. The Sabha endeavours, too, to repress intemperance. Its aims are most praiseworthy, and there is special interest attaching to the fact that it is worked by young students, who having the advantage of education themselves, are anxious to enable others to share it.

We regret to have to record the death of Colonel Sir WILLIAM L. MEREWETHER, K.C.S.I., C.B., which took place suddenly on October 3rd. He was Chief Commissioner of Sind at the time of Miss Carpenter's last visit to India, gave her a very kind reception at Kurrachee, and became, at her request, one of the Vice-Presidents of the National Indian Association.

PERSONAL INTELLIGENCE.

Mr. Mohamed Ismail Khan (University College Hospital) has passed the Primary Examination in Anatomy and Physiology of the Royal College of Surgeons of England.

Mr. M. L. Dey, Mr. A. L. Sandel and Mr. Tamiz Uddin have passed the First M.B. Examination in the University of Glasgow.

Mr. N. C. Mody, Mr. P. M. Hakim and Mr. E. R. Dadachanji have passed the L.S.A. (London) Examination.

Arrivals.—Mr. B. J. Damania, Mr. E. D. Patel and Mr. Dadabhai S. Shroff, from Bombay, for the Indian Medical Service. Mr. Abdul Ali, son of Yusuf Ali Khan Bahadur, from Surat, for the study of Law. Mr. W. C. Banerjee, from Calcutta.

Departures.—Moulvi Samiullah Khan, Sub-Judge, Moradabad, at the end of his furlough; Mr. Lal Mohun Ghose, for Calcutta; Mr. George Nundy, for Hyderabad, Deccan, to enter the Educational Department.

Erratum.—"The Life of an Indian Queen" (in the September number of this *Journal*) was from a Bengali book by Shrimilomini Boshak. The translation was made by Miss E. Comyn.

INDIAN MEDICAL SERVICE.

INDIA OFFICE, SEPT. 29, 1880.

Notice is hereby given that an Examination of Candidates for thirty appointments as Surgeon in Her Majesty's Indian Medical Service will be held in London in February, 1881.

Copies of the Regulations for the Examination, together with information regarding Pay and Retiring Allowances of Indian Medical Officers, may be obtained on application at the Military Department, India Office, London, S.W.

A further notice will be issued when the exact date of Examination has been fixed.

T. F. WILSON, Colonel, Military Secretary.



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PUBLIC INTEREST IN INDIA.

THE increasing interest shown in England with regard to Indian questions has become a matter of frequent remark. Every Review now opens its pages to writers who discuss the welfare and the requirements of India, and whereas formerly lectures on these subjects were rarely welcome, scarcely a month passes at present without such addresses being delivered to appreciative audiences of various classes, glad to be enlightened by speakers of Indian experience. As in all similar cases, the change that has taken place in this respect is due to a combination of numerous causes. But it is a fact that English people have lately become more desirous to learn about India. And at least one reason seems to be that we have begun to feel more strongly that the relation of that country to our own involves problems of duty which need knowledge in order to a right solution. There is real ground for hope that a new phase in regard to Indian interests has been entered on. Originally English people were struck by the wonder and the novelty of their position in the East; next they became excited by the charm of an unexpected and en-

larging dominion; but at last they seem in a measure to have calmly realised that the inhabitants of a great part of India are their fellow-subjects, and that this connection should lead to the fairest exercise of authority, and to a ready consideration of claims. Thus England was first influenced by India imaginatively, then somewhat ambitiously, now more conscientiously. And so our conscience having become more awake, we are anxious to arrive at facts which may serve as a basis for its activity; hence it partly is that a class of readers and listeners has arisen demanding full information on Indian subjects.

Within the last few weeks lectures and addresses upon India have been delivered by the Earl of Northbrook, at Birmingham; by Mr. W. W. Hunter, C.I.E., at Edinburgh, on "What the English have yet to do for the Indian People" (to be published shortly in the *Nineteenth Century*); in London, by Sir Arthur Hobhouse, K.C.S.I., Q.C., whose lectures we wait to report till the second has been given; and by Professor Monier Williams, C.I.E., on Indian Theistic Reformers (which will appear in the *Journal of the Royal Asiatic Society*) These lectures will have helped to dispel ignorance on Indian subjects, and to stimulate a wish to know more on the part of those who heard and read them.

LORD NORTHBROOK ON INDIA.

The Earl of Northbrook lately delivered an address on India, at Birmingham, as President of the Midland Institute, and distributed the prizes to the students in the Town Hall. The following report of the address appeared in *The Times* :—

LORD NORTHBROOK said he proposed to place before the members of the Institute some of the many traits of Indian

character which seemed to him likely to interest them, and some of his own impressions of the native Princes of India and of the different classes of Her Majesty's subjects with whom he had been brought into personal contact. In the winter of 1875 he had a few weeks at his disposal, and he spent them in one of the most interesting tours that could be made in any country in the world. He travelled through a considerable part of Central India and Rajpootana. He visited the Mahārājah Holkar in his capital at Indore, and thence, passing through the States of Dhar, Rutlam, and Jowra, he was received by the Mahārāna of Odeypore, at the beautiful city of the same name, which, with its lake and islands, reminded him of the Lago Maggiore in Italy. He proceeded to Jodhpore, where the Mahārājah's castle stood proudly in the midst of an extensive half-desert plain. He stayed for a few days at the British appanage of Ajmeer; and, lastly, he was entertained at Jeypore by the Mahārājah of that State, and re-entered British territory at Agra. He was the first Viceroy who had had the opportunity of visiting the greater part of this most interesting country, and he had a lively and grateful recollection of the hospitality of his reception by the Princes whose dominions he traversed.

Wishing to enlist the sympathy and interest of his audience in the natives of India, he would begin by a few words upon the Rajpoots. There was nothing in the story of Greece or Rome which exceeded the gallantry and devotion shown by these, the most noble and chivalrous of the Hindoos, in the defence of their country against the invasions of the Mussulmans, which lasted for more than two centuries. The defence of Thermopylæ and the devotion of the Decii were equalled, if not surpassed, by the Rajpoots at Chittore, which city was the ancient capital of Meywar, the oldest of the Rajpoot States, and was the last rampart of Hindoo indepen-

dence against Mussulman invasion. He would turn to the present condition of Rajpootana and the character of the native Princes of the Rajpoot race. The disturbances which followed the decline of the Mussulman Empire of Delhi brought terrible calamities upon Rajpootana and Central India. It was not more than sixty years since the whole tract which he passed through was subject to the ravages of freebooters of different races, who pillaged the people, dethroned the ancient sovereigns of the country, and rendered life and property wholly insecure. It was about that time when, under the administration of the Marquis of Hastings, a series of treaties was entered into, under which the Rajpoot Princes placed themselves under the protection of England, and peace and order had since taken the place of anarchy and rapine. The rights and dignity of the Princes had been respected, and the interference of the Government of India had been confined to the cases when for a time, either during a minority or from the incapacity or misconduct of an individual, the administration of a district or a principality was temporarily conducted by British officers. Once there was some doubt as to our intention of respecting the independence of these States. Actuated by no unworthy motives, but from the mistaken belief that the welfare of the people of India would be promoted by the extension of British territory, the rulers of India were inclined to embrace every legitimate opportunity of annexing independent States. But this error was soon discovered, and after the Indian Mutiny the Queen was advised to issue a solemn proclamation to the Princes and people of India, in which Her Majesty declared that she desired no extension of her territorial possessions, and was determined to respect the rights, dignity, and honour of the native Princes of India as her own. This proclamation, which was accompanied by concessions with respect to the

adoption of heirs in case of the default of lineal descendants, had given the most solemn assurance that the native States would be maintained in their present condition of independence under the protection of the paramount power of England. The result of this policy had been that the feeling of the Princes and chiefs in Rajpootana and Central India was thoroughly loyal towards the British Government, and in no part of India did he find the feeling of the people for the British Government more cordial than in these independent States.

The Rajpoot Princes of the present day retain many of the high qualities of their race. Lord Northbrook gave them as the type of a Rajpoot prince some account of the late Mahārājah of Jeypore, who died within the last few months. This prince governed his country well. He established an excellent College, which was affiliated to the Calcutta University, and a school for the education of the sons of his nobles. Female education was not neglected, and some progress had been made in inducing the daughters of the higher castes to attend his girls' schools. A School of Art had been for some time in existence, and some of the art products of Jeypore, notably the enamel, were of great merit. The gaol was in good order. The Mahārājah had established hospitals and dispensaries. Public gardens adorned the city of Jeypore, which, lighted with gas and well supplied with water, was one of the finest in India. There were many works of irrigation in the Jeypore State, and the Mahārājah always promoted any public works likely to benefit his people. A few years ago the Customs tariff was revised and the internal transit duties were abolished. When he was at Jeypore he assisted the Mahārājah in inaugurating a monument to his predecessor, Lord Mayo, and in opening a public hospital built in his honour. Although it was then three years since his assassina-

tion, the Mahārājah could not speak of Lord Mayo without tears in his eyes—one of the many instances of the affection which was deservedly felt for him by the Princes of India. The Mahārājah during the Mutiny placed the whole of his forces at the disposal of the British Government, and he exerted himself in the most praiseworthy manner for the relief of the terrible distress which was caused by a famine which devastated Rajpootana in 1868. When he was Viceroy the Mahārājah was a member of the Legislative Council of India, and on several occasions he (Lord Northbrook) was greatly indebted to him for advice and assistance. The time was rapidly approaching when the native Princes, both in Rajpootana and in other parts of India, would be acquainted with the English language. When Lord Mayo was at Ajmeer, in 1870, he suggested to the Princes and chiefs the foundation of a college where their sons might receive a good education. The suggestion was warmly taken up, and £60,000 was almost immediately subscribed for the purpose. He (Lord Northbrook) had the satisfaction of seeing this institution—which bore the appropriate name of the Mayo College—opened, and several of the young Princes and Chiefs of Rajpootana among the pupils.

It must not be supposed that the native Princes of other races and religions were not worthy of equal praise. The late Rao of Cutch zealously seconded Sir Bartle Frere's efforts to suppress the slave trade in Zanzibar, where many of his subjects resided. The great Mahratta States of Gwalior and Indore were now governed upon enlightened principles. The internal administration of the Nizam's territory by Sir Salar Jung had been highly successful. The small Mussulman States of Central India and the Sikh principalities of the Punjab were not behindhand either in their material progress or in their loyalty to the British Government. The late Mahārājah of Travancore

was a most enlightened ruler, and he was ably assisted by native statesmen, especially by Sir Madava Rao, a native of Madras, who, after having been for some time the Minister of the Mahārājah of Indore, was chosen by him (Lord Northbrook) to administer the State of Baroda during the minority of the young Prince, and had amply justified the selection by the success of his administration during the last five years. Other native statesmen had done signal service in the improvement of the administration of the different native States. He might mention Sir Dinkur Rao, in Gwalior; the Khan Sahib, in Jowra; Shahamut Ali, in Rutlam; Pundit Mumphool, in Ulwur; and Nawab Faiz Ali Khan, in Kotah. The importance of the independent States under the protection of the British Government would be appreciated when he told them that, large and small together, they numbered between 400 and 500. A short account of their rulers filled a large book, while our treaty relations with them were contained in eight goodly volumes. Some of these States were as large as Great Britain, and their population together amounted to more than 50 millions of people.

His Lordship next adverted to the native armies of the Queen in India, and freely made use of Sir John Malcolm's interesting history of the native armies in bringing before his hearers some of the occasions upon which in former days those armies performed feats which deserved to be recorded along with the most gallant achievements of the British Army. Referring to the Mutiny, he said it must not be forgotten that when "the madness of a moment" struck the mass of the Bengal Army, the native troops raised in the Punjab under Edwardes and Nicholson, supported by the courage and the wisdom which had made the name of John Lawrence dear to his fellow-countrymen, gave, at a most critical moment, assistance and support with-

out which the struggle before Delhi might have had a very different result. And in the memorable siege of the Residency of Lucknow, in which the thoughts of every Englishman were absorbed during many months of suspense, faithful native soldiers shared all the privations and all the dangers of the British garrison. Lastly, he must not omit to allude to the gallant services of the native army in the war which was now, he trusted, terminated in Afghanistan. When Sir Frederick Roberts held, not without difficulty, his position at Cabul, the most distinguished regiments of the British Army saw the Goorkhas, the Sikhs, and the Guides side by side with them in every feat of arms. In Sir Donald Stewart's action near Ghazni, and in Sir Frederick Roberts' decisive victory at Candahar, the native troops highly distinguished themselves in the field, while their discipline under great hardships throughout two campaigns had left nothing to be desired. But of the feats of the native army in Afghanistan, none would in future be remembered by them with greater pride, and by us with more lively gratitude and affection, than the defence of the Residency at Cabul by 75 men of the Queen's Own Corps of Guides. Here, again, as at Lucknow, many of the native soldiers were of the same race and religion as their assailants, yet not a man among them deserted the four Englishmen whose lives it was their duty to protect at the cost of their own. For a long day they sustained the unequal conflict; and at last, when Cavagnari and Kelly had fallen, when Jenkyns and the gallant young Hamilton had lost their lives in charges against the Afghan guns, the last desperate sally was led by a native officer, Jemadar Jewan Sing. The mention of the name of this gallant native officer reminded him of the many high-spirited native officers whom he had seen in India. Not a few among them were men of rank; and there were remarkable instances of their

having distinguished themselves upon service in command of detached bodies of troops. It was well that those who discussed the organization of the native armies of India should recollect this. Lord Napier of Magdala and Sir Henry Norman, with whom he had the good fortune to be associated while he was in India, had often impressed upon him their conviction that it is necessary, in order to maintain the spirit and efficiency of the native army, to give openings for the honourable ambition of native officers. For this reason, among others, they had constantly, and in his judgment rightly, contended in favour of the present system, under which there were but few British officers attached to a native regiment, and native officers were placed in command of troops of cavalry and companies of infantry. The question was one upon which there were differences of opinion; but it must always be remembered that many of the most gallant exploits of the native army had been achieved by native regiments with very few British officers attached to them, and where full scope had been allowed to the influence and exertions of the native officers. He might add that so excellent had been the conduct of the native officers of the army in Afghanistan through all the events of the last two years, that the Secretary of State for India had authorised a considerable increase to the Order of British India—a sort of Indian Order of the Bath, but carrying with it a handsome pecuniary allowance, so as to enable the services of the distinguished native officers to be suitably acknowledged.

Turning next to the natives of India who were neither princes nor soldiers, his Lordship proceeded to describe the most interesting types of the native character. He dwelt particularly upon the ignorance still existing among the vast majority of the people of India, because it was a fact which statesmen in India and their critics at home should con-

stantly bear in mind. In England a change of the law or a readjustment of taxation might safely be introduced, if it were right; because, although public opinion might be cold or adverse at first, discussions in Parliament and the Press soon brought out the real merits of the question, and the people promptly followed the arguments and accepted the conclusion. But in India changes could not safely be introduced, trusting to their merits alone. Especially in regard to taxation, it would be highly impolitic, and it might be dangerous, to introduce financial changes which would make it necessary to impose taxes to which the people were unaccustomed. We must have patience: the customs of ages could not be out-rooted with safety in a moment. He must not overlook in attempting to describe, however briefly, the natives of India, the merits of the class of mechanics. Their marvellous artistic qualities had been recognised from the earliest stages of antiquity. In modern days, owing to the introduction of machinery in manufactures, and the astonishing industrial productiveness of this fortunate island, accompanied, at first, he was ashamed to say, by high protective duties against the manufactures of India, their hand-wrought goods were driven out of the western markets, where the appreciation and almost the tradition of them became nearly lost. The Great Exhibition of 1851 first brought the people of Europe back to the consciousness of the forgotten world of traditional decorative art which still existed in all its pristine perfection in India. But their fame had been carried into all parts of the world by the magnificent display of Indian manufactures, and especially by the presents made to the Prince of Wales and exhibited in Paris in 1878. A great demand had consequently arisen in England, on the Continent and in the United States. The excellence of the art industries of India

was due, not simply to the admirable traditions of form and colour they preserved, but, above all, to the patient, truthful workmanship expended on them by the Indian handicraftsmen. Dr. George Birdwood, to whom he was indebted for much assistance in his remarks that evening, had recently given in a letter to *The Times* some most interesting translations of songs which were now being sung in the native marts of Bombay, in praise of the national manufactures and in depreciation of their English competitors. Those songs, from the translation of which in *The Times* Lord Northbrook made some quotations, showed that Protection was by no means unknown in India. It was hardly necessary for him to tell his auditors not to be afraid of competition from the Indian handicraftsmen. There could be no real or lasting competition between machine-made and hand-wrought goods. Many manufactures of no inherent artistic character were best made by machinery; others, which naturally lent themselves to ornament, could only be artistically wrought by hand. People of cultivated taste wanted something better than mere mechanical reproductions of works of art. In India, as in every other populous and advancing country, the market for our Birmingham and Manchester manufactures was practically unlimited. To conclude this part of his subject, he thought something might be learnt, even in Birmingham, from a study of Indian work. The native workman was technically trained in his craft from his earliest childhood, and his technical truthfulness and practical genius showed the value of early training and of constant application to one particular class of art handicraft.

His Lordship went on to observe that in his position it was with the educated natives alone that he was principally brought into contact, and of them alone, therefore, could he speak from any real personal acquaintance. Among them

was the late Rajah Romanath Tagore, a member of the Legislative Council of the Viceroy, who often gave them most valuable assistance; and the late Dwarkanath Mitra, who was for six years a Judge of the High Court of Calcutta. We in England sometimes forgot that the manner in which Indian questions were treated in Parliament and in the Press here was thoroughly understood by the educated natives of India. This attention to politics was not confined to the educated natives of British territories. At the native Courts of India the articles of our English newspapers were habitually translated and read. Dr. Bellew's travels and Sir Henry Rawlinson's essays were studied at the Court of the Ameer of Cabul. Moreover, there were newspapers published in India—notably, the *Hindoo Patriot*, of Calcutta, written in English exclusively by natives of India, which held their own well with the Anglo-Indian journals. Lord Northbrook next gave an interesting account of some of the more munificent public benefactors and social reformers among the Parsees and Hindoos of Bombay. The Parsees, he observed, were well represented now by the venerable Framjee Nusserwanjee; by a retired Judge, Manockjee Cursetjee, who had devoted his life to the promotion of female education; among the most distinguished of the Hindoos of Western India who had frankly accepted the improvements which had followed the introduction of European ideas into India were Jugonnathjee Sunkersett, Dr. Bhau Dajee, and Kharsondas Mooljee. An artist friend of his, Mr. Edward Lear, who had travelled through a great part of the Presidency of Bombay, had collected some amusing specimens of the flowery and diffuse style of English adopted by natives while speaking that language. For his own part however, he would venture to say that there were hardly half a dozen Englishmen who spoke French with the purity and

accuracy with which thousands of natives of India spoke English. Every year many books were published in English written by natives of India. Among the most important of them was the "Antiquities of Orissa," by Rajendralal Mitra, a work as remarkable for its style as for its learning. Indian ladies had taken their place as authors, not only in English but in French. Toru Dutt, whose premature death was deplored by M. Garcin de Tassy, was a Christian lady of Bengal, who, besides English poetry of no mean order, wrote a pathetic story in French, which had been published at Paris.*

In conclusion, his Lordship asked in what manner was the power of the people of England to be exercised in respect of India. It was sometimes said that Indian questions had better not be discussed in Parliament. If this meant that such questions should not, upon ordinary occasions, be brought to the front in the political conflicts of the day, he should heartily agree. But if it were contended that the people and the Parliament of England ought to view with indifference the conduct of affairs in India, he altogether disputed the position. However enlightened it might be, the Government of India was a despotic Government; but, to use the words of a great English statesman, "a Minister of the Crown will not sanction acts which he cannot defend in Parliament. Thus silently but effectually, the spirit of the British constitution has pervaded India, and the most absolute despotism has been qualified and tempered by the genius of representative government." It was therefore their duty as citizens not to neglect the affairs of India, and it was the duty of Parliament to discuss those affairs from time to time as occasions arose, not in minute detail, indeed, but upon broad principles. From what he had said that night, he hoped they would have

* An interesting account of Miss Toru Dutt appears in the *Monthly Packet* for September, 1880.—*Ed.*

received the impression that the principles of sound Indian administration were not far to seek. They rested upon the foundation of justice and common sense. Our dealings with the native Princes must be strictly governed by the treaties and engagements which we had made with them. We must show our sympathy with the nobles and educated classes, and associate them with us as much as we could in the government of their country ; we must cherish and reward our native soldiers and officers ; we must rule the people with patience, remembering how far they were removed from ourselves in education ; and we must be cautious and deliberate in the introduction of changes in their institutions and habits. Above all we must keep India at peace. Let them not listen to those irresponsible writers who tried to frighten them by the idea that India was in danger of attack. Let them not be led astray by the vague word "prestige" to embark in a criminal rivalry with Russia for the supremacy of Central Asia. He was giving them the advice of responsible politicians of all political parties when they spoke in their sober senses. Let them remember Lord Beaconsfield's wise words that "Asia is large enough for the destinies of both Russia and England." Let them never forget Lord Salisbury's advice, when they were troubled by timid counsels, to consult their large maps. They might rely upon it that as long as India was governed well, as long as its revenues were husbanded, and the surplus applied to the development of its magnificent resources ; as long as its Princes were loyal, its armies were true, and its people contented, they might laugh at the prophecies of danger from without. Let them beware of those who for some plausible reason or another were constantly urging us to extend the limits of the Indian Empire of the Queen, notwithstanding our solemn pledges. They might believe him that it was large enough, and carried with

it responsibilities serious enough now to task to the utmost the powers of its rulers. And, above all, there was one simple test which they might safely apply to all Indian questions. Let them never forget that it was our duty to govern India, not for our own profit and advantage, but for the benefit of the natives of India.

PROVERBS IN THE ZENANA.

The following proverbs conclude Rev. James Long's collection from the East :—

THE WORDS OF THE WISE ARE GOADS AND NAILS.

The goad quickens the elephant when slow, and nails fasten what is loose. Such are wise sayings.

Arabic.—Proverbs are the lamps to words.

Persian.—A word and a stone thrown away do not return.

Great talkers are like broken pitchers, everything runs out of them.

Chinese.—Good words are a string of pearls.

Telugu.—Sweet as a cuckoo warbling in a garden are the charming words of the wise; but the words of sinners are vile as the cawing of a crow.

Arabic.—Truth is a cutting sword.

FRIENDSHIP.

Urdu.—The friendship of the base is a wall of sand.

Arabic.—A bad friend is like a smith who, if he does not burn you with fire, will injure you with smoke.

A fool or unlearned 'is an enemy to himself, how is he a friend to others?

Three things are not known except in three points: courage except in war, the wise except in anger, a friend except in adversity.

Afghan.—God will remain, friends will not.

Turkish.—Friends are one soul in two bodies.

Gujerati.—A rat and cat's friendship.

Persian.—Friendship with a fool is the embrace of a bear.

Talmud.—A man without a friend is a left hand without the right.

Chinese.—It is only with the eye of others we see our own defects.

Without a clear mirror a woman cannot know the state of her face; .

Without a true friend a man cannot discern the nature of his actions.

FALSE SYMPATHY.

Urdu.—One man's house is on fire, another warms himself by it.

Arabic.—He roasted his fish in the conflagration.

Telugu.—When the sheep cries will the wolf be grieved?

When one man cried that his beard was on fire, another followed him asking him for a light for his cigar.

Is the bullock's sore tender to the cow?

UNGENIAL COMPANY.

Talmud.—To the wasp we must say, neither thy honey nor thy sting, *i.e.*, with some people have nothing to do.

Arabic.—Converse with the bad is going to sea.

Afghan.—A bear's friendship is to scratch and tear.

Turkish.—Yoke not to the same carriage a camel and an ox.

Afghan.—Who lives with a blacksmith will at last go away with burnt clothes.

Bengali.—You only stink your hand by killing a musk rat, *i.e.*, fighting with a sweep.

Modern Greek.—If you sit down with a lame man you will learn to halt.

Bengali.—The rain has entered the horse's stable, *i.e.*, a fool among the intelligent.

Tamul.—The fowl brought up with the pig will eat dirt.

Polish.—Enquire after a neighbour before you purchase a house; enquire after a companion before you make a journey.

TRUE BEAUTY.

Persian.—The diamond fallen into the dung hill is not the less precious.

The dust raised by high winds to heaven is not the less vile.

Malay.—Like a broom bound with a silk thread.

Arabic.—Thorny trees produce gum.

MIND YOUR OWN BUSINESS.

Chinese.—Let every man sweep the snow before his own doors, not busy himself with the frost on his neighbour's tiles.

Kurdish.—When your house is of glass do not throw stones at your neighbour's house.

Cinghalese.—The man without clothes busying himself in making jackets for dogs.

THE LOVE OF MONEY THE ROOT OF ALL EVIL.

Arabic.—Covetousness has for its mother unlawful desires, for its daughter injustice, for its companion vileness.

Turkish.—To ask bounty for a covetous man is to dig a breach in the sea.

Syrian.—Like the monkey's fat, which does not melt, does not soften.

Kurd.—The camel carries sugar yet eats thorns.

Afghan.—Though the river be large it is on the dog's tongue, *i.e.*, misers have much but can spend little on themselves.

Wealth is his who eats it (enjoys), not his who keeps it.

REPROOF A MEDICINE.

Bengali.—Fond of him as the pumpkin of the gardener's knife.

Russian.—Soap is not welcome when the face is rotten.

Arabic.—Better to have a wise enemy than a foolish friend.

SLANDER.

Chinese.—Sitting alone meditate on your own faults, *i.e.*, in conversation talk not of others.

The world's unfavourable view of your character and conduct is like the fleeting clouds from which the brightest day is not free.

Bengali.—The mud sticks not to the back of a pankhel fish, (which is smooth); so calumny with respect to an innocent person.

A SEARED CONSCIENCE.

Chinese.—A fleshy pupilless eye (a mind with conscience blind).

Talmud.—The flesh of the dead feels not the knife, *i.e.*, is past feeling.

Arabic.—Reckon him with the beasts who does not distinguish good from evil.

Bengali.—He hides his head in the bushes, *i.e.*, fancying he is not exposed.

BRIEF LIFE.

Arabic.—Life like a fire begins in smoke, ends in ashes.

Chinese.—The moon is not always round: the clouds sometimes disappear.

Japanese.—Life is a light before the wind.

Arabic.—Like a moth falling on a lighted candle.

THE CURSING OF THE WICKED OF LITTLE AVAIL.

Badaga.—The jackal howls; will my old buffalo die?

Turkish.—The dog barks, still the caravan passes.

Cinghalese.—Will the barking of the dog reach the skies?

EDUCATION.

Japanese.—Pearls unpolished shine not.

Malay.—A pestle by chiseling at last becomes a stick.

• A young buffalo need not be taught.

Sores are not to be shown to flies and children are not to be taught to lie.

You may place on the lap a betle-nut but not a betle-nut tree.

• To give a calf to be brought up by a tiger.

DEBTS.

Bengali.—The goat tied up is at the will even of a child, *i.e.*, the debtor.

Turkish.—Rather hungry on going to bed than debts on rising.

Telugu.—Rice, water and salt without debt are good.

THE PLEASURE OF SIN FOR A SEASON.

Badaga.—For the nourishment of a day he sacrificed the food of a year.

In trying to save a drop of ghi he upset the ghi pot.

Chinese.—To gain a cat but lose a cow.

Telugu.—Like going to Benares and bringing back dog's hair.

HASTE.

Turkish.—Step by step we mount the ladder.

Arab.—Patience is the key of joy, but haste is the key of sorrow.

Telugu.—Why do you cry before you are beaten? he asked; you are going to beat me in future, replied the boy.

Afghan.—The Pathan boy and his brother taking a short cut fell over the cliffs.

He takes off his clothes before he reaches the water.

LIFE FADING AS A FLOWER.

Chinese.—The swallow plastering its nest is labour lost, i.e., it soon migrates.

We find trees in the mountains 1,000 years old; we find rarely a man 100.

Turkish.—Have you ever seen a day which ends not in evening? Happiness is like crystal, when it shines the most it soon cracks.

Arabic.—Every day in thy life is a leaf in thy history.

Modern Greek.—Many dead are sitting at the head of the sick man, i.e., many of those who visit a sick man die before him.

HEARING NOT DOING, A HOUSE ON A SANDY FOUNDATION.

Tamul.—By pronouncing the word fire will the mouth be burnt?

Telugu.—Will empty words fill bellies?

Arabic.—He who has made a hole in the corn sack has become a preacher.

A learned man without practice is a cloud without water.

ANXIOUS CARE AND ITS EFFECTS.

Chinese.—Past events as clear as a mirror, future as dark as lacquer.

Bengali.—Anxiety is the fever of the mind: the burning sun acts like a fever on clothes.

Turkish.—Everyone has his own care, the miller's care is the water.

You cannot contract for the fish in the sea.

Sorrow is to the soul what the worm is to wood.

Malay.—To grind pepper for a bird on the wing, i.e., care for uncertainties.

Bengali.—Grass at a distance looks thick.

My mind is troubled in collecting money to pay the rent,
how then can I worship Vishnu?

Russian.—Rust eats iron, care the heart.

Arabic.—A heart free from care better than a full purse.

 SUPERSTITIOUS BELIEF IN OMENS IN INDIA.

There is scarcely any country in the world so blinded by superstition as India. The mind of a Hindoo is tinctured to such an extent with the conviction of a supernatural agency directing his every step whether for good or for evil, that each moment almost of his life he looks for some omen indicating approval or disapproval of what he might at the time be engaged in, or be about to engage in. An auspicious moment is chosen for the performance of every important duty in life, and in reference to those occurrences beyond the control of man steps are instantly taken to ascertain whether they are likely to prove lucky or unlucky; and if the latter, such measures are adopted by way of propitiatory sacrifices to the gods as may operate to avert the impending evil. No sooner is a son born than the Brahmin who is the family priest draws up his horoscope, and is able to announce whether the path in life of the child will be smooth and unruffled, or if he is destined to a rough and stormy future. When he has reached a marriageable age the Brahmins again appear on the

scene, and are asked to fix an auspicious day, nay even the hour and minute when the nuptial knot is to be tied ; and should, through some mischance, that particular moment be allowed to pass away without the ceremony taking place, the marriage has to be put off till some other propitious day that has subsequently to be fixed upon, and which in some cases might not occur for a year or two. Even after his death a man cannot be secure from being made a victim to omens, for when that event does happen the priests are at work to ascertain whether the day he died was favourable to his happiness hereafter or otherwise ; and according as they decide are regulated the ceremonies to be performed, and the sacrifices to be offered for the release of his soul from purgatory.

But it is not in important events of his life only that a Hindoo will look forward to and be guided by omens ; it is lamentable to notice the extent to which, in the ordinary affairs of every-day life, he allows this superstitious belief to gain an ascendancy over him. He will not undertake a journey unless on an auspicious day, and even after he has once started he will perhaps return, having on the road perceived some omen indicating that his journey will not be prosperous. Belief in omens has so firmly implanted itself in the mind of a Hindoo as to resist every attempt to root out by argument the folly of this his great weakness, and I have noticed with much surprise that, though a man has relinquished the religion of his father as being false and puerile, his faith in omens has remained unchanged, or rather it has taken such a strong hold of him that frequently in spite of himself he is influenced by them. A more astonishing still is the fact that Mahomedans, though they profess to have a contempt for Hindoo superstition, are, in this respect, in no way superior to the latter, having as implicit a faith in these ridiculous prognostications as those whose religion they affect to despise.

I shall now concisely notice a few omens which are still very commonly believed in.

Sneezing.—Should a person about to undertake a journey, or commence any work, hear another sneeze, he will consider it a good or bad omen, according as the latter has sneezed once or twice ; if once only, he will delay his departure for a few minutes,

or put off his work till some other time. So strongly and so generally is this believed in, that often serious consequences follow on a person sneezing inopportunately ; servants have been known to be dismissed by their masters, courtiers to be deprived of the favour of Princes and Rajahs for having been inadvertently the medium through whom an unlucky omen was displayed.

The screeching of an owl is believed to portend death.—So thoroughly are the people convinced of this that no sooner its dismal notes are heard quite a commotion is created, and it often happens that at dead of night the whole village turns out to drive away this bird of ill-omen. Great care is also taken not to mention the name of a child in the night, for fear an owl should hear it ; the popular belief being that it would in that case repeat the name every night, and the child, in consequence, would pine away and die.

Scratching of the palm of the hand.—This is believed to prognosticate that the person will receive some money, while the scratching of the sole of the foot indicates that a long journey will have to be undertaken.

Monkey and snake.—To hear the word *bunder* (monkey) early in the morning is considered very unlucky, and evils of every description are looked forward to as likely to happen during the day. And yet a monkey is one of the sacred animals of the Hindoos. At Benares thousands of them are allowed to live in gardens specially set apart for them, and are fed by all classes of people, who, in so doing, consider they are performing an act of great charity and devotion. The snake is never mentioned at night, the popular belief being that it is sure to make its appearance if its name be uttered. If there is occasion to speak about it the word *keera* (reptile) is used instead.

Credit never given for the first sale in the morning.—There exists a superstitious belief that, should credit be given for the first article sold in the morning, that day's business will be attended with great loss. Even if the purchaser be his best customer, the shop-keeper will either ask him to come again, or to buy a trifling article and pay cash for it, thus enabling the person to perform his *Bohree* (first cash transaction).

Falling of one shoe over another.—After a person has taken off

his shoes, should one fall over another it is believed to be an omen that the person is about to travel. Should he really meditate a journey, he allows the shoes to remain in that position ; if not, he puts them straight, and is supposed thus to prevent his journey.

Seeing an unlucky face or meeting an unlucky man or animal.

—A person meeting a severe loss, or getting into some trouble, is often known to attribute his misfortune to having seen some unlucky face in the morning, such as that of an oilman, a man of notoriously bad character, or one who has some bodily deformity. A person blind of one eye is considered exceptionally unlucky, and is generally avoided by all in the morning, or when a journey is about to be undertaken.

Among other bad omens may be mentioned a snake or jackal crossing one's path ; hearing a person cry when you are going anywhere ; the cawing of a crow, and the crying of a kite ; a cat crossing one's path ; and the seeing an empty pitcher.

It is strange as compared with the bad, there are but few good omens. Amongst these may be mentioned the following :—The meeting of a dead body being carried away, and no one crying with it ; seeing a pitcher with a rope attached to it, or a Brahmin carrying a jug of holy water from the Ganges ; a lizard creeping up one's body ; hearing a bride cry when she is leaving her parents and going to live with her husband ; hearing the bell of a temple strike, or a trumpet sound when one is setting out on a journey ; a crow perched on a dead body floating down the river, and a fox crossing one's path.

A. N.

WHAT THE ENGLISH HAVE YET TO DO FOR THE INDIAN PEOPLE.

On Nov. 9 and 12, Mr. W. W. Hunter, C.I.E., Director-General of Statistics to the Government of India, delivered addresses in Edinburgh on the above subject. The following summary of the lectures has appeared in *Allen's Indian Mail* :—

Mr. Hunter said that last winter, amid the anxieties respect-

ing Afghanistan and the general despondency regarding Indian famines and finance, he had stated "What the English have done for the Indian people." Those anxieties had now to some extent cleared away, and he thought the present opportunity a fitting one for explaining "What the English have yet to do for the Indian people." In this and his next address he would ask attention to two of the saddest problems with which a State can be called to deal—namely, the poverty of the people, and the alleged inability of the Government to pay its way. With these fundamental problems yet unsolved, it might seem a delusive optimism to speak of the success of the Indian administration. All our good work in India profits little if the people have not enough to eat, and if the country cannot support the cost of our rule. Judged by the old standards of a nation's wealth, by its power of accumulating the precious metals, or by the magnificent entertainments of native grandees, India was as rich as ever. But we now judge of the wealth of nations, not by the splendour of individuals, but by the general prosperity of the people. Judged by these standards, India is, and always has been, a poor country. The struggle for life in many parts of India is growing harder under our rule; for in many parts the population has outstripped the food-producing powers of the land. Each square mile of land in Bengal has to feed three times as many mouths in 1880 as each square mile had to feed in 1780; and each square mile of British India (excluding the outlying provinces of Assam on the frontier and Burma beyond the sea) has to support nearly three times as many persons as each square mile in the Native States. The cruel density of this population was shown by comparison with England, Ireland and France. Throughout vast tracts, each acre has to support a human being; in smaller areas two people are trying to live off each cultivated acre. According to the Famine Commissioners, two-thirds of the whole tenants of Bengal are struggling to feed their families on holdings of under three acres. The land is being exhausted in the struggle; the jungles have been cut down and reclaimed, and the cow dung has to be used for fuel instead of as manure; the cattle are degenerating for want of the old pasture grounds, which are now ploughed up; and the peasant is face to face with a permanent

insufficiency of food. We have put a stop to the old checks on the population, to invasion from without, to the internecine wars within, to the annual devastations of the predatory Indian races. The old epidemics which decimated a province we combat by an army of doctors, by sanitation and quinine. The sword and pestilence are no longer allowed to perform their old work in the rural economy of India. Under the protection thus secured to person and property by British rule, the population has so increased as to threaten the bankruptcy of the soil. Every Hindu marries at the close of boyhood, as a religious duty, and irrespective of the means of subsistence. We see the result of a people living by *petite culture* and neglecting the first condition of that system—namely, such prudence in marriage as shall not permit the population to outstrip the productive powers of the land.

Mr. Hunter then drew a striking picture of the present situation in rural India. He showed that the deterioration applies only to the over-populated provinces, and that the large sections of the population are rapidly advancing in wealth and comfort. But the contented classes keep silence; the suffering classes very properly cry out. The cultivator gets a decreasing return from the exhausted land; and of that smaller return he has to pay away a larger share in the shape of rent to his landlord. The Government can do little to avert these two penalties of a population living in defiance of economical laws, but its efforts are directed to mitigate both of them. It is trying to increase the effective food supply by irrigation, agricultural schools, facilities for distribution, and other administrative measures, which Mr. Hunter detailed at some length. It is trying to secure to the tenant a fair share of that food supply by legislative restrictions on the enhancement of rent. The rise of rent is the natural result of the increased population having to fall back on inferior soils; the subjection of the small cultivators to the money-lenders is also a result of the same process. In Southern India the cry of the tiller of the soil is for protection against the village usurers; in Bengal it is for protection against the landlord. Mr. Hunter described very fully the recent law to relieve the peasantry of Southern India from the grasp of the money-lenders and the long series of legislative measures to restrain the enhancement of rent in Bengal. He explained the proposals,

just arrived in England from the Bengal Rent Commission, for recognising a firm and practically universal tenant right, and for securing "compensation for disturbance" of a far more stringent character than ever before contemplated. He concluded by a comparison between the rural situation in Bengal and in Ireland. He believed that in both countries the tiller of the soil will win the day; for in both the state of things of which they complain is repugnant to the awakened conscience of the British nation. The problem is how to do right to the peasant with the least cost to the State, and with the least infringement of vested proprietary rights.

On November 12th, the second and concluding address in Edinburgh was delivered on the same subject. Mr. Hunter said, as his previous address had been devoted to the poverty of the Indian people, so the present one would be directed to the difficulties which that poverty gives rise to in the government of the country. The revenue yielding powers of a nation are regulated not by its numbers, but by the margin which exists between its national earnings and its requirements for subsistence. It is because this margin is so great in England that the English are the most taxable people in the world: it is because this margin is so small in India that any increase in the revenue gives rise to serious difficulties. But in estimating those difficulties we should realise that we take much less taxation from the Indian people than our predecessors did. The Mogul revenue demanded from an empire smaller in area and less populous than our own, between 1593 and 1761, varied from 10 to 80 millions sterling; and the land tax averaged over 25 millions. The whole average net taxation of British India, excluding opium, was 34 millions during the past ten years, and the average net land revenue was just over 18 millions. Our Indian taxation also contrasted favourably with that of other Asiatic countries at the present day. In Japan, the only other empire in Asia with an attempt at a civilised government, the net taxation is about 6s. per head; in India, it is 3s. 6d. The weak point of our financial condition in India is not that we take more from the people than their native rulers did, but that what we take barely suffices for the cost of our administration. We take less taxation from the people, and we try to give them a

much better Government in return. No previous Governments of India ever maintained an army on such a scale as to permanently put down invasion and piracy from without and the predatory races within. No native dynasty ever attempted to develop the resources of India by a complete network of communications. No Mogul Emperor ever mapped out India for judicial purposes assigning to each small rural district a court of justice paid for from the Imperial Exchequer. The police of the Mogul Empire were an undisciplined, half-starved soldiery, who lived upon the peasantry. The task of educating the whole Indian people, rich and poor, of whatever caste and creed, was never attempted. In these, as in many other departments, we have had to build up, from the very foundations, the fabric of a civilised government. The cost of the mere material fabric, of its court-houses, schools, gaols, barracks, hospitals, &c., has exceeded one hundred millions sterling. The truth is, we have suddenly applied our own English ideas of what a good Government should be to an Asiatic country, where the people pay not one-tenth per head of the English rate of taxation. It is easy enough to govern efficiently at a cost of over 40s. per head, as in England; the problem before Indian finance ministers is how to attain the same standard of efficiency at a cost of 3s. 6d. a head.

Indian finance ministers in endeavouring to solve this problem had cut down salaries and abolished highly-paid posts, but he believed that if we are to govern the Indian people efficiently and cheaply we must govern them to a still greater extent by means of themselves, and pay for the administration at the market rates for native labour. He maintained the more extended employment of natives to be not only an act of justice but a financial necessity. He also looked forward to a large saving from the reorganisation of our military establishments, which is now being proposed by the Indian Army Commission. But he believed that, in addition to such savings, there is in India a necessity for a steadily increasing revenue, and that there is no use in shirking that fact. The Indian revenues do not stand still, but they do not augment with the same rapidity as the increased demands upon them. The finance ministers of India had tried to meet these demands partly by a new system of local taxation and partly by

the introduction of direct taxation. Local taxation was now giving impulse to local self-government. Direct taxation is even more unpopular in India than it was in England thirty years ago. Year after year we are assured in England that the income-tax was only temporary ; by slow degrees we have been constrained to recognise it as a permanent item in our national taxation. The Indian people are now learning the same lesson with equal difficulty. In a country where the people are poor the Government ought to be poor ; for it must either be poor or oppressive. No financial dexterity will get rid of the poverty of the Indian people, which lies at the root of the poverty of the Indian Government. The rigidity of our revenue demand was the inevitable result of the rigid punctuality in our public payments. The proposals to relax that rigidity were impracticable.

The leading points of the native programme of reform were that they were asking for a larger and more independent share in the legislative councils of India; for military economies; for the larger employment of natives; for a commission of inquiry similar to those great parliamentary committees which sat every twentieth year in the time of the Company to inquire into its administration. They were also asking for the complete liberty of the press and for representative institutions. The Government was trying to concede many of these points, and he believed that the concession of most of the others was only a matter of time. The natives of India must themselves reform themselves; they must restrain the increase of the population to the food-producing powers of the land, and more equally distribute the pressure on the soil by migration to the less thickly inhabited provinces. In conclusion, he made an earnest appeal that his countrymen here should study India more carefully, that they should act in a spirit of absolute honesty to the Indian finances, and that they should deal with any proposals for Indian reform which may be sent home, not in the interest of English class influence or party claims, but in the sole interest of the Indian people.

R O M A B A I.

BANKIPUR, Oct., 1880.

This well-known lady is now staying in Bankipur, and has been delivering lectures there and in the neighbouring city of Patna. She is a slight and girlish-looking creature, with a fair complexion and light-grey eyes, and seems to be about two and twenty years of age. Roma Bai was born in Mysore. Her brother was a Pandit in the service of the Guicowar of Baroda, and seems to have lost his employment when that Prince was deposed. Partly from a spirit of adventure, and partly in hope of benefiting their country-women, the brother and sister left their Mahratta home and travelled over Bengal and Assam, delivering lectures on the education and emancipation of women, and holding meetings for discussions, &c. They were received everywhere with great enthusiasm by the Hindus, who were delighted to hear their holy Sanskrit from a woman's lips. It seemed to them as if Saraswati had come down to visit them. Roma is a good Sanskrit scholar and a fluent speaker, but her admirers say that her special talent is the power to improvise Sanskrit poetry. She is an improvisatrice rather than a Pandit, and may be likened to Corinne rather than to Madame Dacier. She has also a wonderful memory, and can repeat whole poems of Kalidasa and others. Unfortunately, a short time ago she lost her brother at Dacca, and, having no one to take care of her, she was minded to return to her own country. She was happily induced to pay a visit to Behar, the ancient home of Hindoo learning and of Buddhism, and to the men of Patna, who have had the privilege of hearing her.

I attended two of the meetings held in her honour. The first was held at the Patna College, and was so crowded that the audience, consisting chiefly of College students, was almost stifled. Roma had been suffering from fever and spoke rather low, so that many could not hear her. She spoke in Sanskrit too, which few of those present understood.

The next meeting was better managed. It was held in the house of Babu Ram Kishen Pany, Secretary to the Behar Improvement Society. Admission was by ticket, and great order was observed. The place for the delivering of the lecture was admirably chosen. Instead of a hot and confined room as at the College, we had a long and broad terrace open to the sky, and with the Ganges flowing at our feet. The meeting was at half-past four in the afternoon, by which time the terrace was shaded from the sun by trees and houses to the westward. At the eastern end of the terrace a small marble table, with a glass of flowers on it, and some chairs were set, and there Roma stood up facing the west and addressed the audience. On her right was the Ganges covered with large broad-sailed boats of a type which has, perhaps, lasted for 2,000 years. There was little or nothing around to remind her or her audience of European civilization. The clear blue sky, and the broad river coming sweeping down from the walls of Benares, dominated everything else. It was such a place as Buddha might have chosen for addressing his followers.

Roma Bai is a ready speaker, and she stood up and discoursed unfalteringly for about an hour on the former and present condition of India, and on the means for future improvement. She spoke in Hindi. It seemed to be something very like classical Bengali with a few Oordoo terminations and one or two Persian words.

I do not think that there was anything striking or original in the lecture. It was the address of an unlessoned girl on subjects of very considerable difficulty, and the fair speaker was evidently not sufficiently aware that the solutions of social problems which she offered were inadequate.

She told us truly enough of the evils of litigation, and of the desirability that brothers should dwell together in unity. But she did not seem to recognize that in most cases litigants are fully aware of the risks they run, but that they cannot refrain from suing if their rights and even their existence are imperilled. So, too, many a brother or widow of a brother would gladly remain in unity with the rest of the family, but is not allowed to do so, and is forced into Court. The joint-family system is, perhaps, beautiful in theory, and no doubt it has its advantages; but it does not seem fitted to bear the stress of time. Nowhere in the world is there greater bitterness and discontent than in a so-called Hindoo joint-family where the members have grown tired of one another. Until a partition takes place they are compelled to live together, and they conduct all their affairs in common. Fresh causes of irritation arise every hour, and it is fortunate if the disputes do not end in bloodshed. It is far better that a legal division take place when this is the state of matters, and members should not be hastily blamed for resorting to this course.

Those good people who, like Roma, tell the Hindoos not to litigate, are like the Stoics who, in Lord Bacon's phrase, told men to cut off their feet when what they wanted was shoes. False or frivolous suits in India are the exception, and what is wanted is not the diminution of suits but improved means of deciding them.

Though I was not impressed with the matter of Roma Bai's address, I could not but admire her fluency and the

choiceness of her language. There must be power in a young lady who has acquired so much knowledge and faculty of expression, and if she will only rest for a while and take to study and reflection, she may do much for her country.

Roma Bai is going to be married on the 15th of this month to a Bengali gentleman—a Vakil by profession, and an M.A. of the Calcutta University. The marriage is one entirely of her own choice, and although it will probably put an end to her public career, it is likely to conduce to her own happiness, as she is left alone and unprotected by her brother's death, and could, even if she remained unmarried, hardly continue her lectures and improvisation meetings without the escort of some male relative.

INDIAN STUDENTS AND BRITISH UNIVERSITIES.

II.—OXFORD.

Oxford and Cambridge resemble each other in many respects. In both these Universities the students are obliged to reside a certain number of terms before they get their degree, and the rules also of the various Colleges as regards admission and discipline are the same.

Admission and Residence.—Requirements for admission are of three kinds,—

- (1.) A candidate must obtain permission to have his name entered on the books of the College or Hall which he wishes to join.
- (2.) He must, in order to enter a College, pass a certain Examination.
- (3.) He must pay certain fees.

The Examination required for admission varies in different Colleges, as also the fees which usually consist of (1) an admission

fee, (2) caution money, which is returnable on the removal of a member's name from the College books.

Students, just as in Cambridge, can also be Unattached, in that case they pay less than the above mentioned fees.

Residence and Examination.—The Academical year is divided into four Terms, and not into three as at Cambridge. They are, Hilary or Lent Term, which begins on January 14th and ends on the day before Palm Sunday; Easter Term, which begins on the Wednesday after Easter Day and ends on the Friday before Whit-Sunday; Trinity or Act Term, which begins on the Saturday before Whit-Sunday and ends on the Saturday after the first Tuesday in July; and Michaelmas Term, which begins on October 10th and ends on December 17th. Of these Easter and Trinity Terms are virtually One Term. Residence, however, begins later and ends earlier than the beginning and end respectively of each Term.

Colleges and Halls.—There are altogether twenty Colleges and Halls. They may be enumerated as follows:—Christ Church, Magdalen, Merton, Queen's, Exeter, New College, Oriel, Balliol, Corpus Christi, Lincoln, Jesus, University, Worcester, St. John's, All Soul's, Wadham, Pembroke, Brasenose, Trinity, Hertford, and Keble College, besides St. Mary's Hall, St. Alban's Hall, New Inn Hall, St. Edmund's Hall and Chattley's Hall.

Several of these Colleges, like the Cambridge Colleges, are very old. The Oxford Colleges were founded at various periods between the 13th and 19th centuries, and one College—University—is supposed to have been founded in the year 872 by Alfred the Great.

Particulars of the several Colleges, the number of Scholarships given by each and other matters will be found in the Oxford Calendar, or, better, in the Students' Handbook to the University of Oxford. Further information may be obtained by writing to the junior dean.

Examinations.—No candidate is entitled to the degree of Bachelor of Arts unless he has resided for twelve Terms within the limits of the University. This corresponds to nine Cambridge Terms.

In ordinary cases four Examinations are sufficient for the pur-

pose of obtaining a B.A. degree. The first University Examination corresponding to the Cambridge Previous is the Responsions.

Responsions is obligatory on all except those who have passed the Previous Examination at Cambridge, or obtained a certificate from the Oxford and Cambridge School or Local Examinations in Classics and Elementary Mathematics. This Examination is held three times a year. There are five separate subjects of examination, in each of which the candidate must satisfy the Examiners. If he fails in any one he is considered as having failed in all.

The following are the five subjects :—

- (1.) Algebra (including simple equations) or Euclid, Books I, II.
- (2.) Arithmetic, the whole.
- (3.) Greek and Latin Grammar.
- (4.) Translation from English into Latin.
- (5.) One Greek Author and one Latin Author.

This Examination as well as the other Oxford Examinations is conducted by means of written papers as well as orally. After passing Responsions he can proceed to the First Public Examination. This Examination varies according as the candidate (1) seeks Honours, (2) seeks Honours in Classics, (3) seeks Honours in Mathematics.

For the First Public Examination the subjects are five in number :—

- (1.) The Four Gospels in Greek, or an equivalent Greek book.
- (2.) Elementary Logic or Mathematics.
- (2.) Translation of English into Latin.
- (4.) Three books, of which one must be Greek, the other either a historical or philosophical work.
- (5.) Translation of short passages of Greek and Latin from books not prescribed.

For those who seek Honours in Classics special papers are set on—

- (1.) The Four Gospels in Greek.
- (2.) Greek and Latin Literature.

Those who seek Honours in Mathematics have to pass an Examination in the following seven subjects :—

- (1.) Algebra and the Theory of Equations.
- (2.) Trigonometry (Plane and Spherical).
- (3.) Plane Geometry, including Conic Sections.
- (4.) Geometry of three dimensions.
- (5.) The Differential Calculus.
- (6.) The Integration of Differential Expressions.
- (7.) The Elements of the Calculus of Finite Differences.

The next Examination is what is called the Second Public Examination. The subjects of this Examination for candidates who do not seek Honours are arranged in three groups, out of which they may have their own choice.

- A.—(1.) Two books either both Greek or one Greek and one Latin.
- (2.) The outlines of Greek and Roman History and English Composition.
- B.—(1.) Either English History and Literature or a Period of Modern European History (in each case with English composition).
- (2.) A modern language, either French or German.
- (3.) The elements of Political Economy.
- (4.) A branch of Legal Study.
- C.—(1.) The Elements of Geometry.
- (2.) Elements of Mechanics.
- (3.) Elements of Chemistry, with an elementary practical Examination.
- (4.) Elements of Physics (not necessarily treated Mathematically).

Each candidate is examined in 3 subjects, not more than 2 being taken from any one of these groups, and of which one must be either A (1) or B (2).

The Classical Honour men have to do some Philosophy in addition to the Classics and the Mathematical Honour men Mixed Mathematics in addition to the subjects for the First Public Examination.

There are besides Classics and Mathematics, Honour Schools of Natural Science, Jurisprudence, Modern History and Theology.

The degree of B.C.L. is also conferred by this University on

those who have already been admitted to the degree of B.A. The subjects are four in number—(1) Jurisprudence, (2) Roman Law, (3) English Law, (4) International Law.

The degree of Master of Arts, just as at Cambridge, can be obtained by a B.A. in the 27th term from his Matriculation on paying certain fees.

Scholarships.—There are several scholarships and prizes given by the University and Colleges to encourage the study of all branches of knowledge, and especially that of Classics. The study of Sanskrit is encouraged at Oxford more than at Cambridge. There are four Boden Scholarships. One scholar is elected every year. Candidates must be members of some College or Hall, who have not exceeded the twenty-fifth year of their age. Each scholarship is tenable for four years with an annual stipend of £50.

University Expenses.—The cost of an University course at Oxford, just as at Cambridge, varies largely with the means and the tastes of the student. With the exception of University and College fees, which are fixed, it is impossible to make out any exact estimate of the other expenses, and even the fees, except those demanded by the University, are not the same in all the Colleges. The following is a rough estimate of what a candidate is likely to spend in fees alone during a residence of three years:—

	£	s.
Matriculation fees	2	10
Examination fees	5	4
Degree fees	7	10
Miscellaneous	1	10
College fees	30	0
Tuition	60	0
Degree fees at College	5	0
Total	£111	14

But the fees which an Unattached student has to pay do not come to so much. They may be estimated as follows:—

	£	s.
Matriculation fees	2	10
Fee to the Delegate	2	10
Caution money	2	0
Quarterly fee to the University for 3 years	3	0
Quarterly fee to the Delegates for 3 years	12	0
Total	£22	0

To this must be added £17 10s., nearly £20 for the entrance and degree fees, which together make up £42. The cost of living at Oxford would come to very nearly the same as at Cambridge. Roughly speaking a University course either at Oxford or Cambridge in a College would cost somewhere about £600, or, including the vacations, £700. An unattached student might live for less, but he would lose many advantages. It must be observed that the above calculation assumes the student to be careful and economical.

The Indian Institute.—Through the exertions of Professor Monier Williams an Indian Institute has been formed. The object of this Institute is to encourage Indian studies at Oxford, and to be a centre of union and intercourse for all engaged in Oriental studies. Special attention is paid to native students from India. Further particulars can be found in last month's Journal.

III.—LONDON.

The London University is like the Indian Universities in the fact that it is only an Examining body. The students who wish to take their degrees can live anywhere and appear only for the Examination, residence not being necessary.

Indian students, more especially these studying medicine, seem to prefer London to other English Universities. Of course there is no place like London for the medical student, but as for other studies Oxford and Cambridge will do just as well, although the Examination for a Pass degree at either of the older Universities is less severe and extensive than at London. There is one thing to be taken into consideration, and that is the expense. A course at the London University costs far less than at Oxford or Cambridge. The reason for this is quite obvious. In London there are only the Examination fees to be paid for, and as for living you can look after it yourself and manage it as cheaply as possible.

Examinations.—Candidates for any degree in this University must pass the Matriculation Examination. There are two Examinations for Matriculation each year, one in January and the other in June, for which no one under sixteen years of age is allowed to present himself.

The following are the subjects, in which the candidate must qualify :—

(1.) *Latin*.—The Latin subject is generally given out previously, and the paper consists of questions for translation into English out of the selected Text Book and also easy English sentences to be translated into Latin.

(2.) Any two of the following languages :—*Greek, French, German, and either Sanskrit or Arabic.*

The Greek subject is usually taken from either Xenophon or Homer. The papers in German and French are of a general kind, and those in Sanskrit and Arabic consist of passages for translation and questions in Grammar. There are also selected text books for these languages.

(3.) *English Language, History and Geography.* The papers in this part are of a general kind except the History papers, which do not extend beyond the end of the 18th century.

(4.) *Mathematics*, including *Arithmetic, Algebra* (as far as Equations) and *Geometry* (Books I–IV).

(5.) *Natural Philosophy*, comprising the elements of *Mechanics, Hydrostatics, Hydraulics and Pneumatics, Optics, Laws of Refraction and Reflection and Formation of Images*, and also *Elements of Heat.*

(6.) *Chemistry* of the non-metallic elements, with their important compounds.

When he has passed this Examination the candidate may proceed to his First B.A. Examination after the lapse of one Academical year. The Academical year is not fixed by terms as at Oxford and Cambridge, it varies from six to twelve months, according to the date of the Examinations. The First B.A. Examination takes place once in each year, and the candidates are examined in—

(1.) *Mathematics*, including *Arithmetic, Algebra, Geometry* (Pure and Co-ordinate) and *Trigonometry*, as far as the determination of Heights and Distances.

(2.) *Classics.* Two Latin subjects and one Greek book previously chosen.

(3.) *English Language, Literature and Grammar*, including special subjects defined previously.

(4.) *French or German Language.* The papers consist of translation into English and questions on Grammar.

Students wishing to take Honours are required to pass another Examination. We only give the subjects required for candidates who take up Mathematics. They are—

- (1.) Algebra.
- (2.) Theory of Equations.
- (3.) Pure and Co-ordinate Geometry.
- (4.) Plane and Spherical Trigonometry.
- (5.) Differential and Integral Calculus.

Honours may also be taken in Latin, Greek, English Language, or French and German, and in each case there is a special Examination of a somewhat advanced character.

The Final Examination is called the Second B.A. Examination. The subjects are the same as for the first B.A.; but there is a wider range of choice open to the candidate, who may, in addition to Latin and Greek, select any one of the languages, English, French, German, Italian, Arabic or Sanskrit, and who also has an option between Pure or Mixed Mathematics and Mental and Moral Science. Mixed Mathematics include Statics, Dynamics and Astronomy; Mental and Moral Science include Logic, Psychology and Ethics. Candidates for Honours in Mathematics must evince, in addition to the subjects already taken up, a knowledge of Differential Equations, Rigid Dynamics, Vibration, Sound, Optics and Spherical Astronomy. Candidates can also take up any one of the following subjects instead of Mathematics:—Mental and Moral Science, Classics, French and German and English Literature and Language. Success at this Examination entitles the candidate to the degree of Bachelor of Arts.

The degree of Master of Arts is not conferred by the London University as at Oxford or Cambridge without any examination. Candidates must undergo a separate examination, and may select any one of the following subjects:—

- (1.) Classics.
- (2.) Mathematics.
- (3.) Mental and Moral Science, including Political Economy:

The London University also confers Science degrees. A few Indian students have already had the honour of obtaining these degrees and a few more are preparing for them. These degrees are highly regarded among men of science, and it is undoubtedly a great

distinction to get a London Science degree in Honours. It will not be out of place here just to give an idea of what is required for the degree of B.Sc. After Matriculation there are, as in the Faculty of Arts, two Examinations called the First and Second B.Sc. The First B.Sc. takes in Mathematics, the subjects being the same as for the First B.A., with a little Mixed Mathematics in addition, and the following physical subjects :—Inorganic Chemistry, Experimental Physics, including Acoustics, Heat, Electricity and Magnetism, Optics and General Biology. For the Second B.Sc. examination the candidate can take up any three out of the following seven subjects :—

- (1.) Pure Mathematics as far as Differential and Integral Calculus.
- (2.) Mixed Mathematics (including Astronomy).
- (3.) Experimental Physics.
- (4.) Chemistry (Organic included).
- (5.) Botany.
- (6.) Zoology.
- (7.) Animal Physiology.

Practical examinations are also held in the physical subjects. This is the course for the B.Sc. without Honours. Those who intend taking Honours may select any one of the same subjects carried to a higher stage. The degree of D.Sc. is obtainable by candidates who, after an interval of two years, pass a further Examination either in some branch of Physical Science, or in Mental and Moral Science. Degrees in Law and in Medicine may also be obtained from this University on similar conditions to those already described for Arts and for Science.

Scholarships are given by the University to students who take high places in the Matriculation and other Examinations.

Enough has been said of the Examinations ; we may here just mention the two great Colleges in London whose curriculum is more particularly suited to students preparing for the various London University Examinations, viz., King's College and University College. At both of these Colleges the best training possible may be obtained, and perhaps the greatest advantage afforded by them is that students need only attend the set of Lectures requisite, and are also not compelled to be in residence.

Expenses :—Now to come to the expenses, the following is the list of fees demanded for an Art or Science course :—

Matriculation Fees	£2
First B.A. or First B.Sc.	5
Second B.A. or Second B.Sc.	5

The fees demanded at King's and University Colleges for Lectures vary from £2 to £4 a term. Let us suppose the student attends four courses of Lectures a term. He would have to pay about £12 a term, that would come to about £40 a year. Calculating at this rate for two years and a half, it amounts to about £100. Now we have got two items—the University fees £12, and Lecture fees £100. Let us make out both to be £120, because we have to allow something for academical robes, &c. The next item is the cost of living. Here again we must repeat what has been already said—a student's expenditure must depend on his tastes and the means at his command. In London one can spend as much as £200 a year in living alone, as well as manage within £70. Comfortable board and lodgings can be had, for instance, near the British Museum, in a conveniently central neighbourhood, for between 35s. and 50s. a week. Perhaps a fair average would be 40s. a week. The cost of living alone would come to about £100 a year. We may therefore roughly put down the items as—

(1.) University Fees, Lectures, &c.	£120
(2.) Cost of living (board and lodging)	300
(3.) Other expenses, such as books, outfit, &c.	50
Total	£470

Hence for a three years' course at London £500, according to our rough calculation, will be sufficient.

Indian students have always found a difficulty in getting through the Matriculation, because they are obliged to get up at least two new languages, unless they had previously studied them in India. It seems a pity that the London University, whilst recognising the degrees of Universities like Sydney and Melbourne as an equivalent for Matriculation Examination, should not recognise those of our Indian Universities, as such recognition would save the Indian students a great deal of time and trouble. As the case stands, very much more labour is entailed on Indian

students in obtaining a degree at the London University than is obligatory for other students who present themselves, seeing that very few opportunities are available to the former in seeking an acquaintance with modern languages.

IV.—EDINBURGH.

We ought to say a word or two about the University of Edinburgh, seeing that it is one of the greatest of English Universities. As a Medical School it is unsurpassed by any, with the exception perhaps of London. Several Indian Students have belonged to this University, and here also one of the highest degrees which can be given by the University (D.Sc.) has been taken by one of them.

The facilities offered by this University for the study of Natural Science and Medicine are especially important; but the student will obtain every possible help in other studies such as Mathematics, Classics and Philosophy. Some of the best Mathematicians among the Wranglers at Cambridge are generally those who have had a previous training at this or other Scotch Universities.

A student, if he desires to get a degree at this University, is required to reside a part and not the whole of his academical course. He must also pass a simple Examination corresponding to the Matriculation of London. The Examination consisting of easy passages for translation from selected Latin and Greek Authors and Elementary Mathematics. This University confers the degree of Master of Arts and not that of Bachelor of Arts. If the student produces certificates of having attended the requisite course of Lectures he is allowed to go in for what is called the M.A. Pass Examination. This Examination comprises the following subjects:—

- (1.) Classics (which consists of selected books from Latin and Greek Authors).
- (2.) Mathematics and Easy Physics.
- (3.) Philosophy and English Literature (also consisting of selected portions).

A student, if he wishes, may also present himself for Honours, but in that case he must take up only a particular branch in which

he must be well prepared. The University of Edinburgh, like London, confers Science degrees. Any candidate may take the degree of B.Sc. in Physical or Moral Science. There are two Examinations for the above degree called the First and Second B.Sc., and before appearing for the First B.Sc. the candidate must have passed a Preliminary Examination and also produce certificates of having attended certain sets of Lectures. Bachelors of Arts of Indian Universities are exempted from the Preliminary Examination. The First B.Sc. is meant to test the general knowledge of the candidate in the following subjects :—

- (1.) Mathematics.
- (2.) Natural Philosophy.
- (3.) Chemistry, Zoology and Biology.

The Second B.Sc., which is the final Examination for the degree, takes in the same subjects, but the candidates are expected to know them more thoroughly. For the degree of D.Sc. another Examination must be passed. This University moreover confers the degrees of Bachelor and Doctor in Engineering, besides degrees in Law.

There are several good Scholarships offered by this University, and there are also what are called University Fellowships. Most of these Scholarships are given to Science and Medical Students. The Baxter Physical Science Scholarship was granted to an Indian student, and the same candidate had the honour of winning the Hope Chemistry Prize of the value of £100. In 1876 the Bruce and Falkland's Prize for Logic and Metaphysics was awarded to another Indian student. So we see Indian students have thus far done well at Edinburgh.

The expenses of a course at Edinburgh are generally thought to be less than anywhere else, the fees demanded by the University and for Lectures being moderate. The Examination fees for an Arts course are these :—

	£	s.
Matriculation	1	0
Preliminary	0	10
M.A. Examination	3	0
Total	£4	10

For a Science course :—

	£	s.
Matriculation	1	0
Preliminary	1	1
First B.Sc. Examination	2	2
Second B.Sc. Examination	2	2
D.Sc. Examination	5	5
Total	£11	10

The Lecture fees vary from two to four guineas a term, and if we roughly put down Lecture fees as £30 a year, calculating at the rate of four courses a session, they amount to £60 for two years. Living at Edinburgh is a little cheaper than London; comfortable lodgings, for instance, near the "University" may be had for 35s. a week. At that rate board and lodgings together would come to about £90²/₁ a year. The course may be finished in two years, or at the most three, if we do not take into account the Medical course. Let us say three years; then for three years the cost of living alone would amount to £270. Allowing £50 for extras, which include books, outfit, &c., we get the following items :—

(1) University Examination Fees	£12
(2) Lecture Fees	60
(3) Cost of living including extras	320
	£392

If we make it out to be £400 we find a saving of nearly £100 by not going to London. One thing we must say before bringing this paper to a close, and that is about the climate of Edinburgh. It is usually very much colder than London or Cambridge; hitherto Indian students seem to have stood the climate pretty well, and if only the student is likely to bear the climate without suffering constitutionally Edinburgh will do just as well as London, even better, because he may be able to live far more cheaply.

S. SATTIANADHAN.

REVIEW.

HISTORY OF THE INDIAN MUTINY, 1857-1859. Commencing from the close of the second volume of Sir John Kaye's "History of the Sepoy War." By Colonel G. B. Malleson, C.S.I. Three vols. London: W. H. Allen and Co., 1878, 1879, 1880.

THIS very important literary production demands notice in our pages for many reasons, the chief of which is our desire to call attention to certain considerations which its perusal suggests, and which are not likely to be remarked upon by other Journals. The interval which has elapsed since the actions recorded is sufficiently long to allow all angry feelings to have passed away, and both actors in the great struggle can now look back with calmness, and can deduce from the great fact and its subordinate incidents those lessons of prudence which they are so well fitted to teach.

A curious habit of the English mind is to think that nothing untoward should ever occur. This leads to a constant worrying after causes, with a determination to prevent a recurrence of the mishap. The English exclamation, "For shame!" is an illustration of this frame of mind. The word "shame" flies naturally to English lips, from the uncontrollable impulse to look beyond the fact to its cause; and the exclamation implies this further consequence that all wrong is preventible, and, to the English mind, it is a shame that the cause of wrong should be allowed to exist. The recognition of this temperament will enable Indians to form a truer estimate of English character, and to better understand that restless meddlesomeness which is so irritating to Oriental people.

Every interference with native usages and established practices will be found to have its origin in a desire to remedy some wrong, to prevent some abuse, or to allow free scope for the enterprize of those who seem to be unfairly treated.

Another peculiarity is the habit which the English have of attributing blame to themselves. Really droll illustrations of this habit are constantly occurring. Thus we are told that there would have been no Zulu war if the English, &c.; peace would have been maintained between Russia and Turkey if the English, &c.; Shīr Ali would not have allied himself to Russia if the English, &c. In such cases it is felt that wrong has somehow been done, and the English are not disinclined to acknowledge any fault that can fairly or unfairly be attributed to themselves. Just in this spirit we find Col. Malleeson analyzing the causes of the great mutiny in India. And, in his opinion, the real cause of the outbreak was bad faith, and an injudicious attempt to force Western ideas on an Eastern people. The "bad faith" he speaks of consisted in the changes made in the pay and allowances of the troops in consequence of the conquest of the Punjab and other provinces; also, the refusal to recognize the adoption of certain heirs; and, finally, the circumstances connected with the annexation of Oudh. These and other minor acts shook the confidence of the people, and gave birth to a feeling of insecurity, which prepared the country for the machinations of those who wished to overturn the existing order of things. In reality however there was no "bad faith" properly so called; there was no breach of engagements, or refusal to complete the terms of any contract whatever. What really occurred was this:—India had been for fifty or sixty years actively governed by a Western nation, which had extended its sway over immense tracts, and had necessarily employed an army of Western officials, who had, with more or less

judgment, spread Western ideas and Western methods of action into all the districts of India. A period at length arrived when the Europeanizing tendencies began to affect classes and interests in a manner alarming to those who clung to the old state of things. Concurrently with this was the growing security and increased activity of the English, naturally arising from undisputed success. Increasing alarm on the one side and increasing activity in "amelioration" on the other, brought on the revolt, which was, in our opinion, a struggle for mastery between the old state of things and the new, between the East and the West, between stagnation and progress.

The English gained the day; but the contest taught them caution, and inclined them to move more slowly in attempts to improve the administration of the country. Indians, also, seem to have recognized the inevitable, and to be now anxious to receive what they formerly resisted. The result is that, since the mutiny, Western ideas have spread far and wide in India, the English language, literature, arts and sciences are eagerly sought after by Indians themselves; even English dress, manners and social usages are imitated, and many Indians consider it a grievance that their compatriots are not everywhere admitted to cordial friendships with Europeans. The presence of numerous Indian gentlemen in England for purposes of study or commerce is another manifestation of the same feeling. The whole implies an acknowledgment that the attempt to stop the influx of Western ideas failed; and that now the best thing Indians can do is to adopt Western science themselves, and to push onward in the path of progress.

The candour with which Col. Mangleson attributes blame to his country for causing the mutiny, has led to these remarks on the philosophy of the mutiny itself. It would be well

however for Indians to reflect on the advantages of self-accusation. The much too general practice is for people to think themselves right and everybody else wrong. Far be it from me to say that the English are not duly impressed with their own virtues, and proudly-conscious of their own excellent acts; still the habit they evince of exclaiming against themselves, being an acknowledgment that all is not quite as right as it should be, is a habit that it would tend to the advantage of many to imitate.

A perusal of Col. Malleeson's history will also lead both parties in the contest to a greater respect for each other. All the bravery was not on one side. Though the English fought with a courage the determination of which has been unsurpassed, it will be seen that the Indians also fought with stubborn valour, and displayed numerous acts of conspicuous gallantry. Chiefly will be remarked the fact that the mutiny produced some true Indian patriots. The history of India shows us that the sole incentive to martial deeds was a devotion to chiefs or families; but the mutiny gave us men devoted to their country irrespective of family connections. Such a man was the Maulavi Ahmad-ullah of Faizabad. Of him, most justly, Col. Malleeson says:—

“If a patriot is a man who plots and fights for the independence, wrongfully destroyed, of his native country, then most certainly the Maulavi was a true patriot. He had not stained his sword by assassination, he had connived at no murders; he had fought manfully, honourably and stubbornly in the field against the strangers who had seized his country, and his memory is entitled to the respect of the brave and the true-hearted of all nations.”

Another brave and patriotic man was Kunwar Singh. At eighty years of age he drew the sword in his country's cause and became one of the ablest commanders against whom the

English had to contend. Like him, too, Mân Singh struck hard but honourable blows for his country's cause. Tântiâ Topî, the faithful servant of the Peshwâ, aided by Râo Sâhib and Fîroz Shâh, did all that a brave man could to re-establish the independence of his native land. These are men to be held in honour by both friend and foe; and it is well worthy of remark that these honourable and patriotic men were the only commanders who gained any success or seriously impeded the operations of the English. The murderers and assassins, whose names are remembered with disgust, never struck one useful blow or dared one noble deed in their nation's cause. The cruel are always pusillanimous.

The patriotic sentiment engendered by the mutiny is a distinct gain to India, and is an important step towards the unification in feeling between the two races residing in Hindustan. Both Englishmen and Indians can unite in esteeming men who labour conscientiously for the good of their country, whether it be in the arts of war or in those of peace. The generous impulses awakened during the last few years lead to the expectation that men and women are arising in India who will command the respect and even admiration of all nations.

The mere contents of Col. Malleeson's volumes may soon be dismissed in this notice; for they concern us less than the general reflections which their perusal awakens. The first volume describes the disturbances in Patnâ, the mutiny at Dânpur, the relief of Arah, the blockade of Agrâ, the revolt in Central India, and the outbreak in Oudh down to the first relief of Lakhnau. The second volume gives the siege and capture of Dehli, the relief and capture of Lakhnau, the campaign in Rohilkhand, and the settlement of Bengal and Râjpûtânâ. The third volume contains the campaign of the Central India Field Force, the pursuit and capture of Tântiâ

Topi, the trial of the King of Dehli, and the general tranquilization of the country. Col. Malleeson's style is clear, vigorous and brilliant, so that his volumes can be read with pleasure as much for their style as for the information they contain. With open frankness he exposes successful incompetence, and calls attention to neglected worth. No amount of success can gild a crime in his opinion; and failure cannot draw from him reproach, when the subject of remark has used proper forethought and skill, and has been defeated by circumstances beyond foresight or control.

FREDERIC PINCOTT.

6

HINDU GIRLS' SCHOOL AT KURRACHEE.

On Miss Carpenter's last visit to India she visited Kurrachee, in Sind, and she was struck with the poor accommodation provided for the education of Hindu girls. The school was held in the lower room of a small house, and there 60 or 70 young girls were found, closely crowded, taught by a master who only received rs. 15 a month, or 7s. 6d. a week; a Hindu widow teaching needlework. Miss Carpenter regretted much that at a town where it was evident from the number of girls sent to the school parents desired instruction for their daughters, no better schoolhouse had been established. She urged the Local Committee of the National Indian Association to try to improve this native school, and she made a contribution towards a building fund. The meeting in regard to this matter was held in the house of Mr. Wedderburn, the Judicial Commissioner in Sind, and after a while, when he left Sind, a testimonial fund in his honour was raised, which it was desired mainly to apply to the erection of a girls'

school, for which Miss Carpenter had pleaded with effect at Mr. Wedderburn's house. It is satisfactory to learn that now the object has been accomplished. The ceremony of opening the Wedderburn Girls' School took place last June, and we have great pleasure in publishing the following article on the school and its history which appeared lately in a Kurrachee paper:—

(From the Beacon of 15th June, 1880.)

“Native female education in Sind bids fair to develop into goodly proportions; ‘the babe is a strong and lusty one, and with judicious nourishment and care should develop into a fair and sturdy adult,’ as the worthy Commissioner of the province remarked in his speech at the opening of the ‘Wedderburn Hindu Girls’ School’ the other day in the old town of Kurrachee. The ceremony took place in the presence of a large gathering of the European and native members of the community, who all seemed to enter into the spirit of the thing, and to take a lively interest in the cause of native education. From what can be gathered from the account, or sketch given on the occasion, of native female education in Kurrachee, by the Deputy Educational Inspector of the district, a grandson of the late Shet Naomull, we learn that the first school came into existence a little more than eight years ago; it was started amidst difficulties and drawbacks, which patience and perseverance enabled the projectors to tide over; they had the satisfaction of seeing their efforts rewarded with a certain measure of success, and the ‘Wedderburn’ Institution may be said to be an offshoot of the school established in 1872. A few years since the most enthusiastic advocate of native female education in India was the late Miss Mary Carpenter, who, assisted by a number of ladies, in Bristol especially, did much towards giving her views and opinions on the subject a practical form; Miss Carpenter was advanced in years, and what most people admired in her was the untiring zeal she displayed at her time of life in a matter scarcely a European lady in India concerned herself in the least about; we cannot bring ourselves to think that she had the sympathies of many of her nationality in the country in what she undertook, for most Anglo-Indians are inclined to think

the education of either sex of natives to be a mistake ; those however who so think are of the large class who denounce the measure of instilling occidental civilization into Orientals, who were happier far in their primitive state when contact or association with Europeans was a thing of the future. But the 'Wedderburn' School will impart instruction in the vernacular of Sind most in use, English will not be taught in it ; the education that will be given is intended to dispel the ignorance, in a general sense, which prevails among Sindhi females, and which clouds their intellects, and renders them susceptible to the influences of gross superstition, from which their ancestors suffered for years. To intellectually elevate the females in Sind is a work most praiseworthy and one deserving of all the encouragement that can be given to it. But by intellectual elevation let us not be understood to mean a cramming of *English* into them, and their thinking as we do and acting as we do ; that is not what we think, nor is it what we ever thought ; the females of this country can be raised in the intellectual scale without the aid of instruction in English, which can answer no good purpose, under the present circumstances of native society. The English education placed within the reach of native boys, and which they have freely availed themselves of, has borne fruit ; we should be sorry to see a similar education given to native girls.

"The Deputy Educational Inspector, Mr. Alupal, in his sketch of native female education in Kurrachee, informed the audience at the ceremony of opening the 'Wedderburn Girls' School,' that the first Kurrachee Hindu Girls' School started at a time when the Vernacular Boys' School in the town was indifferently attended ; the proposal therefore made by Mr. Alupal's grandfather and a few other influential native gentlemen to educate girls, was ridiculed by the masses of the people. We will now let Mr. Alupal speak for himself :—'The characters which were to form the medium of instruction presented some difficulty. Arabic-Sindhi was looked upon with disfavour and condemned as unsuitable for Hindu girls. The modified Hindu-Sindhi introduced about that time was considered of doubtful success, nor was there anything written in it yet to attract and please. The Government school books were prepared on a plan which kept clear of reference to all religion so as to adapt them for teaching in institutions attended by children

of different professions ; the Hindu mind on the contrary disliked instruction for girls devoid of all religious element. To the difficulty of proper books was added that of a suitable teacher. The sense of the community was against the appointment of a male teacher, and an educated woman qualified to conduct a school and stand above the prejudices of her class was a rarity. Beset with various difficulties, bold as the attempt looked, it was presumed nevertheless that the interest which Shet Naomal evinced in the establishment of the school would enable it to be founded with fair prospects of success, and it came to life, and increased in numbers ; and while the Educational Department was gradually endeavouring to give it permanency, to render systematic instruction tasteful and to ameliorate its internal condition generally, the school received a visit from that philanthropic, old, but wonderfully energetic, English lady, the late lamented Miss Mary Carpenter, who has done so much for the emancipation and elevation of womanhood in India. The narrow and winding streets and lanes through which she had to pass on her way to the school attracted her attention, as well as the native-fashioned building in which the school was accommodated. She stayed in Sind but a short time—I believe it did not extend beyond a week—but so singularly and truly she always kept the object of her mission in view that she sought various occasions to communicate her impressions about the girls' school to the parents of the pupils themselves, in order to stimulate them to self-exertion. A very favourable opportunity was afforded her at the residence of Mr. W. Wedderburn, then Judicial Commissioner in Sind. This gentleman, who delighted to hold occasional intercourse with natives for their own benefit and the benefit of the Government he served, had provided an entertainment for native children at his house, and Miss Carpenter was invited to meet the native gentlemen who had accompanied their children. Here she dwelt upon the circumstance of the Kurrachee Girls' School once more forcibly, and brought her ideas so home to the minds of her hearers that they resolved to bestir themselves ere long. An occasion occurred shortly after, which roused them collectively to action. It was reported that Mr. Wedderburn was about to leave Sind, and no Sindhi could bear to see him depart without some token of the people's love and esteem. His amiable

disposition and affable manners, and, above all, his large mind and sympathetic soul had won him, within a short time, the regard of a numerous class of men, and it was proposed to raise funds to give him a public entertainment. The scope and extent of the entertainment were subsequently limited, and it was decided to apply a large portion of the collections to the erection of a building for the accommodation of the Hindu Girls' School in the town to which Miss Mary Carpenter had called attention at Mr. Wedderburn's house, and to designate it after his name in remembrance of his connection with the province and of the people's esteem. Mr. Wedderburn himself contributed rs. 500 towards the building of a school-house, and the sum so formed, augmented by rs. 500 and more placed at the disposal of the Educational Inspector in Sind by Miss Mary Carpenter for the furtherance of some educational object, together with the municipal grant of rs. 1,700 in lieu of a site, made up the whole of the popular contributions; which being doubled by Government provided rs. 8,000 in all. Of this rs. 3,200 were spent on the purchase of a site.

“The buildings which have been erected by the Public Works Department at an estimated cost of rs. 5,100 will, I imagine, be ample for the wants of the School for some time to come. The school numbers on its rolls 93 pupils at present, but the average daily attendance does not exceed 64. The school taught up to the third vernacular standard last year; and standard fourth Hindu-Sindhi forms the highest standard of instruction just now. It is not likely that any higher standard will be attempted for some time yet with success unless people are induced to keep their girls longer at school than they do. Early marriages compel girls to leave school much too soon to benefit largely. But I trust nevertheless that under the anxious care of the School Committee, which counts on its board names of some of the most influential members of Sindbian society, the school may yet prosper and continue to impart blessings to many a future generation.’

“So much for what the Deputy Educational Inspector had to say on the occasion of the opening of the ‘Wedderburn Hindu Girls’ School.’ At the conclusion of the address the Educational Inspector in Sind, Mr. Hart-Davies, desired the Commissioner, who presided at the ceremony, to declare the school opened, which

the Commissioner accordingly did, in a neat and felicitous speech, in which he paid a well-deserved compliment to these native gentlemen who had been instrumental in promoting native female education in Sind. Mr. Erskine referred to the warm interest taken by the late Miss Carpenter in the work of ameliorating the condition of native females in the province. "The association of the name of Mr. Wedderburn, late Judicial Commis-siener in Sind, with the institution opened last Tuesday testifies to the regard and esteem in which that gentleman was held by the people of Kur-rachee. Mr. Wedderburn proved himself to be a friend of the natives, and the small tribute they have paid to his worth proves their appreciation of his sterling qualities of mind and heart."

AN INDIAN DRAMA.

WESTERN India possesses at the present day a moderate amount of dramatic talent. Many plays of some excellence have been brought on the stage within the last twenty years. Companies have been established whose members have shown a fair appreciation of the objects of a theatre, actors have shown talents of a high order, and their performances—the fruits of careful study—have perhaps soothed the slumbers of many a troubled mind. These trained men have also penetrated into native states, where their skill seems to have produced surprising effect. The wealthy classes in the native states have never had so rational an amusement, they have not witnessed anything of the kind before; for it is not an Indian thing that is offered to them, but almost a transplantation of the London stage, with its glamour of light, its splendid positions and its striking scenery. Men of all races meet together and the Hindustani language addresses them all, is understood by them all, and is acknowledged to be in

richness and in melody superior to any of the dialects of India. A young man witnessing a performance in the middle of September in a Bombay theatre was spoken to in the following manner by his neighbour, a respectable clerk in the office of a magistrate—"Is not the Hindustani a delightful language? Look at the charm of its pronoun—the equivalent of the English second person singular. How tender in this language are certain expressions to sweeten conversation! Who is so hard as not to understand and feel their rhythmic flow? Is there in the English language anything to approach these merits and these excellences?" To this enthusiastic outburst the listener, an English student, made no objection, though partial to the melody of Pope and the majestic diction of Dryden. He allowed Hindustani song to possess a most powerful charm. He saw that no one who came there to be delighted expected to go away displeased. The dramatic piece had been played by the same actors in the chief towns of northern India before Mussalman audiences who received it with favour and applause. To their other qualifications the actors added some personal attractions which made them the favourites of the public. As for the faults noticable on the Indian stage they are such as were common in London in the time of Addison, who admirably points out the defects of his age, which consisted very much in an injudicious union of representation with reality. On the present occasion an advertisement, which was published in a native paper announcing the performance of this play, was sufficient to call a fair audience, and to draw away from their hard studies some Parsi medical students of intelligence and promise.

The work from which this play is derived is a Hindustani romance by a writer who stands high in the estimation of his countrymen. The story was put into a dramatic form at first by an intelligent Parsi youth, well known for his researches

in Indian botany, and whose versatile talents have secured him many youthful admirers. It has been since revised by writers who seem to have shown a great command of versification. Though not very full of sentiment and invention, it is certain that it will remain long in favour, with the Indian public. The story resembles that of *Romeo and Juliet*, having the same fatal ending as the ending in *Romeo and Juliet*. Passing over the first two scenes, the third scene presents before us a Mahomedan school of ancient days in which boys and girls receive instruction together. Lelee was the most advanced of the pupils—a girl unmatched in manners and in face; and she had often the charge of the class when the master was absent. Her most attentive pupil was Majnoo, who from admiring her learning, her lucidity of thought and variety of illustration, came to admire her unadorned beauty and simplicity. He lost no time in revealing the secret of his heart; on a fitting occasion he poured forth his soul in tender verse. In this play of Lelee and Majnoo the English reader should see that the author has placed the lady's name first, which is unlike the position familiar to the English reader, as in *Romeo and Juliet*, or *Troilus and Cressida*. Majnoo's father one evening looked out of the window and saw that while other boys had returned to their homes his son had failed to come at the right time. He looked anxiously for Majnoo, who on his arrival, partly as an outpouring of his own heart and partly in explanation of the delay, burst out into a song, beginning with a thrilling line in which Majnoo complains pitifully that love's shaft has absolutely struck him down, leaving him no power to rise. What was to be done? The father made proposals on behalf of his son which were rejected by the parents of Lelee. Majnoo was his only son whom he sincerely loved, in whom centred his happiness, but his rank and ancestry did not seem great in the eyes of Lelee's

mother. A school-fellow attached to Majnoo helps in carrying messages, and performs for Majnoo some portion of those services which Cressida's uncle performed for Troilus. But the lady was strictly forbidden open communication with her lover. Indeed she was once severely taken to task for talking with him, in the disguise of a wandering friar as he then appeared before the house. At last, in accordance with the custom of the times, both the parties had to come before a magistrate, an officer against whose decision there was no appeal, the lady's father making his defence on the ground of his own unwillingness to accept the youth as the husband of Lelee. The presiding authority attempted to diminish the lover's warmth by comparing the girl with one of his hand-maids, declaring that the object was not worth on his part all the sighs and the groans. But the faithful lover, with a lover's speed, vindicated her worth, and said that neither in truth nor fancy had any creature appeared so fair—appeared so like unto her. All this part of the play is finely conceived, bearing some analogy to the story of Helena and Bertram, without possessing in any degree the sovereign grace of the English play. The magistrate orders that the loving pair should be married, and this was an order which could not be disobeyed. To avoid the misfortune, as it appeared to them, the parents of the lady remove themselves to a place beyond the magisterial jurisdiction, preferring banishment before an alliance of this kind. Majnoo goes in search of the lady who also leaves her father's roof, and then begin their wanderings and woe which bring them both to a sorrowful end.

Taking the merits of the play as a whole it must be observed that it is not, after all, a master's hand that has swayed the lyre. It is narrow in range, deficient in invention, not lifting itself up into the higher regions of romance where passion goes side by side with philosophic reflection.

No force of fancy takes the author into a novel situation ; he makes no reflection on human life, nor does he present a portrait of human manners. Meditation is not his province. His lovers wail their own woe in the strain of Valentine and Proteus. Majnoo in his wanderings meets with a wild and wandering tribe that lived on the produce of the forests, undisturbed by any such forest law as has been called for by the wants of civilisation in modern times. Weary with his fruitless search he lies down on the ground never to rise again, but to be discovered by Lelee in the last paroxysm of her grief. Green and fresh, like a tender leaf, Majnoo looked in his school-days and in the commencement of his journey—not so at his journey's end, which was also the end of his mortal existence and the end of all his sorrows.

NASARVANJI J. RATNAGAR.

A BENGALI LADIES' MAGAZINE.

The Bamabōdhini Patrika.

This is the title of a magazine which was published in Calcutta for the first time about sixteen years ago, and after being discontinued for a while was re-issued lately.

As its name implies it is devoted to the instruction of women, containing articles giving good advice on many subjects, such as attention to health, use of exercise and fresh air and water, the proper treatment of children, &c. Then there are papers on foreign travel, giving some account of Western manners and customs and of the principal cities of Europe and other parts of the world, including even Arctic expeditions. It also gives short biographies of eminent foreigners, especially women, from such as the Empress Catharine of Russia, to Ann Haseltine, an American lady. There are some contributions from the pens of Bengali ladies chiefly in poetry.

The number for last February contains the annual report of the "Ladies' Association for Mutual Improvement," in connection with the Sadhavan Brahma Somaj, the first meeting of which was held August, 1879. The Association has been more than once referred to in this Journal. It has four sittings every month, two for worship, one for examinations on certain given subjects, and the fourth for friendly intercourse and discussion. Choral music takes a prominent place in these gatherings, and consists in great measure of the compositions of the members, who now number about forty-one. There had been five subjects discussed in *Essays*:—1st, "In the present state of society what are the best means of assisting our countrywomen?" 2nd, "The influence of women on society." 3rd, "The necessary qualifications of a pattern woman." 4th, "On the love of pleasure." 5th, "On hospitality." The report closes with warm thanks to the English ladies who have shown interest in their welfare, especially five, whose names are printed in English.

Besides the articles that have been mentioned in this magazine there are others of a wider interest, such as Indian Fables and Proverbs, and some histories of bygone Indian celebrities, &c., some of which might not be unwelcome to our readers. As a specimen we venture to give a translation of the history of the great Kohinoor Diamond:—

THE KOHINOOR DIAMOND.

Our country is the mother of jewels, but among all the beautiful gems India has produced none is so beautiful or valuable as the Kohinoor Diamond. This is the largest jewel in all the world, and at one time was worshipped as a god by the Persians, but now it adorns the crown of the great Queen Victoria.

Fifty-six years before the Christian era this diamond was the property of Bickromadityo, the King of Ujjoyini, but after this there is no certain account of it till the 4th century, when it fell into the hands of the King of Delhi. Shahjehan, the great founder of the Moghul dynasty, entrusted it to a certain jeweller to cut it and make it more lustrous and brilliant, but this jeweller by cutting and chipping made it very

much lighter. Before this operation its weight was 16 tolas (a tola is 210 grains) but after it only $4\frac{1}{2}$ tolas. At this Shahjehan was very angry, and punished the unfortunate jeweller by confiscating all his goods.

After the death of Shahjehan it became the property of his successors, and at last fell into the hands of Mohamed Shah.

In the year 1738 the cruel Nadir having conquered India arrived at Delhi, and Mohamed was at his mercy. Nadir took possession of all the gold and jewels in his treasury, but he was secretly informed that the Kohinoor, the most valuable of them all, was still retained by Mohamed who wore it concealed in his turban. Nadir forthwith began to contrive how he should obtain possession of it. At last one day, with a great show of friendship, he said, "Come, let us exchange turbans." Knowing there was no help for it, Mohamed placed his turban in the hands of the cunning Nadir. A common sort of man would have been embarrassed at such a time, but, it is said, that he did it without a moment's hesitation and in such a calm manner that Nadir thought he must have been misinformed, but when he had opened it privately in his own house and saw it glitter among the folds of the turban his joy knew no bounds, and he gave it the name of The Kohinoor, viz., "The Mountain of Light."

After his death it fell into the hands of Ahmed Shah together with the kingdoms of Cabul and Kandahar, and his successors possessed it one after another. Afterwards, when the King of Cabul, Shah Suja, having lost his kingdom, came to India he brought it with him as his most precious possession. He lived at Lahore in honourable captivity in the power of Runjeet Sing, who, in order to obtain the Kohinoor persecuted the wife of Shah Suja. At last she said to him, "If you will release my husband from prison, you shall have the

Kohinoor." Runjeet did release him, and then Suja appointed a day, saying, "On that day the jewel shall be yours."

On the day appointed Runjeet went to Shah Suja's house accompanied by his attendants and some skilful jewellers. The suitable salutations having passed, they were silent for nearly an hour. Neither of them spoke a word. At last Runjeet, not being able to bear it any longer, whispered in the ear of one of his attendants that he should tell Shah Suja what he came for. Shortly after a servant arrived bearing a bag tightly closed, and placed it very carefully on a cloth spread between the two kings. For another hour no one spoke—the whole assembly was silent—Runjeet's patience being again exhausted he made a sign to an attendant to take and open the bag. Thus it fell into the hands of the King of the Punjab. He was so delighted that he made a great feast and gave handsome presents to his dependants.

It remained in the possession of his successors till it fell into the hands of the English Government, when Dhuleep Sing, being a minor, was under its protection. Lord Dalhousie proposed to send it as a present to the great Queen. Two English officers having charge of it came to England, and on the 3rd of June, 1850, it was presented to the great Queen Victoria.

The shape of the Kohinoor not being considered very beautiful, it was shown to some English jewellers. They said there were some flaws in the upper part of it, consequently its lustre could not be increased unless it was cut a good deal more. But at last a London jeweller said he could make it brighter without much clipping, and produced a pattern of the shape it ought to be. The great Queen issued her command, and it was cut to that shape. The Kohinoor was formerly like half an egg, now it is like a half blown rose, and is in weight little more than four tolas, viz., about four rupees,

Hampstead.

EMMA COMYN.

INDIAN INTELLIGENCE.

The Madras School Book and Vernacular Literature Society, which has now existed sixty years, tries to diffuse useful knowledge by supplying school books cheaply, as well as other books, English and vernacular, which may help to promote mental and moral improvement. It has brought out a large number of excellent vernacular books (Tamil and Telugu chiefly), translations and original, and its Magazine *Janavinodini*, which is still edited by Mr. Krishnama Charriar, has become increasingly popular. Amongst the subjects of the Magazine for 1879 are popular accounts of natural phenomena, short biographies, stories of animals, fables and miscellaneous subjects, such as Tact in Business, Chat about Character, Intelligent Observation, Penny Banks, &c. The Society receives a Government Grant, and Mr. H. B. Grigg, Director of Public Instruction, has succeeded Colonel Macdonald, on the latter's departure from Madras, as its President.

A Society with somewhat similar objects is the Gujerat Vernacular Society, at Ahmedabad. It aims at encouraging vernacular literature, spreading useful knowledge and promoting education. The Report for the year 1879 states that 2,040 volumes had been sold during the year, four-fifths of which were publications of the Society. The *Buddhi Prakash*, a monthly Magazine, continues to be published, and circulating to the number of 600. A part of the Society's work is to give prizes for books and essays. One subject proposed was Famines in India, and the prize was adjudged to Mr. E. J. Khory, on condition of his making certain improvements. Among the subjects advertised for a prize is, How to encourage the cultivators and artizans to save and invest their earnings, and the reasons why they do not avail themselves of the Government Savings' Banks. The general object of this Society is to encourage Vernacular Literature, "to propagate useful knowledge and to promote education." Rao Sahib Mahipatram Rupram, Nilkanth, continues to act as Hon. Sec.

The Hon. Morarji Goculdas, C.I.E., of Bombay, died October 16th, in consequence of a carriage accident at Poona, at the age of

47. He was a man of remarkable self reliance and industry. As a mill owner he achieved great success, and those he employed were treated by him with the greatest fairness and consideration. He established schools for the children who worked in his mills. He was a member of the Bombay Legislative Council, and co-operated in numerous public undertakings. His loss will be deeply felt in Bombay.

We have received from Mr. Kalabhai Lallubhai, Hon. Sec. of the Roychand Dipchaud Girls' School, at Surat, the report which was presented on the occasion of the distribution of prizes, when the Bishop of Bombay presided. The Committee state that the Schools had been carried on successfully through the year, and that the number of girls had been, in the Gopipura School, 175; and in the Haripura School, 139; which was in both cases an increase. The average attendance had been satisfactory, and one important improvement is that the girls are kept at school longer than formerly. They used to be withdrawn just when they were beginning to acquire a love of learning, but now they often stay till the age of fourteen. This is partly owing to the Committee having engaged a qualified lady teacher. A separate room for her class having become a necessity, the Committee at first hired one, but lately they have been able to build a room by the help of a contribution from the Hope Memorial Fund. The result of the examination was good, the teachers are zealous, and the pupils industrious. Several of the most important citizens of Surat have shown their interest in the schools by giving prizes. Rao Bahadur Jugjivundas Khushaldas, Deputy Collector, is Treasurer, and Mr. S. N. Tagore is Acting President. The report continues:—"The state of the schools proves that the desire to give girls the same education as boys is taking a firmer hold on the minds of native parents, especially on the minds of the educated, and considering the fact that during the last seven years the number of pupils has increased on an average fifteen every year, and bearing in mind the prejudices entertained a few years back and still prevailing among some classes, the Committee feel that the friends and supporters of female education cannot fail to look on the above circumstances as of great significance."

PERSONAL INTELLIGENCE

The Hon. Sir Ashley Eden, K.C.S.I., Lieutenant-Governor of Bengal, has appointed Babu Ambika Churn Sen, M.A., and Syud Sakhawat Hossein, B.A., a native of Behar, to the two Scholarships of £200 a year each, recently created by the Bengal Government, to be held at the Royal Agricultural College.

Mr. Upendra Krishna Dutt (Univ. College and private study) has passed in the First Division of the Second B.Sc. Examination of the University of London.

Mr. E. Patell has passed the L.S.A. Examination, London.

Mr. Rahim Buksch passed some months ago the Primary Examination of the Royal College of Surgeons.

Mr. R. D. Phookan, Mr. N. F. Bhandara and Mr. N. L. Ghosh have passed the Examination in Roman Law held at the Inns of Court last term.

Mr. Ibrahim Ahmed has passed the Preliminary Examination for the Bar, and has been admitted as a student of the Inner Temple.

We beg to inform *Anti-Reformation* that we cannot insert articles without being informed of the name and address of the writer.

NOTICE TO THE HON. SECRETARIES OF THE BRANCHES
AND COMMITTEES IN INDIA
OF THE NATIONAL INDIAN ASSOCIATION.

In order to place the Journal on a self-supporting basis, the London Committee have decided to raise the charge made for it to the following rates :—

For 100 or over...	...	...	...	...	3/6 per yearly copy.
Under 100 ...	...	...	...	...	4/- " "

The Committee also find it necessary to request that the sums paid be in sterling money, The new rates will commence from January 1, 1881.

E. A. MANNING, *Hon. Sec.*

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- 2.—Organizing lectures by Englishmen and Indians on subjects connected with India.
- 3.—Undertaking the superintendence of teachers sent to England from India for the study of methods of teaching, and selecting English teachers for families and schools in India.
- 4.—Scholarship grants in encouragement of female education, and grants to educational and philanthropic institutions in India, books to libraries, prizes for schools, &c.
- 5.—The publication of a monthly Journal, recording unsectarian educational work in India, and containing articles by Englishmen and Indians of experience on subjects of social reform, &c.
- 6.—Soirées held three times in the year, January, April or May, and November, open to members.

In addition to the above objects, the Sub-Committee, in connection with the newly established Office, undertakes to supply information and assistance to native gentlemen who may desire to educate their sons in this country. *Secretary of Sub-Committee*—Captain MC NEILE. *Office*—6 John Street, Bedford Row, W.C.

This Association, which was established by Miss Carpenter, has now existed nine years. It has Branches at Calcutta, Bombay and Madras, and Committees at other places in India, which undertake secular educational work and promote social intercourse between English and Indians. The Committee desire to promote, by the various practical methods indicated above, increased sympathy and union between the people of England and the people of India. They therefore request co-operation from all who are interested in India's moral and intellectual progress.

In all the proceedings of this Association, the Government principle of non-interference in religion is to be strictly maintained.

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JOURNAL
OF
THE NATIONAL
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IN AID OF SOCIAL PROGRESS IN INDIA.

No. 121,—JANUARY, 1881.

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No. 121.

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At the opening of this year, we wish to lay before our readers the new arrangements which the Committee of the National Indian Association have made in regard to the cost of our Journal in India. It has hitherto been supplied to the Branches at the cost of about half-price, but this by no means suffices for the expense of publication. The present charge was fixed some years ago, when the Journal was less than half its present size, and when its circulation in India was just beginning. The arrangement now made, and to come into effect this year, is as follows:—For 100, or over 100 yearly copies, the price will be 3/6 each. Under 100 yearly copies, the price will be 4/-. The amount to be remitted in sterling money. The charge for the Journal when ordered from the publisher continues to be 5/- per annum, or, through a bookseller, 6d. for each separate number. It may however require explanation that the Branches in India cannot supply the Journal to individual subscribers

THE EMPLOYMENT OF THE NATIVES OF INDIA IN THEIR OWN COUNTRY.

No one more heartily sympathises than I do with those natives of India who, having shown their capacity and fidelity, may well claim that no bar should prevent their rising to the highest posts. I trust that more practical effect will be given to the law and the instructions which makes such men eligible for promotion, and that we shall soon see the most distinguished of them rise very high indeed. At the same time I would like to suggest this, that the native claim to the highest posts will never be so strong as it might be, and the practical difficulties in the way of present promotions of this kind will not be got rid of till the natives securely, and I may say almost exclusively, occupied what I will not call the lower posts, for all the lower and middle posts they already occupy, but the high posts second only to those of the first degree.

Both in justice to the natives and in order to obviate the difficulties arising from the claims of the European Covenanted Servants to promotion this should be done as quickly as possible. We cannot go on bringing out Civil Servants by great premiums in order to make promotions with the certainty that the same difficulties will recur. Natives ought to occupy all the secondary posts, except the few required for the training of junior Civil Servants, and the Civil Service should be restricted to the numbers required to fill the higher ranks (so far as they must be filled by Europeans) at the ordinary rate of promotion. If natives tried and experienced are found in sufficient numbers to fill all the subordinate

Magistrates' Courts, the Civilians now employed as Joint and Assistant Magistrates might be much reduced in number. And there are other departments in which appointments of the second grade are now largely held by Europeans, and in respect of which it may well be said that either the natives should be qualified to fill them or they must yet lack some of the qualities which Europeans possess. Take for instance the Police. If there is one department in which more than another a native, possessing equal energy and equal honesty, should be preferred to a European it is the Police. Their infinitely greater knowledge of the language, the people and the country should give them immense advantages. Yet most of the highest Police appointments are filled by Europeans, and I do not hear much of the natives claiming these posts. Again, much has been said lately of the claims of the natives to high posts in the Public Works Department, but I believe it is still deemed necessary to retain a large body of Europeans in the subordinate grades—surely they should first be ousted by capable natives.

So, in the matter of self-government ardent advocates of the natives have demanded that they should have a larger voice than they now have in the Legislative Councils; would it not be well to enforce this demand by showing that natives have learnt well and efficiently to manage Town and Village and District Councils? There is much field and opportunity there. In the matter of self-government especially, I am much convinced that progress should be made from below upwards. Rome began as a village and ended by ruling the world, so I should most expect the native who best leads his fellow-citizens and manages the affairs of his village to advance to rule India.

In all this I again say I do not discourage higher aspirations. I only say, "*secure and possess all the ground below*

and thence go up higher." Depend upon it that is the best foundation to build upon. And after all, everyone cannot reach the very highest posts; those of the second degree are in themselves well worth securing. Those natives who have been in England can tell their fellow-countrymen that in this country not one man in a hundred of those of the highest talent, culture and early promise reach the highest posts; the great majority of such men are quite content if a life of labour and honour leads them to posts in England corresponding to those which are already chiefly held by natives in India. And those who wish too rapidly to conquer the highest summits I would remind of this, that while they owe very much to English education, the change from the old native to an English form of education necessarily has the effect of causing a sort of break of *continuity* in their progress onwards, and so to a certain extent of throwing them back. I still regard with admiration some of the men of native education of my early days, men of eminence, acuteness and unrivalled knowledge of the country; if there had not been that break of gauge to which I have referred, I am sure such men must have ere this have reached the highest posts. The men of English education are rapidly getting on, but even yet I am not sure that many of them surpass if they equal the men of former days; if they are in some respects much better qualified, on the other hand I do not think they have the same knowledge of the country. I confess I have some uneasiness about this, that while under the present system our Covenanted Civilians are, perhaps, too exclusively men of literary training, and have too little opportunity of acquiring rural knowledge, farming and the like, the modern class of educated natives also are generally town-bred, and know more of English poetry than of the manners, customs and feelings of Ryots. In this view I

would fear too much to encourage the idea of high education leading to immediate high office, and would reserve a good deal for those who have worked through lower grades in more immediate contact with the people. While encouraging the aspirations of the brightest, I would much counsel the educated natives generally to look to a steady, patient and laborious working up by means of a thorough knowledge of the people, their occupations, ways, manners and wishes.

GEORGE CAMPBELL.

December, 1880.

A STUDENT'S EXPENSES AT THE UNIVERSITY OF OXFORD.

As was well remarked in the December number of this Journal, it is impossible to give an exact estimate of Oxford expenses. There are certain fixed charges made by the University and the College, and there are others which depend on the individual student. These latter, however, are often represented as being more under the control of the individual than they really are. All the world is influenced by public opinion, and in the little world of Oxford, public opinion is more tyrannical in proportion to the youth and inexperience of those who regulate it. A man who is independent to the opinion of his fellows may indeed obtain an Oxford degree, at a comparatively small cost, but for a sensitive man a cheap career at Oxford must be a terrible ordeal. Such a one will be obliged either to stint himself and practice all the petty devices of a poverty vainly trying to be concealed, or he will be a hermit and lose entirely those social advantages which are really the chief benefit conferred by an Oxford career. It would be far better for him to attend lectures in London, where he could live with more economy and independence, and where he would not

be continually led either to imitate or to envy those who were more affluent than himself. He will, however, obtain an Oxford degree, and it is for him to determine whether his prestige is likely to prove an equivalent for the discomfort in attaining it. The prospect here offered is not indeed an inviting one, but it is better for an intending student to know the worst beforehand, than for him to go up to Oxford with hopes doomed only to be disappointed. Besides, there is not only disappointment to be feared. There is the far more formidable evil of debt. Much has been written upon this subject. The terrors of debt have been painted in the most appalling colours; they have been exaggerated, probably with the excellent intention of deterring young men from a closer acquaintance with them. But the denouncers of debt have brought suspicion on their veracity by the very vehemence of their denunciations. The devil is not so black as he is painted, neither is debt; in some cases it may be of great help to a young man, for instance, when he cannot get any education without incurring debts which he will be able to pay out of the money which his education enables him to earn. But there are very few persons who can afford to draw upon the future, though there are many who only discover this too late. This has indeed been pointed out by many preachers; what, however, has not been pointed out with sufficient clearness is the fact that debt is often forced upon young men not by inclination but by virtual necessity. The man who wantonly rushes into debt deserves all the terrible punishment that surely awaits him; but there are many who are not so much to blame whose parents, led away by a flattening low estimate of Oxford expenses, have sent them to the University with an inadequate allowance. These go up to Oxford and at the end of a year finding their means insufficient are obliged to choose between exceeding their allowance or giving up their University career. Few have the strength of mind to adopt the latter course, so they stay at Oxford, buying on credit, and owing at credit prices until at last they have spent more in necessities than a fellow student whose allowance has been from the first sufficient. However, as has already been said, it is possible for a man of selfwill, provided he is a good manager, to live cheaply at Oxford. His living will not be much more expensive than in London, and he may obtain a

degree by expending two pounds a week in addition to the University fees. His total expenses would amount for the three years to (£162 for board and lodging, £39 10s. for University fees, £6 for travelling), £208 10s., exclusive of eighteen months he would be away from Oxford. To this must be added the price of books and clothing, in which he might be as economical as he pleased.

In the present article, however, it is proposed to estimate the expenses of those whose means permit them to enjoy the social advantages of University life, and to obtain not only an Oxford degree but an Oxford education. Before giving a detailed account, it may be as well to warn those who wish to obtain the maximum advantage from their Oxford career not to enter the University too young. A student who enters at seventeen has indeed two years' start of him who enters at nineteen, but the younger will, all else being equal, have to expend a far greater amount of time and energy in preparing his work, and will also be at a certain disadvantage. A year or two makes a great deal of difference in Oxford men, and a student of seventeen is liable to be treated by his elders much as a promising boy is treated by his schoolmaster. A young student is, moreover, more likely to yield to those temptations which new born freedom throws in his way. The intervening years between seventeen and nineteen may often be more profitably spent in attending lectures or in special preparation with a tutor, for by this course they are able, as it were, to rough hew their Oxford work, and ultimately to obtain more profit from the more elaborate teaching offered by the University.

On entering a College the student will probably have the option of residing either in the College or licensed lodgings in the town. Should he choose lodgings he may be better able to regulate the cost of board, he may be better attended on, and he will be more private than in College; on the other hand, he is likely to lose socially unless he is already provided with introductions. Even then he will receive fewer visits, unless his lodgings are on some thoroughfare (in which case they will be dear), or unless they are very near his own College. As a rule it will be better for a freshman to live in the College for the first few terms, and then when he has made his friends he may if he please take rooms in the town,

nearer or more remote according to the amount of privacy that he desires.

Of the Oxford Colleges the reputations are many and various, and individual preference generally regulates the student's choice. In the absence of any preference, Balliol may be recommended as intellectually the best, and as offering special facilities for the admission of foreigners among its members. Taking Balliol then, as our instance, we may tabulate Oxford expenses under four heads.

Firstly, come the University and College Fees ; secondly, the cost of board and lodging ; thirdly, the payment made to tradesmen ; and fourthly, the subscriptions to games and other incidental expenses. Before proceeding to estimate the annual cost of living at Balliol it will be necessary to separately enumerate the extra expenses which are incurred during the first year.

On entering his name the student will have to pay £2, and to deposit £21 as caution money, returnable when he removes his name from the College books. To simplify the total account we may suppose an additional sum of £21 8s. to be set aside for the payment of Matriculation, Examinations and Degree fees.

To this may be added the fees of a private tutor, whose services are often necessary in addition to those of the College tutor who seldom gives his pupil more than half-an-hour's tuition twice a week. The fee of a private tutor at Oxford is fixed by custom at 10 guineas for one hour's lesson on every alternate day during the term of 8 weeks. Supposing a tutor to be employed before each of the two principal Examinations, Moderations and Finals, there will be an additional expense of £31, bringing the non-annual tuitional expenses to £63 8s.

	£	s.
Matriculation and Degree Fees to University ...	10	0
Examination Fees and price of Testamurs	5	4
Entrance and Degree Fees	6	4
Caution money to College	21	0
Two Fees to private Tutor	21	0
Total... ..	£63	8

In the matter of board and lodging there is not much extra initial expense, as a rule ; little odds and ends of furniture,

such as a lamp, etc. must be bought, and every undergraduate has to provide himself with plate and linen. He will, moreover, generally be called upon to subscribe for a knife cleaning machine to the extent of about ten shillings, but the whole preliminary expense under this head need not exceed £10.

Whether any extraordinary investment in tradesmen's goods is necessary will depend principally on the student's present wardrobe. If he has a good outfit he need not buy clothes, but he will have to purchase a commoner's cap and gown, a boating suit, and ultimately, if he wishes to do so, a B.A. gown, for all of which together he will be charged about £7. He will also have to buy books, but his bookseller's bill has been averaged in the appended account. Another item in the first year's expenses is the entrance subscriptions to College clubs. Everyone is morally forced to join the boating and cricket clubs of his College, and most undergraduates will join the Union Debating Club. The entrance fees to these will amount in all to about £4. Thus there is a total initial expenditure of £84 8s. which we may set down roughly at £85, not included in the yearly expense.

The yearly payment made by every undergraduate to the College amounts to £77 17s. 6d. A detailed account of it is to be found in in an able article appearing in the October number of *Fraser's Magazine*. This does not include board and lodging which are charged separately in the weekly battells and added on to the terminal account.

The battells include the charges for board, furnished rooms, washing, and such goods as are supplied by the College, namely, groceries, tobacco and wine. They may be fairly estimated at £55 per annum. Adding to this the terminal 'Scouts' tip of 30s., and an additional sum of £1 which will probably be exacted in gratuities by the numerous College servants, the annual College bills may be thus estimated:—

	£	s.	d.
Unavoidable College Charges	77	17	6
Battells	55	0	0
Tips to Scouts and other Servants	7	10	0
Total	£140	7	6

The tradesmen's bills depend a good deal on individuals. It

should, however, be remembered that Oxford tradesmen are expensive, wherefore an undergraduate will do well to order what he requires from London at the beginning of the term. When he does not do this he should be very careful in keeping his accounts and receipts, for many of the Oxford townspeople have bad memories. The tradesmen whom he cannot well avoid are the tailor, the bootmaker and the bookseller, to whom might be added a picture dealer, from whom pictures for the decoration of bare walls may be hired. In the book bill a saving may be effected by having recourse as much as possible to the reading-rooms of the Radcliffe, the Union and the Taylor Institution.

In Mr. Stedman's book on Oxford, the tradesmen's annual accounts are thus estimated :—

	£	s.
Tailor (from whom shirts, hats, &c. are also obtained)	30	0
Shoemaker	3	0
Bookseller (if reading for honours it would be more) ...	4	0
		<hr/>
Total... ..	£37	0

This total of course disregards such unfortunate incidental expenses as dentists, doctors and proctors, whose services a morally and physically well organised person need not incur.

In the same work the annual subscriptions to College games, etc., are thus set down :—

	£	s.
College Club	3	0
Salter (for hire of boats)	3	3
Union Debating Society	3	15
		<hr/>
Total... ..	£9	18

There are many other clubs, such as glee clubs, lawn tennis clubs, and others, to which subscription is optional, and there are additional boating subscriptions, which are compulsory on any who are fortunate enough to represent their College on the river. To the preceding estimate must be added an annual sum of £6 for travelling expenses.

Thus the annual cost of residence at Balliol during the academical year of six months amounts to £193 5s. 6d.

	£	s.	d.
College Bills and Tips to Servants	140	7	6
Tradesmen's Bills	37	0	0
Subscriptions to Clubs	9	18	0
Travelling Expenses	6	0	0
<hr/>			
Total... ..	£193	5	6

If to this be added the cost of living in the vacation, which may be estimated moderately at under £60 (*i.e.*, less than £10 a month), the total expenditure will amount to £250 for the calendar year. Supposing the student to be successful in obtaining a degree in three years—the shortest time possible—his career at Oxford will cost, without extravagance, the sum of £835.

	£	s.
Three years at £250	750	0
Initial Expenses	85	0
<hr/>		
Total	£835	0

Should he obtain employment during the vacation, a saving may be made in money, but it will generally be better for the student to economise his time, and to devote the vacation to the preparing of his work for the next term.

G. SUTHERLAND EDWARDS.

(The above calculations apply equally, as we are informed on good authority, to life in the University of Cambridge. The conclusion to be drawn from this article and from those on the same subject in the November and December numbers of this Journal for 1880, appears to be that a student who cares mainly to obtain a Degree, and determines to practise the strictest economy, might be able to go through his University course, of three years, as a non-Collegiate, at the cost (including vacations and personal expenses) of £500, but that in order to gain the full advantages of University life he should have at command about £850.—ED.)

SIR ARTHUR HOBHOUSE ON INDIA.

The first of two addresses on India by Sir Arthur Hobhouse, K.C.S.I., at meetings of the Dialectical Society, was delivered at Langham Hall, on Nov. 17th, Dr. Andrew Clark in the chair. The following report appeared in the *Times*:—

After directing attention to the physical and moral features of India and its peoples, Sir A. Hobhouse pointed out the difficulty of the subject with which he had to deal, reminding his hearers of the size of India and the diversity of its geographical character. On first reaching the country, Europeans often supposed that there was a uniformity of facial feature, complexion and civilization, whereas a more extended acquaintance showed that there were as great, or even greater, differences of face and colour and mental culture as among the peoples of Europe. The cultivated gentlemen of London, Paris, or Berlin did not differ more from the Calabrian or Bulgarian peasantry than did the Hindoo gentlemen of Calcutta excel the Hindoo of the poorer class living in the same province. Briefly describing the civilized condition of some communities, he referred to the importance of remembering the vitality and power of Indian religious thought, and sketching some amusing and some shocking pictures of the extreme barbarity of other communities, adverted to the growth among the most debased tribes of the feeling against the custom of making human sacrifices. With regard to caste, he said a close observer had told him the number of divisions ran into the thousands. At first he thought it was a gigantic system of trades-unionism for the purpose of securing employment to as many hands as possible, but he soon found that this was a shallow view. It was an institution of the most powerful

kind, pervading the whole life of those who were subject to it, and, though mixed up with many trivial and many inconvenient observances, yet supplying all the sanctions of law, morality and religion, to the conduct of daily life. Caste, as it seemed to him, was the strongest possible preservative of society on the small scale, and it possibly accounted for the sameness of character preserved in the different classes of Indians through long ages and numerous dynastic changes. On the other hand, it was absolutely destructive of society on the large or national scale. For how could people combine together for a length of time or for any great purpose who must not vary their occupations, who must not travel across the sea, who must separate from one another for the most ordinary purposes of life, such as eating, under peril of defilement? Those who had followed him would see that the notion—a very common one—that there was such a thing as an Indian nation was a pure delusion. Calling attention to what occurred during the Sepoy Mutiny, Sir Arthur Hobhouse said, in conclusion, that nothing could show more conclusively the absence of any national spirit. If India were a nation in the same sense in which England was a nation, or in the same sense in which we supposed China to be a nation, we should have no business there, and it was impossible to suppose we should have got there as rulers. But because it was only a congeries of tribes, religions and castes, some bitterly hostile, others distant and contemptuous to one another, it had fallen under the rule of a Paramount Power strong enough to reduce all rivals to subjection and to keep the peace. A discussion followed, in which Dr. Drysdale, Syed Ameer Ali, Mr. R. G. Hember, the Hon. Sec. and other gentlemen took part. Sir Arthur Hobhouse, replying, agreed with Mr. Hember as to the difficulty Englishmen must find in understanding the wants of India, and said that if we at

home attempted to interfere with the government of the country in matters of detail we should do more harm than good. There were, however, questions of principle, such as education and the employment of the natives, which he considered one of the most important topics of the day, that would never be dealt with satisfactorily without pressure from home.

On Dec. 1st, Sir Arthur Hobhouse gave his second address on India. He said that the important questions, What are we doing in India? and what ought we to be doing there? were questions which we ought to answer to ourselves. It was now admitted that it would be a most ignoble course for us to use India for the aggrandisement of England, and that we ought to aim at the welfare of India. There were two schools of opinion as to the way in which that welfare should be promoted. One would press change from without, and the other would prefer the slower process of growth within. He was of opinion that difficulties and dangers would come rather from haste than delay in the pressing of English ideas. In suppressing suttee and infanticide, though we had saved many lives, we had not made them happy lives. Lord Cornwallis, one of the greatest of our Governors, brought about unexpected and not desirable results by making the land-tax a fixed one, and changing the zemindar into a landlord in our sense of the term. We had given the country the benefits of peace and internal communication, and the supremacy of law over force, and of impersonal law over personal will. Christianity as a profession was making no substantial progress, but the missionaries were still doing useful work. There was no evidence to show that the bonds of caste were losing strength, and, if they were, we should have a formidable danger to contend with. The evil attending it was not to be compared with the good effected by it, and, under present circumstances, it appeared to solve problems which perplexed

us in Europe. The poor were provided for, and there was extraordinary confidence between members of the banking community. It constantly happened that no securities were given, and no written accounts were kept, and yet there was no litigation. The most remarkable European influence in India was the spread of education, and we had nothing to fear from it if we governed India with wisdom. Having laid down the principles of government for India, we must leave their application to those on the spot. He deprecated interference with local government even in important departments, provided the main objects of our government were not being infringed. We ought to insist on having Indian taxation adjusted by those who could view the whole field of it, and not adjusted to benefit an interest in this country. India was and must be a burden, and it could not enrich us except at the expense of our demoralization. The lust of dominion reacted fatally on those who indulged in it, and they who diminished the liberties of others were in danger of losing their own. A discussion followed, and in his reply Sir A. Hobhouse said the employment of natives would be an important means of reducing the cost of government in India, and he never knew a charge of corruption brought home to a native in a responsible position.

REVIEWS.

INDIAN INDUSTRIES. By A. G. F. ELIOT JAMES, author of "A Guide to Indian Household Management," &c., &c.
 London : W. H. Allen and Co., 1880.

No subject can be of more pressing urgency and graver importance to India than a serious investigation into the agricultural and manufacturing industries of the people. The

Conference held in London, on the 24th of March, gave expression to that sentiment; and the many representatives of India present on that occasion, and the eagerness with which all took part in the discussion, proved that a time for action was arriving. The views expressed at that Conference however revealed the fact that a disposition to hang on to the skirts of "Government" still exists as the prominent feeling. Very few, indeed, realize the first principle of all successful action, that if a man wants a thing done he must do it himself. If men are poor they must begin in a humble way, or adopt the joint-stock principle; and success in small enterprises will naturally lead to their extension without recourse to extraneous assistance. If Indians have not wit enough to establish and manage profitably small manufactories, then it would be mere folly to spend public money on creating large concerns from a preconceived notion that big enterprises are advantageous. Small businesses are daily started in Europe surrounded by wealthy firms in command of the markets, with money, credit, and interested friends to support the trade they possess; yet, by industry and perseverance, these small businesses gradually establish themselves, win part of the trade, and ultimately expand into large and important firms. This is the grand lesson which Indians should take seriously to heart. They should learn the lesson of self-reliance, moderate their first wishes by their present possibilities, and abandon all desire for "Government" aid (except perfect equality of law). When these elementary ideas shall have been fully assimilated by Indians, there can remain no obstacle to the Hindûs and Muhammadans rising to the same summit of commercial eminence as the Parsis have before them. Nor need even that be the resting point; for the industrial wealth of India is limitless, and surely none can work it to a better profit than those who are native to the

climate and familiar with the resources to be developed. The spirit of enterprize is the thing lacking.

Mrs. Eliot James, in the book under notice, gives descriptions of a long catalogue of industries sufficient to secure commercial eminence for any country with the energy to avail itself of its resources. In common with many friends of India she speaks of the desirability of appointing a Department of Agriculture, with a Director General, and "provincial directors, supplied liberally with money, agricultural implements, and experts thoroughly qualified to attend to each individual branch of agriculture." It is the experience of Europe that such institutions rapidly degenerate into gigantic jobs, and it is almost certain that such would be the result in a country circumstanced like India. Such schemes are founded on the erroneous notion that an uninterested person can do work better and more economically than one directly interested, and dependent on, the result. When human nature ceases to be what the experience of the world shows that it is, then we may hope for profit from such organizations; but as long as man is animated by the hopes and passions which now regulate his conduct, so long are these philanthropic schemes doomed to failure from the very moment of their inception. Furthermore, it may gravely be doubted whether Europeans have much to teach the Indian agriculturist which deserves his consideration. Europe can teach a few bold lessons, which are patent to common observation, such as deep ploughing and the use of machinery. But, in the practical details of farming, those who have made a special study of Indian methods inform us that Europeans have much to learn from the East. In countries where labour is so cheap as it is in India, the advantages of machinery would not be so conspicuous as they are in England; thus deep ploughing, reasonable irrigation, and proper manur-

ing, are probably the only points in which an Indian agriculturist could improve his method for a considerable time to come; and these facts can scarcely require an Agricultural Department to impress them on the attention of those who would largely profit by their adoption.

So much in India depends on irrigation that it is pleasant to find Mrs. Eliot James devoting a chapter to the subject. The decision which she, and others before her, have arrived at, tends also to discourage heroic schemes of "Government" interference. She shows that the great canals which have been constructed at enormous cost, and which have only recently begun to pay a small dividend on the money invested in them, are not such unmixed blessings as they are imagined to be. She dwells on the *real* difficulty, and the serious extent to which the land bordering on certain canals has been turned into salt wildernesses by the present method of flooding districts where a strong sun provokes rapid evaporation. *Per contra*, Mrs. Eliot James shows, and practically illustrates, the happy results arising from simple well-irrigation, which is applicable almost everywhere, at a trifling cost, and is in harmony with the habits and present necessities of the people. During the last five years no less than 2,500 new masonry wells were constructed and 300 were repaired in the Sarun district of Lower Bengal, at an average cost to the State of between three and four rupees per well. The whole of the money advanced has been recovered, and the district relieved of anxiety on account of water for the next 100 years (p. 199). Village tanks and wells could be constructed wherever needed in India at a small cost, which would be suited to the wants of the people and the nature of the climate, and the whole expenditure upon them would be cheerfully and almost immediately repaid.

Closely connected with the subject of produce is that of

the market, and this last naturally brings in its train the question of transit. Here canals possess an advantage over tanks, wells, roads, and even railways. Canals carry goods in bulk, slowly it is true, but very cheaply. But as canals cannot penetrate every town and village, they must at all times be largely supplemented by other modes of conveyance. This shows that a net-work of good roads is urgently required, to connect each village at the nearest possible point with water or railway communication, or with centres of trade which could collect the produce of areas and despatch it to the desired market. The "Government" may wisely interest itself in the communications of a country, because there must be large stretches of neutral ground—waste lands and forests—through which they pass, and which can only be provided for by a general contribution. Grand Trunk roads being laid down in various directions out of general funds, the villagers may be required to connect their homesteads with them at their own cost. Roads, however, can never be availed of for long distances; water or steam carriage must soon be reached, or the cost of transit would exceed the value of all ordinary agricultural produce.

It is impossible to do more than allude to the many subjects treated by Mrs. Eliot James in her very useful book. They comprise all the staples of India both agricultural and minerals, and include the manufactures which have made that country famous. Nor are the lesser objects of trade forgotten, such as carpets, drugs, ivory, spices, and wood. In her chapter on Cotton, Mrs. Eliot James shows the needlessness of the outcry raised against the moderate duty imposed on imported cotton goods of the better kind; the result of the recent remission of duty (which deprived the revenue of £750,000) being that the coarser material used by the poor is now "increased in price, instead of lowered" (p. 86).

Mrs. Eliot James has proved that so far from feeling any timidity as to the future of India's prospects, there is clear evidence that the country abounds in undeveloped resources of unknown but enormous extent, capable of affording abundant occupation to even the dense population of Hindustan. When Indians awaken from their present torpor, and stretch out their hands to secure the wealth within their grasp, then all talk of poverty and famines will rapidly disappear. No "Government" can ever feed a people or make them prosperous. A nation makes itself prosperous, by the industry, enterprize, and intelligence of its sons. Nothing can compensate the lack of these qualities, and nothing but these qualities is needed to develop "Indian Industries."

F. PINCOTT.

THE SHEAF GLEANED IN FRENCH FIELDS. By TORU DUTT.

Kegan, Paul and Co.

THIS is already the third edition of this remarkable book. The first edition was printed in Calcutta in 1876, where it attracted much attention and where notices of the book appeared in several of the local papers. The "Sheaf," however, soon acquired a wider celebrity, and was reviewed not only in other parts of India, but also in English and Scottish papers. Miss Toru Dutt, who died in 1877, was the last surviving child of Babu Govin Chunder Dutt, a well-known and respected Christian magistrate of Calcutta. From her childhood Toru Dutt had enjoyed exceptional advantages in the way of education. Both she and her sister Aru had the privilege of sharing with their brother the English lessons given him by Babu Shib Chunder Banerjee, for whom she always retained a grateful affection, and who was perhaps the first to instil into her mind a taste for English literature, combined with a thoroughness of application. They studied,

amongst other subjects, Milton's *Paradise Lost* so thoroughly that they had at last "the first book and part of the second book by heart," a remarkable achievement for such foreign students of so tender an age.

In 1869 she came to Europe with her family, and during their stay at Nice went to school for a few months with her sister, where, no doubt, was laid the foundation of that proficiency in the French language in the younger sister which was to be ably directed first by M. Boguel in the French Lectures for Women, at Cambridge, and afterwards by M. Girard at St. Leonards, where they resided during the latter part of their stay in England before returning to India in 1873. From that time till her death in August, 1877, she studied hard at French, and latterly at Sanscrit also, with her father, to whom she ascribed all the proficiency in poetic knowledge which she had at that time attained. It is evident from the "Sheaf" that Toru Dutt was thoroughly imbued with the spirit of poetry, and often in her private correspondence she would revert again and again to her favourite subject, and express her higher thoughts and feelings in some poet's familiar words.* From her letters to one of her friends in England we learn what was thought of the author of the "Sheaf" after its first publication in Calcutta. It was supposed there "that Toru Dutt was a fictitious person, that the book was the work of some European, and it was doubted whether she was really a Bengali girl in flesh and blood." It seems curious to observe that on the return of Toru and her family to Calcutta, and after having enjoyed the society of noble and literary circles in England, the two sisters should have been allowed by the English residents there to have retired into comparative oblivion, until the time when the publication of the "Sheaf" startled both the English and the Indian communities in

Calcutta. It was only as the book became better known that a few English people endeavoured to become acquainted with Toru Dutt, but most of these attempts were made too late in the day, for her frail spirit was then fast "wearing awa' to the land o' the leal."

Besides the "Sheaf" Toru wrote a French novel, "Le Journal de Mlle. d'Arvers," which has been published in Paris since her death, and which has called forth high praise from French and other European critics. She had also not only contemplated a "Sheaf Gleaned in Sanscrit Fields," her Christian education not preventing her from entertaining a warm and even enthusiastic admiration for the ancient literature of India, but also a translation into English of Mlle. Bader's well-known work "La Femme dans l'Inde Antique." This last intention on Toru Dutt's part led to an interesting correspondence between Mlle. Bader and herself, which is published at length in the "Sheaf," and which would have been the beginning of a life-long friendship, had it not been nipped in the bud by Toru's early death.

We find in the "Sheaf" specimens in English verse from most of the French contemporary poets, such as Béranger, Victor Hugo, Gramont, Sainte-Beuve, and T. Gautier, who were among her chief favourites, and many others. At the end of the book are notes on each of the poets with lists of their principal works, accompanied either with remarks of her own or quotations from other sources on their chief characteristics. These notes prove how thorough and painstaking her studies were, and they are also valuable in showing what was thought in the East of the poetry of the West. Among the 208 different pieces of poetry it is difficult to know which to select as fair specimens of her style. In the poem entitled "Rhyme," by Amédée Pommier, she has wonderfully preserved the *verve* of the original. We give

one verse as a specimen, as the whole would be too long for insertion :—

“ Rhyme’s the tiniest humming-bird,
 Startled at any sound that’s heard,
 It flies away, and on my word
 Seems subject to vertigo ;
 But you can make the wild thing tame,
 And prompt obedience from it claim,
 If Molière should be your name,
 Or you be Victor Hugo.”

Here is an example of the manner in which she handles the difficult sextine :—

“ Soon after the hour when the night’s sombre cheek blushes,
 In the season of nests, in the advent of flowers,
 I entered a thicket of ferns graceful, and rushes,
 Not for the shadow, but the strange colour that flushes,
 And trembles on leaves without number, for hours,
 While the Sun with Aurora disputes the dew-showers.

“ My blood in the transit tinged with red the green bowers,
 For the tufts of the holly, and the stiff blades of the rushes,
 And the thorns, and the brambles, rising upwards like towers,
 Had laced a sharp barrier round the home of the flowers,
 In the glâde when I came, oh, how deep were the blushes !
 Flowers—flowers, quite a sea,—and a twilight that hushes !”

We will also give an example of a short poem of an easier metre, “ At the Ford,” by Josephin Soulayr :—

“ Hid I was behind the birch,
 When the ford before thee lay ;
 Thou wert coming from the church,
 Bound upon thy homeward way.

“ Blue the heavens. No breezes sweet.
 Placid was the water’s flow.
 Shoes were off ; thy naked feet
 Trod a firmament below.

“ Smiling mirage, near and far,
 Cam’st thou out as of a cloud !

For one instant evening's star
Stayed upon thy forehead proud.

"Such a seal and such a sign
Might bedeck an angel's brow !
Wherefore should it light up thine ?
Strange doubts haunt me even now."

An original sonnet dedicated to her father closes the volume.

Before closing our review of this remarkable work we cannot resist our desire to give a short specimen of her translations from the Sanscrit, which are printed in the Prefatory Memoir. They are both taken from the Vishnu Purana, and are respectively, "The Royal Ascetic and the Hind" and "The Legend of Dhruva." We append a few lines from the latter :—

. . . "That man is truly wise
Who is content with what he has, and seeks
Nothing beyond, but in whatever sphere
Lowly or great, God placed him, works in faith :
My son, my son, though proud Suruchee spake
Harsh words indeed, and hurt thee to the quick,
Yet to thine eyes, thy duty should be plain.
Collect a large sum of the virtues ; thence
A goodly harvest must to thee arise.
Be meek, devout, and friendly, full of love,
Intent to do good to the human race,
And to all creatures sentient made of God ;
And oh, be humble, for on modest worth
Descends prosperity, even as water flows
Down to low grounds."

May we not regard this book as an outcome of the English Renaissance in Calcutta for which Dr. Duff worked and strove, firmly convinced in his own opinion that it was a thorough knowledge of European, and more particularly of English literature, that was required to elevate and improve the Indian mind ? Would he not have been amongst the first to have added his testimony of praise of the book written

by the daughter of one of his earliest Bengali friends? As a lasting memorial to Toru Dutt, let the gentlemen of India join together to deliver for ever their wives and their daughters from the deadening influences and thralldom of the Zenana life, that they may then be able to give them alike the same advantages of high moral and intellectual education of which their gifted country-woman had made so noble a use, to the glory of her Father in heaven and the future welfare of her country.

MARY E. R. MARTIN.

LECTURES ON DOMESTIC HYGIENE AND HOME NURSING. By LIONEL A. WEATHERLY, M.D. (J. W. Arrowsmith, Bristol.) Price 1s.

WE noticed in this Journal a few months ago a useful little book called "Ambulance Lectures," supplying instructions as to the treatment of accidental wounds, burns, cases of drowning, &c. Its author has since published these *Lectures on Home Nursing*, which are arranged according to the syllabus for advanced classes of the St. John's Ambulance Association. As in his former book, Dr. Weatherly does not lead his readers to supersede the doctor, but knowing the absolute importance of intelligent care on the part of nurses, in carrying out medical directions, he summarizes the main points of knowledge and practice in the sick room for those who have hourly charge of patients. One very good chapter is on Observation of the Sick, showing in what way a nurse should note symptoms. Some of the hygienic rules given apply, as indicated by the title of the manual, to the preservation of family health, though, of course, they are essential in sickness also. The arrangement of subjects is clear and the style concise. Every one will know how to nurse the sick better for reading it. Though the conditions pre-supposed are those of our English climate, there is much of suggestion which will apply to good nursing in any country.

A FEW PRACTICAL SUGGESTIONS REGARDING THE CULTIVATION OF SCIENCE IN INDIA.

The following address on the above subject was delivered by Mr. Upendra Krishna Dutt, B.Sc., at the last meeting of the *Indian Society*. We shall be glad to receive articles discussing the suggestions made by Mr. Dutt :—

Mr. President and Gentlemen,—The sciences for my purpose may be divided into two broad classes, namely, the useful and the æsthetical. Under the latter would be included the fine arts, painting, poetry, romance, music, sculpture, &c., the cultivation of which promotes to the happiness and comfort of human beings by producing certain pleasurable sensations and emotions. This part of the subject I shall exclude from my address of to-night. I shall confine myself to the cultivation of useful arts and useful sciences in India.

The chief object of such ^{pro-}cesses as chemistry, physiology, biology, geology, astronomy, &c., ^{hu-}man to be of service in the application and furtherance of useful ^{ty}arts, and consequently the sciences are best learnt by constantly applying them to useful arts, such as agriculture, mining, hygienic applications, medicine, navigation, &c.

Now everyone knows that the advancement of the useful arts depends on the requirements of society. Take this inkstand and this pen for instance. If everyone is satisfied with a penny inkstand ready to upset in any direction we would not have a tray for putting it on, &c. Again, if men generally do not require more than an ordinary pen, which must be dipped every minute to get a fresh supply of ink, we should have no better than an ordinary pen ; but when a man has to write a much greater amount in a short space of time, he requires a better arrangement than an ordinary pen, and the “stylographic” comes into existence. Again, if men can always allot a great portion of their time in walking, carriages and trains and quick conveyance would be useless. In agriculture again, if nothing but sowing the seed on the

ground was required for a crop, no magnificent ploughshares and manures, and mechanical skill and physical knowledge would be required. A thousand other instances might be added from phenomena of every-day life, to show that the advancement of art depends always on the requirements of the society. It has been previously shown that the progress of science depends on the progress of art. For who would have dreamt of the beautiful theories of heat, the physical properties of water and steam, &c, unless there was the steam power to work with beforehand? Who would produce those elaborate mathematical investigations of the motions of the earth, sun, planets and stars, unless there was the art of navigation as a scientific basis to start with? So the cultivation of science depends in a great measure on the advancement of art, and this on the requirements of society. Now, in India the requirements of the people are few, and, naturally, we cannot expect an advancement of art, and we can understand consequently the low standard of science culture. But the question might be asked, is the cultivation of science necessary? and if so, why? It is, in my opinion, indispensable, not because we want to mimic the different nations in Europe who have cultivated it well, but because the progress of science means the progress of civilization. The one stands to the other in a relation of cause and effect, and it is impossible for me to enter into a discussion to-night why the progress of civilization is necessary in India. It seems so evident to everyone that I must take for granted that we must make further progress in civilization. It is considered by many that when we have worn a jacket, or coat, or hat, we are on the road to progress. In my opinion these may be the effects of cultured thought, but can in no wise form its cause. The real cause of human progress lies in the culture of science, and therefore it is indispensable that it should be cultivated in India.

All sciences are founded primarily on the observation of facts. Before we can put down the motion of a star we must observe its relative position with regard to other heavenly bodies; and before we can predict the laws of magnetism we must know the phenomena which magnets produce. But it is impossible for man in his life time to observe all the facts which are going on simultaneously

at different parts of the world. Hence he has to have recourse to *past experience*, which is simply observation of facts, and deductions therefrom recorded by other men who preceded him, and the shortest cut to acquire *past experience* is study of books recording past phenomena. This acquirement is what we would call scientific knowledge. The scientific knowledge at any one time is necessarily greater, provided that the science is progressing, than at any past time ; and such knowledge is absolutely necessary for scientific progress and the discovery of new laws of science and new methods of scientific pursuit. But this is not all. In the pursuit of science a great deal of practical skill must be combined with this knowledge, otherwise all experiments and observations must come to grief, and we shall fail to discover the laws of nature.

Now, let us consider the state of science culture in India. It was, say twenty years ago, almost *nil*. Now there is some sign of a dawning, but even that is not very hopeful, and why is it not ? In my opinion, it is because the attainment of knowledge in India is only possible through the medium of such a highly specialized language as the English. This language is not very easily acquired, and most of us know, after nine years of schooling in English, we can talk or understand comparatively little English. We can neither understand a fluent English speaker nor converse in it very fluently. These difficulties may well deter many, who have their worldly affairs to look after, from spending nearly half of their life in pursuit of science, which they might well employ in seeking for a livelihood.

The few who have independent means of their own, and the still fewer who have the energy as well, to surmount these difficulties of learning English, instead of making the knowledge of English as a means to an end make it the sole aim of their study, and when they have acquired a tolerably good knowledge of English stop there, and never think of scientific research. Then the question, an important one too, arises, how is this evil to be remedied ? How may the pursuit of science and the application of science to art be made more general ? In one word, how can the mass be made to think for themselves ? How can a greater number of people than now be employed in the pursuit of science and thereby further its progress in India ? The answers to

these questions have been thrown into form of the following ten suggestions. I know a few of them are imperfect and some impracticable at the present time, but that is the very reason I have called them suggestions, mere hints, which may prove to be the true grooves for the advancement of science. This is the principal part of the subject of my discourse of to-night, and I shall be much obliged if, gentlemen, you will criticise these suggestions more than the preliminary part, which is meant only to serve as an introduction for making these suggestions :—

- 1st. *A few persons should be required to learn the sciences and Western languages at the same time, by making them go through a University course either in France or Germany or England.*

I emphasize the word a few, for I, of all others, would be the last to recommend such a course to all. Why then to a few? Only because that these might acquire the scientific knowledge of any country in Europe at their own time, and make current this knowledge among their countrymen by writing books and giving lectures in their own vernacular, and hence the following three suggestions :—

- 2nd. *That these men be appointed teachers and lecturers in their own country.*
- 3rd. *That the lectures be delivered in the vernacular alone.*
- 4th. *That they be encouraged to write, not merely to translate, both elementary and advanced works of science in their own vernacular or any other Indian language with which they are well acquainted.*

Now, these three suggestions presuppose the establishment of scientific classes and lectures, which do not exist at the present time in India. To make the mass of people attend such classes, they must be made quite free of charge at first, and to attract people by explaining to them striking elementary truths of science.

- 5th. *That Prizes and Scholarships be awarded in these classes for the spirit of original research and not for mere acquisition of knowledge.*

This will also attract people to these classes. A few prizes may be allotted for a few useful inventions and for striking appliance of

truths of science to arts. This however is encouraged by the Government in the form of patents granted to such inventions, whereas original researches or discoveries in the province of science are not so rewarded.

6th. *That the teachers and scholars be provided with money to carry on any useful researches which they have already commenced.*

Now, in all the above the great difficulty is to find the money. We are a poor nation, and where shall we get such endowments as the foregoing schemes require? This at first sight may seem to you to be an insuperable difficulty. But those of us who value education and progress of science must not grudge the subscribing for it, and thereby trying to solve this rather difficult problem. Supposing the governing power did for us the same that we propose to do ourselves; well, the Government could not have done it without taxing us, and, at any rate, we should have had then to pay; only not as much, for the richer classes in that case would have been obliged to pay a great deal, a class of people who value very little the progress of science and subscribe very little to it.

7th. *To make the study of languages subservient to the study of sciences, but that at the same time the professors and lecturers be required to know at least as much of three of the following five languages as will enable them to understand books and magazines written in these languages, namely, German, Italian, French, English and Russian.*

I suggest these five languages as most of the scientific works of the present time are written in these. The three suggestions which follow would, as a natural consequence, be carried out when the first seven are established. They are more for the keeping up of such a progress and improving it than for establishing it.

8th. *That the scientific discussions and researches be carried on in magazines written in the vernacular of the place.*

The object of this, of course, is to bring the researches within the grasp of a great mass of workers in science. For if they were confined to a few by writing them in a language not understood by the people of the place, they would not be of much benefit, at least to his fellow-workers.

- 9th. *That a Society of scientific research throughout India be established whose transactions be translated into all the vernacular languages by its different members.*

The idea of this Society is the same as that of the British Association or Royal Society of England, or the Academie des Sciences in France. By this means the different workers of science may come together from time to time, and interchange of thoughts and opinions may take place. To promote this in a still greater degree, scientific Congresses may be held from time to time in which Europeans and Americans may be invited to join.

- 10th. *That researches be always valued according to their usefulness to the country, and not according to their ingenuity or abstruse power of reasoning.*

The reason of the last suggestion may be at once evident to you, gentlemen, when you know that our forefathers both in India and in Europe (during the middle ages) failed to carry on the progress of science only because they confined themselves too much to controversial points, and because they were not what the true aim and spirit of science requires to be—*practical*. The ingenuity of their theories and their discussions, such as may be gathered from the voluminous works on dogmatic theology, carried them away from the true mission of science, namely, the improvement of arts, and thereby to the furtherance of the prosperity of man and of the civilization of different nations.

In conclusion, gentlemen, I affirm that, although these are mere suggestions, and quite incapable of being carried out by this Society, I have not the slightest doubt that at some future time some of us at least now present would energetically carry out a great many of these suggestions, and lay the true foundation of the cultivation of science and consequently the advancement of art and progress of civilization, self-aggrandisement, wealth, prosperity. Nay, not this alone, something more not connected with the subject of to-night, but none the less important, the enrichment of our mother-tongue, without which no nation has ever become great and no work has been brought down to posterity. Did Aristotle or Dionysius or Plato or Sophocles write in a foreign tongue? Did Seneca or Chârvák use other than the purest words

of their mother-tongue? Do scientific men of the present age write their treatises in Latin? and were not most of the scientific works of the middle ages so written? and yet how few of them are now read; or how few of them can compare to the lucid works written in the mother-tongue. Many of them are, as we know, absolutely worthless excepting to the book-worm. Need I remind you, gentlemen, that the Roman Empire was a great Empire once, as the British Empire is at the present time, and the Latin language was considered at one time as the only permanent vehicle of thoughts, exactly in the same way that English is among us Indians considered at the present time; but the one had its fall, and the other, experience teaches us, will have its fall in some time to come. Let us be warned therefore, gentlemen, by past facts, by truths of history, and by experience if not by arguments. Let us abandon the idea of laying the foundation of a great Science-Empire in English.

U. K. DUTT.

SIR RICHARD TEMPLE ON EDUCATION IN INDIA.

On Thursday evening, December 16th, a meeting of the National Indian Association was held at the Society of Arts (by kind permission of the Council), at which an address was given by Sir Richard Temple, Bart., G.C.S.I., D.C.L., on the Effects of Western Education on the Natives of India. Sir Arthur Hobhouse, K.C.S.I., J.C., presided. The following is an abstract of the address:—

SIR RICHARD TEMPLE began by expressing his satisfaction at seeing so many of his fellow subjects from India on this occasion, representatives of many familiar nationalities of Bengal and Bombay, a fact showing that many natives of India are finishing their education in England. He considered that few things could be more conducive to the welfare of India than these visits to England. Natives of India thus see something of our civilisation

and our domestic life, and being treated here with kindness, to which some had borne emphatic testimony, they go back with the happiest impressions of England, and communicate such impressions to their fellow-countrymen in India. Thus the reputation of our country is increased, and new and happy ties are formed between Indians and English. Before proceeding to the matter of his address he would pay a passing tribute to the memory of Miss Mary Carpenter, who he believed had founded the National Indian Association. He had had the honour and the pleasure of meeting Miss Carpenter in India, and seeing how zealously and how humanely she worked for Indians in general, and for Indian women and girls in particular.

His subject was the effects of Western Education on the natives of India. This education will be direct and indirect, and he would speak first of the direct education, that which is afforded by the State. A great system of State education is going on in India, which is spreading through the length and breadth of the Empire. There are now 66,000 schools and colleges, and there are 1,900,000 boys and girls attending them, very nearly two millions. The direct education given by the State may be regarded as—1, intellectual; 2, moral; 3, ingetific; 4, practical and technical. 1. Intellectual education has been afforded with considerable success. It includes literature, history, and everything comprised in the general terms of *arts & humaniores*. The natives of India had always shown themselves proficient in languages, in their own vernacular, and also in English. Lord Northbrook had lately said that very few Germans or Italians ever spoke English so well as natives of India do. So far the State education had been highly successful. 2. Moral education is afforded at present to a great extent incidentally. An effective teacher, while giving instruction in history and literature affords moral instruction also; but instruction in ethics and moral philosophy is not directly given in India. Many thought, and he was one of them, that these subjects ought to have more special attention, but at any rate they are taught incidentally. 3. Scientific education—consists chiefly in instruction in two of the applied sciences, medical science and the science of civil engineering. In both these branches great success had been attained. The medical colleges have turned out numbers

of medical men, and medical schools are being established year after year in different provinces and districts, where hundreds of licentiates, or certificated hospital assistants, apothecaries, &c., are trained. Much success, too, had been attained as to civil engineering. Overseers and assistant overseers as well as civil engineers were receiving special education. Much, then, is being done in respect of these applied sciences. He believed that much more ought to be done in respect to the teaching of science generally. Many think that the great thing to be aimed at is to give a general education, leaving students then to choose any profession and also any science that they prefer. That sounds most reasonable. But there seems to be a fallacy in regard to such a course. A young man has but three to five years in which to qualify himself for the science or profession in which his life will be spent, so these years should be spent in preparation for it. A controversy therefore is carried on as whether education at college should be general or scientific. The question has been to some extent decided for the scientific people by the decision at Calcutta and Bombay to confer degrees in science. 4. ^{Practical} or technical education. Very little worthy of the name has been done in this respect in India. Some art education has been done and something has been done in mechanics. In Madras and in some places in Bombay and the North-West Provinces, special instruction is given in agriculture, but this branch of popular education is quite in its infancy, and there is great room for further development.

Sir Richard Temple next referred to the more recondite part of education, that which is indirect. A little consideration will show that under a civilised government like that of England, the most valuable education is being given in an indirect way day by day and year by year to the population. The following are instances of this indirect education:—A most elaborate field or cadastral survey has been made over British India by Government. Imagine the educational effect of such an operation on all concerned in it. This survey is not made once to last for a considerable period, but it is corrected year by year. The cultivator is also registered, and any one who sells property. There is thus a vast system of public registration of property in land; and in every village there are trained village officers who supervise this

extensive Domesday Book, this record of rights. In connection with it there is registration of all documents relating to personal property, of transactions concerning money and the like. Thus the natives are taught to respect documents, and a considerable degree of indirect education follows.—Another instance is legislation (in which branch your Chairman distinguished himself so highly). Legislation embodies the best ideas of a nation for the time being. In no way does our Government differ more from Oriental governments than in this. Take, as an instance, the respect for law and justice, inculcated by our legislative system. The poor have now protection. They used to be compelled to give up carts and cattle and to give labour. Think of the effect when they are told that no force, physical or moral, is to be applied to make them do this, that they are free to do as they like. People are encouraged to resort to arbitration, and to serve as assessors, as jurymen, and the upper class as honorary magistrates. In all these positions they feel themselves associated in the administration of justice and in carrying out the laws.

Then there is the moral efficiency of the criminal code, and the humanity exercised in the management of prisons. Incarceration used to be marked by cruelty. Dungeons were formerly noisome, and without ventilation. A mild and just system of law and of criminal procedure has been introduced. Inside the gaols convicts are treated as reasonable human beings. Some efforts are made to teach them trades, and some education is given. In all these respects Miss Carpenter exerted herself, especially urging on Government improvements in prison discipline.—Public charity may also be mentioned. Natives of India cannot be said not to be charitable. They are of the most charitable races the world has ever seen. But under native rule there was no organised public charity. It was all desultory, applicable only to individuals. One of the most remarkable characteristics of British rule is the introduction of preventive sanitary measures, the establishment of dispensaries, hospitals, &c., and the organisation of great systems of relief in times of famine. All these measures have material results, but greater far is the moral effect on the minds and hearts of the natives. They are thus taught that they are cared for, thought of, and remembered.—In regard to trade,

we have not much to teach the natives of India, but through the medium of commerce they are being brought into contact with the most vigorous minds of their fellow-countrymen; sitting with Europeans as Directors of Banks, in Chambers of Commerce, &c.

Next may be considered the educational effect arising from the exercise of public functions, such as here are performed by Boards of Guardians and County Boards. * Natives sit on School Committees and on various Local Committees; they are appointed Fellows of the Universities of Calcutta, Bombay and Madras. As the Senate of the Universities consists of the Fellows, they thus take part in organising the education of their fellow-countrymen. In municipal matters they have extensive establishments under their command, as the municipalities are almost entirely managed by native members.

We must remember, too, the effect of the introduction of railways. Upwards of 10,000 miles of railway are open in India. There is hardly a province or district which is not permeated by some railway or other. The number of native passengers, that is, of tickets issued, is about 35,000,000 annually, which shows what a great number of persons actually travel. And every native thus travelling is not only conveyed rapidly, but his intellect is strengthened; the eyes of his mind get thoroughly opened. It was a true saying of a late Governor that the Hindus are not a mechanical race. They never had much machinery. They now see the effect of machinery everywhere, in railways and factories, in a hundred operations with steam machinery and in metallurgy.—As to statistics, the natives of India are certainly unstatistical. It is most difficult to get them to reduce anything to exact figures. One effect of the British administration is that everything is reduced to figures and statistics. The complaint is made that too much of the time of officials is taken up in this work, but a highly organised administration must be based on statistics. When returns are called for, the help of native subordinates is required, and these have to apply to their less educated countrymen, and thus an indirect education goes on through the process of obtaining the information needed.

In regard to the Post Office, it cannot be said that there was no such thing as correspondence and private posts formerly, but

there was nothing like an organised Post Office. There are at present 55 to 60,000 miles of postal communication, and the number of letters has risen from 50 millions to 90, 100, 130 millions per annum. Consider what an immense education this must be! Then there is the electric telegraph. Natives were at first rather chary of using it. For several years it was employed chiefly by Europeans, but now native merchants use telegraphic communication as much as Europeans do, and they are beginning to find the use of the Indo-European telegraph. One more instance. Take the use of thrift. Savings' banks have been established in all parts of India, and native depositors are coming forward by thousands, so that there is now three millions sterling deposited. Another thing not yet done is a forming a system of insuring lives by the State. However many private Insurance Companies there are, if the Government could only make up its mind to establish a good system of life insurance, there would be tens of thousands of native applicants, and nothing could have a better effect.

Further, the educational effect of the public service is very great. Without disparaging natives, it may be said that they are not naturally so smart and active as the Europeans. The civil as well as military service always exercises a marked effect on those who serve. A difference is at once perceptible between one who serves in a native State or under the British Government. An educational effect is thus being automatically produced on those who are in the service of the State (about a million). Besides, there are two points to be remarked on the British service in India—its system of promotions and of retiring pensions. One who enters the service looks through a long vista of years up to the higher grades which he hopes to rise to. He sees, too, many elderly people retired and enjoying pensions, and he hopes to reach in the evening of his own life the same state of repose and retirement. This must have a great effect on the mind of the Government servant.

Lastly, there is one more class of influence to be mentioned—the æsthetic. One way in which our Government can exercise educational influence in this direction is by taking care that the simplest buildings shall be artistically constructed. It must be sorrowfully admitted that this opportunity has been very much neglected or wasted in India. Most of the buildings we have raised are of the

plainest and ugliest descriptions, and must exercise a most depressing effect. It is satisfactory that there is some improvement in this respect. Also, many exhibitions have been held in which objects of native art have been placed in juxtaposition with European art. Still it must be acknowledged with regret that we have not yet made full use of the opportunities which Providence has placed at our disposal.

So much for the direct and the indirect educational influences of the British Government on India. On the whole, we may claim that the general result has been good. It cannot at all be said there are no drawbacks. A foreign rule must have a somewhat depressing effect on an alien race. Some courses must be closed, some hopes must be withered through its existence. This fact renders our obligation greater to do all that we can to elevate and improve the natives. He ventured to think that the general effect has been of a humanising and elevating character.

In conclusion, Sir Richard Temple said he would draw attention briefly to the particular results which this education is producing and may be expected to produce. The first fruits of this education must be the steadying of the intellect of the natives. They have no doubt retentive memories and expansive imaginations; they are apt to subordinate their reasoning faculties and their imaginations, and they have a tendency to word-making and rhetoric, to the spinning of webs of fancy rather than following the paths of reason. Western education will strengthen their mental stamina, will, so to speak, harden their muscles, and reduce the adipose or fatty matter of their minds. Next there will be, and indeed there is already, a great elevation in the standard of moral rectitude. When Mr. Hodgson Pratt and he (Sir Richard Temple) went first to India they could not have expected to live to see such a blessed change. In those days corruption and such like faults were rife among public servants. Now the native high officials are just as honest and trustworthy as English gentlemen. He ventured to think that no result was equal to this, and he deemed it his duty to bear emphatic testimony to the fact. He had often asked natives to what they attributed the change, and they ascribed it mainly to English education. No doubt there is much improvement in the arrangements of the public services, but English

education has had a great share in the matter. Another result is the good increase in political vitality. It is inevitable that instruction in geography, history, &c., will lead to a much greater interest in the public topics of the day. This is good for us. The natives thus take interest in the security of the British empire. But it does create a fresh body of public opinion, and it is well that Englishmen should bear this in mind. What effect has education on the ancient institution of caste? He would gladly believe that old ideas and traditions regarding it were being weakened, but somehow he could not see any signs of that. The natives who come to this country have to break their caste by crossing the ocean, as they are also obliged to do by living in London, but he rather expected that most of these when they return to India would have to conciliate their caste brethren and undergo ceremonies in order to be reintroduced within the magic pale. Some will cling to European ideas and remain out of caste, but not many will face that contingency. No doubt travelling must soften the hard and fast line and bind natives together in a common fraternity, but it would be misleading to represent that caste had yet given way. One more result is in respect to religion. This education has not apparently affected the religious beliefs of the great majority of the people of India, though it has most materially influenced the religion of the upper classes. Most of these classes do not any longer believe in their ancient religions. In justice to them, however, it ought to be said that the abandonment of their own belief has not made them irreligious. They do not diverge into atheism and materialism, but have a firm belief in the immortality of the soul, in the all-seeing Judge, who will decide immortally regarding the eternal destiny of everyone according to his conduct in this life, and in the unchanging principles of right and wrong. Lastly, what is the effect on the feelings of loyalty? There are persons who think there is a good deal of disloyalty among the educated classes in India. He was not prepared to affirm that none are disloyal. But as to those who feel disloyal, let their own consciences condemn them; he believed that there were very few such, and that there would have been more who are disloyal if there were no education. The great majority are thoroughly loyal to the British Government, and the way to make

them permanently loyal is to bring them into connection with Western ideas.

With regard to female education, the women of India have been for many generations, and continue to be, somewhat depressed intellectually, nevertheless they have at all times shown considerable ability. There is scarcely a native state which has not at some time been ably governed by a woman. Native queens and princesses have shown great moral and even physical courage. The fact of the institution of Suttees proves female courage, constancy and fidelity. That monstrous and inhuman practice is not to be defended, but it does show remarkable mental firmness to have characterised the women of India. All this proves that they form the best possible material for education, and female education is spreading. A native gentleman, whose grandmother had not a tincture of education, and whose wife can but just read and write, will have his daughter educated thoroughly, and she will be able to write verses in her own language, and perhaps in English also. Schools for girls are being established, not only for the upper and middle classes, but also for the lower classes. In the primary schools there are, in general, small departments for girls; the higher classes are setting the example in this matter. Brahmin girls now attend school; and they being of the highest castes it makes the thing fashionable. Zenana missions are, on the whole, doing excellent work. English ladies of cultivation and zeal are serving in Zenana missions, and assist native families of rank and station to carry on education in their own homes. There was once a fear lest such domestic education should be more nominal than real, but it has not proved so. Normal schools are being established, and the profession of a teacher is not looked down upon, but is treated with the honour it deserves. It is difficult to see what the widows are to do in the present state of society; the profession of a schoolmistress is exactly one that they can advantageously enter. It is evident that in the next generation the most remarkable progress will be made in female education. But the way to educate the women is to educate the men. They will not then be content with uneducated wives. It is a bright and happy prospect. The last journey to India of the lamented Mary Carpenter was undertaken for the purpose of spreading education among her less

enlightened sisters, and the memory of this is recorded on her tombstone.

Having spent the best years of his life in India he felt that the natives of India are worthy of our highest esteem, our earnest regard and most conscientious efforts; and if those efforts continue to be directed as hitherto, the effect will be to establish the British rule more firmly than by cannon and bayonets, and we shall call forth the gratitude of the nations committed to our care. We shall thus be obeying the behests of that all-wise Providence which has entrusted to us Europeans the government of India for the good of the human race.

The Chairman having invited discussion on the address of Sir Richard Temple, Mirza Peer Buksch expressed his thanks to the lecturer, and said he agreed with him in estimating highly the value of Western education in India, but he regretted that it was given to so limited an extent; only 1 per cent. of the population received it, the other 99 remaining ignorant. The English being the most civilised nation in the world more might be expected, and he thought more would be done if it were not feared that English interests would suffer through the spread of education. He also considered that 1,000,000 was a small number to be employed under Government compared with the population. As to the use of the telegraph, he thought that it had injured commerce, because being used by some it must be used by all, and it is a very expensive mode of transacting business.

Mr. M. Lutfor Rahman mentioned some of the difficulties in the way of young men in India who want education; the slight encouragement afforded by Nawabs and others of the higher classes, the want of Colleges in the Mofussil, and the want of suitable accommodation for students at the Universities.

Rev. James Johnston agreed in what had been said as to progress, he only wished it had been a part of Sir Richard Temple's subject to show what remains to be done. He urged that at the present rate we are not overtaking the population, which is increasing rapidly, and that very much more was required to be done than is attempted, and that spontaneous

efforts should be more encouraged rather than so much being done by Government.

Mr. E. J. Khory referred to the great experience of Sir Richard Temple on the subjects of his address, and to the confidence felt by natives of India in English ability and skill.

After some further discussion, the Chairman, Sir ARTHUR HOBHOUSE, said he would make a few remarks. No doubt Sir Richard Temple had done wisely in dividing the education given to the natives of India into two kinds—direct and indirect. He had dwelt principally on indirect education, of which he had given a number of very interesting and striking instances, and had scarcely omitted a single point. He (Sir Arthur Hobhouse) would dwell on those things which had most struck his own mind. The first was, law in India. He was one of those who thought that some of our laws were rather too advanced, too refined for many parts of the country. In that he thought he had to some extent the concurrence of Sir Richard Temple and of Sir George Campbell. At the same time it seemed to him that nothing had produced a more powerful effect on the natives of India than our law and its administration. They had never seen before a body of judges so independent that when the Government instituted a civil suit or a prosecution, they (the Government) had not the remotest idea of what the result would be, and indeed if there were a point of doubt it would be dealt with rather to the disfavour of the Government than to the prejudice of the subject, the Government being expected to prove their case more conclusively than others. The people feel that before those tribunals they will receive absolute justice, and the only evidence that he had had of the great effect of this in India was that during the time that he, as Legal Member of the Council was charged with the preparation of Government measures, he had much conference and controversy with educated natives of India, particularly at Calcutta, who were educated enough to hold their own with anybody, and he found that one idea to which they clung strongly was: Do not remove anything from the cognizance of Courts of Law to the discretion of the Government Officers. It was natural that officials should take the view that some cases had better be referred to the

region of discretion rather than be decided by judicial law. But the native gentlemen always fought the Government on that point, and endeavoured to convince the members of the Government that the cases ought not to be removed out of the cognizance of the law. Whether right or wrong they had grasped the idea that law was a greater and higher thing than personal will. This was new to native society, and a most important conviction. Another thing that he would refer to was the public service; Sir Richard Temple had spoken of the effects of promotion, &c., on the minds of the natives—one thing has the greater effect of all: its absolute incorruptibility. From the time of Lord Cornwallis there had not been in his judgment a more zealous and incorruptible public service than that in India; and such a spectacle had not failed to produce beneficial effects. Sir Richard Temple had naturally not referred to this, but he, as a sort of outsider, might do so. He did not say that Indian public servants were arch-angels, or even angels, but he did contend that they were as fine a body of men as any in the world. An objection is sometimes made to the admission of natives freely into the public service, on the ground that you cannot trust them to be incorruptible. He had often heard that said, and he always asked the speaker what instances he could adduce, and he never knew a single instance of corruptibility established against a native in high service. One thing that had delighted him tonight was that so eminent an authority as Sir Richard Temple had given his testimony to the same effect. He thought that one of the most important political problems of the present time bearing on the education of the people of India was that in reference to their being admitted to high executive and judicial posts in the public service. He believed that the thing could be done carefully and gradually, and that when done it would have a most powerful effect on the educated classes of India. Example is better than precept. Indirect education is no doubt better than direct, and every man who is doing his duty is giving education to his neighbours more powerfully than by word of mouth. But direct education is working its way powerfully. When he was Vice-Chancellor of the Calcutta Univer-

sity for two years he had occasion to examine into many details connected with its administration, and it seemed to him that literary education was the one English institution into which the natives had flung themselves heart and soul. He found great sacrifices made by parents to send their sons to get University education at Calcutta, and he found the youths working excessively hard for their degrees, and taking the greatest interest in their examinations. It is no exaggeration to say that in thousands of households in Bengal one of the most exciting events of the year is the University Examination. He was glad to hear Sir Richard Temple say that education had had a beneficial effect in the "elevation of moral rectitude." With regard to religion his opinion was the same as that expressed by Sir Richard Temple. He thought no progress had been made & encroaching on the great national religion. As to caste, he thought that education has a certain tendency to weaken its bonds, but this has made no substantial progress at present. He did not wish that it should. If the progress made were visible to the naked eye, it would be going so quickly as to be a source of moral, political, and social danger. Caste supplies much of what is supplied to us by other influences. Take away caste and a man would find himself suddenly without a guide. He did wish it should be superseded by some higher principle, but till that grows up he believed that the bonds of caste were a firm support of society in India. In conclusion, the Chairman said that Sir Richard Temple had conferred a boon on his audience by the able way in which he had brought many interesting topics before them.

Mr. Hodgson Pratt said it gave him great pleasure to propose a vote of thanks to his old college friend, Sir Richard Temple, for his valuable address. We owe a great debt of gratitude to men who are willing to give us their experience, gained at first hand, in regard to that most difficult problem that the world ever saw, the government of India by Great Britain. They thus contribute to form public opinion on this most important question, and lead us to feel our responsibility towards India. The more we feel such responsibility the better. There are two views of regarding our position in India. Englishmen, con-

nected with the Civil Service and anxious that justice should be done to this country, tend to the optimist view; while Indians, seeing very clearly many defects in our administration, and sometimes feeling such defects personally, are apt to take the pessimist view. A great merit that this National Indian Association has, is that it brings these two views into collision, and thus people are helped to form a calm and judicial view. Another result of these meetings is that they lead to a unison of spirit and aims between English and Indians. The conclusion of every candid mind seems to be that real advance is being made towards the solution of our difficulties in India. Moral progress is the most important of all. It is satisfactory to learn from Sir Richard Temple and Sir Arthur Hobhouse of the steady progress in reliability, in moral principle, in purity, in honour, on the part of native officials in India. We should always remember the title of one of Charles Reade's novels, "Put yourself in his place." Englishmen should put themselves in the place of Indians, and Indians should put themselves in the place of the English. Thus we shall rise higher than class or race prejudices, and co-operate with one another.

Syed Ameer Ali seconded the vote of thanks to Sir Richard Temple.

A vote of thanks to the Chairman was proposed and carried unanimously, and the meeting closed.

THE BARODA STATE.

We have received the Report on the Administration of the Baroda State, 1878-1879. It begins with mentioning the ceremonies of the Anniversary of the Imperial Proclamation, of the foundation of the Baroda College and the opening of the People's Park, which have been already referred to in this Journal. Then follow the negotiations in regard to the marriage of the young Gaekwar, and that of his sister Tara Bai, the account of which marriages will appear in the succeeding Report. Much had been accomplished by the Dewan in the year under review in increasing

the tranquillity of the State. The turbulent tribes have quieted down, and disturbing characters from neighbouring territories can no longer make affrays in Baroda, owing to a regular system of extradition. Many desperate offenders were brought to justice, highway robberies have decreased, and crime will now probably greatly diminish. The Judicial Department has been brought into a tolerably complete state, and the special Court for the Sirdars had worked well. The Sirdars are still discontented, and had presented a petition as to their grievances, but Sir Madava Rao considers it a good thing that they did do so, as they have now received a firm answer, and it has been shown that the present administration is not unfair to them.

The Public Works Department had been active, the new College and new Palace having been undertaken, and the Central Jail nearly completed. Several works were opened in Kathiavar, such as roads, tanks, &c., on account of the depressed condition of the people, in order to supply occupation, and new railways are in progress.

In regard to Education, the Report states that district Anglo-Vernacular Schools had been established, which are under the direction and inspection of Mr. Talbot, B.A., Principal of the Baroda High School. Thus English education is brought within reach of these who live at a distance from the capital. The Vernacular Schools had not been well attended, owing to the unfavourable season and illness, but the 7 Government Girls' Schools had received a good accession, though they had not doubled in number of pupils as in 1877-1878. The Dewan writes, "This increase even in an unfavourable year is satisfactory, as it seems to indicate an increasing appreciation of the advantages of female education." The Gaekwar's education had been progressing satisfactorily. "In Native States," Sir Madava remarks, "much (probably too much) depends on the personal character and capacity of the ruler, and hence the special training of the ruler is doubly necessary. Moreover, the work of ruling is rapidly growing into a distinct science and art quite beyond the dreams of Hyder Ali, Runjit Sing and Damaji Rao." The Dewan aims at improving the revenue by better methods of collection, prevention of fraud, &c., rather than by adding to taxation, and the money thus saved is

applied to objects for promoting the public welfare. The Palace expenditure appears still to require greater carefulness.

Sir Madava writes with gratitude of the co-operation of his colleagues Khan Bahadur Kazi Shahabudin, C.I.E., Khan Bahadur Pestonjee Jehanjir, Rao Bahadur Vinayek, Rao J. Kirtang and other advisers. "All these gentlemen may be said to constitute the working cabinet. The Hindu, the Mahomedan and the Parsee sit around the council board, and well know how to reconcile intellectual independence and political cohesion. In short, they are all public men of the very type that India wants for the preservation and elevation of her surviving native States." The Dewan intends to present later Reports in a briefer form, having now several times fully explained the principles of the Administration, and the reforms that are being gradually developed.

THE INDIAN RYOT.

Now that the bitter ill-feeling between landlords and tenants in Ireland is a topic engrossing public attention in England, now that the important question of land reform has become a matter of pressing legislation in Parliament, the real condition of the ill-fated ryot of India must interest all those who aim at the general amelioration of that vast empire. One of the chief sources through which the stream of prosperity in a country flows is the thriving state of its soil, and the contented and cheerful life of its cultivators. Before the breaking up of the monsoon, the impatient people of India with eager eyes watch the changing aspect of the deluding and deceitful sky, the bewildered Ryots spend their entire energy on the crops, and the forewarned rulers observe anxiously, and at a glance, the state of the weather, the condition of the soil and the cravings of the people at large. The Indian Empire, comprising within its vast area many Native States equal in extent to several large countries of Europe, has been from the first a proud but troublesome and exacting heritage to England. Although energy and tact, and the fruitful inventions of the English mind, in developing and increasing the land resources of the Empire, are in a great measure superior to what we see in the Native

States, yet there is no perceptible difference between the Ryots tilling the soil in various parts of the country. No steps taken by English civilization, no means pointed out by English intelligence, and no ends achieved by English pluck have up to this proved satisfactorily successful in removing the Ryots from a state of extravagance to one of thrift, from primæval rudeness to modern culture, from helpless destitution to cheering hopefulness. In his general abilities, in his education, in his social life and in his daily routine, the Ryot under the English rule is the image of the *Kunbi* under the regime of a Native Indian Prince. Uncertain rain has ever been the cause of worrying anxiety to both the Ryot and the *Kunbi*, exacting demands of merciless creditors have been the source of continual unhappiness to both, and slavish toil day after day has been the only means of sustaining the lives of both. Both present the same picture of prolonged misery owing to the dried up fields, both send forth the same piteous cry of unredressed grievances from their humble cottages. "Waste not, want not," is a maxim worth preaching to the generality of mankind; but who could preach that to a poor Ryot? for he has not only no surplus left to waste, but nothing sufficient to restore his wasted strength and energy. He, by dint of sheer perseverance and fatiguing toil, compels the stubborn earth to yield plenty for the feeding of mankind, but he himself often goes hungry. He is the channel through which the rivulet of life runs for others, while that very rivulet is dried up for him. As patient devotees of this primitive art, which was the be-all and end-all of our great forefathers, as indefatigable workers of bringing out those results which are indispensable to the very existence of the world, as the oppressed and aggrieved of men both by incomprehensible nature, the inclement sky, and by the selfish, sordid and money-hoarding propensities of hard-hearted creditors, the life of the Ryots, narrated in whatever way, will always be instructive and interesting. It is the duty, and ought to be one of the chief aims, of every Indian who has sense to perceive and heart to feel how his very existence is maintained, lengthened and rendered comfortable, to throw life and spirit into the work of ameliorating the condition of the Ryot.

A large number of English officials have during years past been

trying to find out the root of the evils to which the poor Ryots have been falling untimely victims, and applying the most stringent remedies to dig it up. Yet the chief problem remains to be solved, how thoroughly to remove or at least lighten the burden pressing heavily upon the half-broken backs of our poor agriculturalist, how to awaken and develop his dormant faculties, and train his untutored mind so as to make him appreciate with some degree of intelligence the advantages accruing from the application of science and art in a way adapted to the state of the impoverished Indian soil, how to make him stand armed *cap-a-pie* against the irresistible force and depressing influences of the oft-recurring droughts, how to prevail upon him by convincing arguments and soft persuasion not to squander lavishly his hard-won earnings in ridiculous religious rites and ceremonies, how to secure him from the grasp of blood-sucking *sowkars* (creditors), and yet to make him enjoy at reasonable legal interest the benefit of the money-lenders' capital. Apart from the attention paid by the administrators of the country to this subject of absorbing interest, it is a profitable employment for the people of India to get themselves thoroughly acquainted with the life, habits, condition and prospects of the agricultural community.

A praiseworthy instance of usefulness as a native of India and as a distinguished subject of a powerful native prince is to be found in Mr. Furdoonji Jamshedji, Superintendent of the Revenue Survey and Assessment of the North-Western Division of the Nizam's Dominions. This gentleman has published a little work, very valuable for its size, called "Notes on the Agriculturalists of the District of Aurungabad." His nearly ten years' experience in Aurungabad of the Ryots there has enabled him to describe with precision and authority what the life of an agriculturist in India is. In his able work he gives in a very racy style, and good idiomatic English, a vivid picture of the life of a Kunbi. He pathetically describes the crying wants of the Ryot; he gives a minute but untiring account of his daily work in the changing and disappointing seasons of the year; he impressively points out his imprudent habits, lavish expenditure, and unpardonable extravagance; he engrosses the attention of his readers by accurately depicting his simple pride, his household ties, his meagre gains,

his repeated misfortunes, his joys at home and his sorrows in the field. Again he paints his hero as a conspicuous figure in the midst of his interesting social circle, sitting affectionately by the side of his industrious useful wife, patting his dear little children, enjoying the conversation of sympathising friends, chanting an unmelodious tune among a batch of rude songsters, and devoutly kneeling by the side of his many gods of worship. We find in the book as we proceed a graphic, scientific and effective narrative of the Kunbi's food, his wearing apparel, his rude implements of husbandry, his patient beasts of burden, and in short all his belongings. In order to give an idea to the reader of the power of description which Mr. Furdoonji possesses, I am tempted to quote the following passage from his admirable *brochure* :—" His passions are not strong ; he is apathetic and takes things easily,— is never elated with success, nor is he really prostrated by misfortunes. He is a thorough conservative. He will often suffer great wrongs with patience and resignation, but his indignation is aroused if the least encroachment be made upon his personal *walandari* rights, though they may yield him no profit, but happen, on the contrary, to be a tax upon his purse. If the regulated place be not assigned to his bullocks when they walk in procession at the *pola* feast, or if he has been wrongfully preceded by another party in offering libations to the pile of fuel that is to be fired at the *Holi*, the Kunbi at once imagines that a cruel wrong has been done him, and his peace of mind is disturbed. He will haunt the courts of the *taluk* and district officials for redress, and, neglecting his fields, will pursue his object with a perseverance worthy of a better cause."

Mr. Furdoonji lays before the public the experience gained in official work, which at once shows his powers of observation and his capability of accomplishing with credit to himself and his employers any arduous task which may be entrusted to him. Mr. Furdoonji is a Parsee, self-taught, and has by the force of his inborn worth risen to a post of responsibility and honour in the Nizam's dominions. He strongly reminds us of the fondness of the Parsees for agriculture. He prominently brings before our minds the ancient Persians, the forefathers of the Parsees, one of whose principal occupations was tilling the soil. Even now in

the Mofussils the greater number of the Parsees have betaken themselves to this innocent art. When an Agricultural College was first established at Madras, the Parsees were the first and almost the only inhabitants of the Western Presidency to run to take advantage of its existence. But Mr. Furdoonji's is a practical and estimable example. It would only be doing their forefathers credit as staunch devotees of this primitive and highly useful art if a considerable number of our educated Parsee youths were to follow in the footsteps of Mr. Furdoonji instead of wasting their time and energy after merely literary and hence unprofitable pursuits.

No doubt there are many reliable works on the practical knowledge of agriculture in India written by several experienced land revenue officials and district officers. But the chief merit of Mr. Furdoonji's work is that it is the result of his long and varied experience of Kunbi life in a large territory governed by a Native Prince. It will be a collateral help to the execution of plans and carrying out of useful suggestions which are being adopted now in the Baroda State with respect to its vast tracts of cultivated as well as uncultivable land, under the able management of their experienced, intelligent and accomplished Revenue Commissioner, Khan Bahadur Kazi Shahabudin. The best way to take advantage of Mr. Furdoonji's book is to cause translations to be made into different vernacular dialects, and to have them freely distributed by the Native Princes among their subjects. Native administrators will also do well to advertise handsome prizes for the best essays on this subject. In such essays suggestions should be made for rendering rich and productive the exhausted and impoverished soil by the agency of modern sciences of agriculture and chemistry and by the proper appliances of modern implements of husbandry, for "let every farmer who has a son to educate remember that science lays the foundation of everything valuable in agriculture." It ought to be further pointed out in such prize essays how to better the condition of the Ryot; how to enlighten and educate his mind, if not in a superior, at least in an equal degree to a farmer in England; how to make him understand the real worth of money, so that he may try his best to earn much, spend little and save some; and lastly, how to fortify him against bad harvests

and evil days. A fresh example in this direction has been already set by the Guzerat Vernacular Society of Ahmedabad, who have advertised for a prize essay showing how to encourage the cultivators and artizans to save and invest their earnings, and the reasons why they do not avail themselves of the Government Savings' Banks.

The ever threatening spectre of impending evil to an Indian agriculturist is the money-lending *sowkar*. He is greedy, he is merciless, he is remorseless, and, what more, he is all powerful in law. Cannot some means be suggested for the thorough cure of this chronic disease, which wastes away atom by atom the very flesh of the Ryot, chasing his precious sleep and his hard-won rest? What if money in the shape of public funds were to be raised by the voluntary contributions of charitably disposed affluent persons, and such funds appropriated to the giving of loans at a very low rate of interest to the Ryots under the strict supervision of Government, or under the management of a committee of trustworthy persons? What a great boon such loans on easy terms and from mild creditors would be to the cultivators! Scarcely any country in the world is devoid of charities and munificence. Many charities on an extensive scale are found to be misdirected, and very often they defeat the noble object of the generous donors, the donees having been found quite unworthy to enjoy such bounties. Is not this, then, a new and really deserving field for true charity and in the right direction? Out of the many millions of pounds that go every year to the relief of the needy, poor and oppressed, some part set apart for the pitiable Indian Ryot would be deemed a philanthropy of the first grade. The Ryot is not an unworthy subject for liberality at all, for what is the source of riches? Agriculture. Above all there are two eminent qualities in the life of an agriculturist which speak highly for themselves. This life is pure and holy—pure, because it conduces to healthful employment and is free from the contamination of many vices; holy, because it has more to do with the Creator of the world and His bountiful nature than with the ambition, cravings and fleeting pleasures of life in this world.

E. J. KHORY.

Inner Temple.

THE INDIAN MEDICAL SERVICE.

As many of our readers have the Indian Medical Service Examination in view, we print the following Indian Medical Warrant which appeared in the *Gazette* of December 3rd :—

“Victoria, by the Grace of God, of the United Kingdom of Great Britain and Ireland Queen, Defender of the Faith, Empress of India.

“Whereas we deem it expedient to revise the rules for the promotion and relative rank and allowances of our Indian Medical Service, our will and pleasure is that our warrants of the 10th of May, 1873, and 14th September, 1876, be cancelled, and that from and after the date of this warrant the following shall be established, and that by these rules our Viceroy and Governor-General in Councils and the Governors in Council of Madras and Bombay respectively, shall be governed. The grades of medical officers in our Indian military forces shall be five in number, viz. :—1. Surgeon-General. 2. Deputy-Surgeon-General. 3. Brigade-Surgeon. 4. Surgeon-Major. 5. Surgeon.

“The relative rank of the medical officers of our Indian forces shall be as follows :—Surgeon-general as major-general, according to the date of his commission ; deputy-surgeon-general as colonel, according to the date of his commission ; brigade-surgeon as lieutenant-colonel, according to the date of his commission, or according to the date upon which he completed 20 years' service as surgeon and surgeon-major. Surgeon-major as major, according to the date of his commission, and after 20 years' service as surgeon and surgeon-major, as lieutenant-colonel. Surgeon as captain, according to the date of his commission. Such relative rank shall carry with it all such precedence and advantages attaching to the rank with which it corresponds (except as regards the presidency of courts-martial, where our will and pleasure is that the senior combatant officer be always president), and shall regulate the choice of quarters and the rates of prize-money. A surgeon shall

be promoted to surgeon-major on completion of 12 years' service from the date of first commission. In cases, however, of emergency, or when the good of the service renders such alteration desirable, it shall be competent for the Secretary of State for India, on the recommendation of our Viceroy and Governor-General of India in Council, to shorten the period of service above-mentioned, in such manner as he shall deem fit and expedient. All promotion from the rank of surgeon-major to that of brigade-surgeon shall be given by selection for ability and merit. All promotion from the rank of brigade-surgeon to that of deputy-surgeon-general, and from the rank of deputy-surgeon-general to that of surgeon-general shall be given by selection for ability and merit, and the grounds of such selection shall be stated to us in writing and recorded in the office of the Secretary of State for India in Council.

"With a view to maintain the efficiency of the service all medical officers of the ranks of surgeon-major and brigade-surgeon shall be placed on the retired list when they shall have attained the age of 55 years, and all surgeons-general and deputy-surgeons-general when they shall have attained the age of 60 years; but as respects surgeons-major and brigade-surgeons who have entered the service prior to the 13th of January, 1860, this rule shall be relaxed, and an officer who has attained the age of 55 years without having obtained the rank of deputy-surgeon-general shall be permitted to remain in the service three years more, on his perfect competency and fitness being certified in such manner as our Secretary of State for India may direct. In any special case where it would appear to be for the good of our service that the officer should continue in employment he may be so continued, subject in each case to the sanction of our Secretary of State for India in Council.

"Medical officers shall be entitled to all the allowances granted to our Indian military forces on account of wounds and injuries received in action as combatant officers holding the same relative ranks. Their families shall in like manner be entitled to all the allowances granted, under existing regulations, to the families of combatant officers holding the same relative rank. A medical officer retiring on a pension after a service of 20 years and upwards may, if recommended for the same by the Government of his

Presidency, receive a step of honorary rank, but without any consequent increase of pay.

"Six of the most meritorious medical officers of the service shall be named our honorary physicians, and six our honorary surgeons. It is further our will and pleasure that the promotions to the rank of brigade-surgeon made in the first instance under this our warrant shall have effect from the 27th of November, 1879. Given at our Court at Balmoral, this 16th day of November, in the year of our Lord, 1880, and in the 44th year of our reign. By Her Majesty's command,

"HARTINGTON."

ARE THE PARSI YOUTHS INACTIVE?

" If what shone afar so grand
Turn to nothing in thy hand,
On again ! the virtue lies
In the struggle, not the prize."

The article in the October number of this Journal entitled "Decay of Commercial Enterprise among Parsis" deserves the most serious reflections of every one desirous of handing down to posterity a trace of the great nation which once overran a considerable portion of this continent. The writer has studiously avoided exaggeration, and I have the misfortune to confess that the picture he has depicted faithfully represents the social position of the Parsis in this corner of the globe. To oppose one single breath of contradiction the writer can bring a host of American and European travellers, whose opinion has been endorsed by the author of the paper in question. In short, the account is but an echo of what several European officials have said for many years past. Well may a Parsi have said, some twenty years ago, that a combination of our spirit of enterprise with a liberal tone of education would contribute, to a great extent, to the prosperity of the rising generation. For years he flattered himself with this pleasant notion ; but to-day we see all these hopes frustrated, these towering castles of reaping sweets levelled down to the ground.

At whose door does the fault lie? we demand. Surely the little student is not to blame. Just as he leaves the school he has to choose one of the three ways before him—not a fourth alternative is to be found. He may think of developing the hidden resources of his country—aye, he may wish, and cordially too, to throw a bit of bread in the way of thousands of his half-famished fellow-creatures; but where are the resources wherewith he may develop the hidden resources of his country? Where is the bread for himself that he may help a thousand others with the remainder? One of the recent numbers of this Journal contains an account of a "Conference on Industrial Enterprise." One of the points urged by some speakers as the chief drawback in undertaking enterprises is the want of capital. On however small a scale a man may carry on his business, yet he must have a handsome principal to begin with. The great blow of 1866 has pretty forcibly impressed on his mind the maxim "Neither a borrower nor a lender be." In such a state there are two remedies to remove this great obstacle in our way; both of these have been tried, and have resulted in failures. First, to start with a small establishment, so that the small sum required in the commencement is easily obtainable; secondly, to form companies, so that each partner may bring in something in proportion to his means, making up, on the whole, a good sum to begin with. As I am anxious not to be misunderstood, I may mention here that I am not averse to an independent enterprise, which, so to speak, is the basis of a community's prosperity; but all that I want to do is to show that the Parsi youth is not in a position to develop the hidden resources of this country, and that he is more deterred on account of a want of help from without than any unwillingness on his own part.

Returning to our question, then, I will briefly show how both the methods at our command are useless. So depressed are our feelings at present that an idea of setting up a new establishment is almost unanimously laughed at as visionary and impracticable, and failure is predicted with oracular confidence. And yet we have several experiments tried every year. Schools are set up, European goods shops are opened, Poona, Surat and China bakeries are established, English boot and shoe shops take rise, and even

presses are put up—but all to last for one year only. Next year the world-wearyed teacher, vendor, baker and proprietor play some other parts, and quietly put up with the arch remarks and derision of all around them. A similar fate awaits those who form companies. They try abroad, somewhere in the Mofussil, and continue for two years or thereabouts. I may repeat that I do not mean to discourage the rising generation in any way. I have given this statement of facts since it is forcibly urged that Parsi youths should look out somewhere else than in the barren fields of law and medicine. True it is that law, and medicine, and engineering do not pay as much as they used to do—nay, they pay much less even than they are expected to do; but it is equally true that they cost nothing but a hard study for some years. The practice of medicine or of law does not sweep away the small legacy which the father bequeaths to the son.

These are the chief impediments in the way of a Parsi youth. It is, I hope, clearly made out that neither his unwillingness nor his idleness detain the youth at home. It is urged that the Parsis indolently look up to the Government for help, as if they are by duty bound to make some provision for them, “for have not half-a-dozen of their brethren attained the desired goal in Government employ? And they have risked nothing, staked nothing.” Here what the writer evidently means is that the sons of the old Iranians, who once were glowing on the historical canvas as the mightiest and the bravest of nations, now cowardly shrink from risking their wealth in a commercial enterprise; that since half-a-dozen of their fellow-brethren can maintain themselves, having staked nothing, they will miserly hoard up or lavishly spend the money they have to spare! I ask leave to state that this is far from being the case. They do not follow their friends’ profession because they are afraid of engaging their money in an enterprise, but because they have *nothing to engage* in so noble a pursuit, which, if followed up with due attention and honest motives, might be the source of the prosperity and happiness of myriads of the mute children of India.

RUSTOM NÁNÁBHAI RASTAMJI RÁNINÁ.

November, 1880.

A Society with similar objects to the Backergunj Hitakari Sabha, but for another district of Bengal, was established in September, 1879, and has published its first report. At that time some students from Vikramapore residing in Calcutta anxious to promote reforms at their native place, consulted an experienced

friend, and they resolved to form an Association for improving female education in the district of Vikrampore. They agreed to adopt the following methods :—To establish girls' schools in villages where there are none ; and to improve the management of existing schools. To promote the education of adults. To supply newspapers and periodicals. To report on the state of education in the district. To publish books suitable for women and girls to read. The Association will also pay attention to the kind of education imparted ; promoting instruction in household duties, and a knowledge of simple medical remedies, such as were formerly well known in native families. An examination was held in the vacation time, for which 129 candidates presented themselves, 73 of whom were married and 56 unmarried. All passed, but the standard of passing was low, and will probably need raising by degrees. A good many, however, passed very well. Four schools were established by the Association during the year, and these come under its management. Other objects are in view, but the Committee are anxious not to undertake too much at once. Several prizes have been awarded, and one prize is set apart for the pupil in every village whose conduct has been the most satisfactory during the year. These little Societies show a good spirit on the part of the students, who give up their holidays to conducting the educational work undertaken, and the result must be useful on those who give as well as on those who receive.

PERSONAL INTELLIGENCE.

Mr. O. C. Mullick, M.A. and B.L., and Mr. Syed Muhammad Israel have joined the Middle Temple.

Mr. Tamiz Uddin Ahmed has passed the B.Sc. Examination in Mathematics in the University of Glasgow.

Mr. Tahrir Uddin Ahmed has passed the Preliminary Examination for the Bar.

Arrivals.—Mr. D. K. Ghose, from Calcutta, for the Bar (he has since joined Lincoln's Inn) ; Surgeon-Major P. N. Mookerjee, of the Madras Army, from Rangoon, on furlough ; Miss Sing, daughter of the late Rev. K. L. Sing, of the Scotch Presbyterian Mission, from Calcutta ; Mr. R. D. Ghandi and Mr. H. R. Mody, from Bombay, to compete for the Indian Medical Service ; Mr. N. N. Parakh, from Bombay.

Departure.—Mr. Syed Abdur Rubb, for Calcutta.

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HINDU SCHOOLS.

*(This Article is contributed by the late Director of Public Instruction,
Madras).*

A CLASS of schools, commonly known as Hindu Schools, began to come into existence many years ago, and is slowly, but steadily, increasing in numbers and importance. I do not here refer to adventure schools, set up by enterprising young men as commercial speculations, but to schools managed by Committees, chiefly composed of native gentlemen, without any view to profit. Some of these schools are partly supported by endowments, and others by donations and subscriptions, but in most cases the school fees and the Government grant are the two main sources of revenue. The following remarks refer to these schools, as they exist in the Madras Presidency, but some of my suggestions may be applicable to Hindu Schools in other parts of India.

Formerly a Hindu School, when it was first opened, was almost always an Anglo Vernacular School, of a more or less

elementary type, and the standard was gradually raised year after year until a few boys succeeded in passing the University Matriculation Examination. By the time this stage had been reached, the increasing numbers and the limited accommodation usually rendered it necessary to transfer the elementary classes to some other building, and in this way a separation, desirable perhaps on other grounds, was effected between the Primary School and the High and Middle School. The idea of aiming at anything higher than the Matriculation Examination did not originally present itself to the members of these School Committees, or if it did, no effort was made to give effect to it, but recently several important institutions have raised their standard, and are carrying, or endeavouring to carry, their pupils up to the First Examination in Arts. Hindu Schools are sometimes started now at once as High and Middle Schools, the classes being composed of pupils who have migrated from some other school.

Pariahs and boys belonging to certain low castes are usually vigorously excluded from all Hindu Schools. Europeans, Eurasians and Mahomedans are also excluded from some of these schools. The proportion of Brahmins is often considerable, and, generally speaking, it may be said that the masters have good material to work on.

Nevertheless, although there are some brilliant exceptions, the result is usually moderate and often poor. The standard of the classes is lower than it is in Government Schools, and the proportion of pupils successful in examinations is smaller. What are the causes of this inferiority and how can it be remedied?

The success of a school necessarily depends in a great measure on the character and qualifications of the teachers. The educational service of Government has always been less

popular among natives than the Revenue and Judicial branches, but it offers, in common with them, certain advantages which are highly valued. A graduate, who enters the Government service as an Assistant Master on a comparatively small salary, knows, that if he does his duty faithfully he will gradually rise to more important posts, and that when old age overtakes him he will be able to retire on a moderate pension. The Master of a private school has no certain career before him and no pension to look forward to. The Hindu Schools are, in consequence, full of inferior men, who have become teachers solely because they have been unsuccessful in obtaining any other employment, and who are constantly on the look out for some other work. Many of them deliberately make a convenience of their posts by obtaining leave on half pay, while they are pursuing, or trying to pursue, some other avocation, and they constantly throw up their appointments at the shortest possible notice. These frequent changes are very injurious to the schools.

Sometimes several members of the School Committee are persons of little or no education, and instances have been even known of Anglo Vernacular Schools being entirely managed by men who were unable to sign their names in English. Such persons cannot be expected to exercise any kind of intelligent supervision over the work which is going on in their schools. Is there any reason for surprise if such schools are sometimes held in crowded and unhealthy buildings, if the masters are persons who are quite unfit to be teachers, if there is no school library and no apparatus for performing experiments in chemistry and physics, if there is a general want of black-boards, maps and other necessary articles ?

In some schools of this class the object of the Masters seems to be to do as little work as possible and to teach

nothing but what is absolutely necessary to enable the pupils to pass the University and other public examinations. English history is omitted altogether, because it is not prescribed for the Matriculation Examination. Mental Arithmetic shares the same fate. Reading is very much neglected and elocution is not even thought of. Sometimes, indeed, there is no recitation of either prose or poetry, no systematic teaching of translation and composition, and no attempt to train the pupils to converse in English. Even in good Hindu Schools the tendency is to exact less work than is prescribed for Government Schools. In Mission Schools a part of each day is devoted to religious instruction, and it is sometimes urged that as there is less time available for secular instruction a somewhat lower standard must be expected. In reading, it is a mistake to suppose that the hours spent in reading the English Bible are lost even in a literary point of view. Biography, history, travels, voyages, speeches, letters, poetry, philosophy are all there. Although only a translation, it is such a translation as the world has rarely seen, and time only enhances the solemn beauty of its language. Nearly the whole of English literature is full of allusions, which can only be fully appreciated by one familiar with its pages. But the Bible is not read in Hindu Schools, and there is therefore no reason why the scheme of secular study shall be less extensive than it is in a Government School.

The importance of physical training is not usually sufficiently recognized by the managers of Hindu Schools. Very few schools of this class have a gymnasium attached to them, and, generally speaking, no attempt is made to encourage games and athletic sports.

In the Madras Presidency certain rates of school fees are prescribed for Government and Aided Schools. The rates for Government Schools are higher than for Aided Schools, it

being supposed that the prestige attaching to a Government institution and the fact of the whole of the instruction being secular, make it easier to collect high fees. This distinction is kept up even when there is no competition between Government and Aided schools, and thousands of rupees are thus annually lost to the cause of aided education. Although the managers of Aided Schools are not allowed to charge lower rates than those laid down, they are at liberty to levy higher rates, and the managers of many Hindu Schools have set an excellent example by insisting on the rates prescribed for Government Schools, and even in some instances higher rates. It is of great importance that English education in India should gradually be made self-supporting, and in more than one Hindu School it is already found that the fees alone are sufficient to cover the whole cost of the school.

The Headmaster of a Hindu School is often an East Indian, and sometimes, although rarely, a European, but all the Assistant Masters are almost invariably Hindus. The knowledge of English possessed by the teachers of the primary and middle classes is often so imperfect that the pupils learn to speak and write bad English, and much of the time of the masters in the upper classes is spent in endeavouring to correct the mischievous effects of this early training.

In Government schools all substantive instruction in such subjects as Arithmetic, Geography and History is imparted in the lower classes through the medium of the vernacular, and the pupils are not allowed to study these subjects through the medium of English text-books, until they have made some progress in English. In many Hindu schools these subjects are taught only through the medium of English. The result is that very small portions are gone through, and that what is gone through is very imperfectly understood.

I shall now proceed to explain how I think these evils may be remedied.

If the various Local Committees, which are now working independently of one another, could be induced to agree to carry on their schools in conformity with some general scheme, under which their teachers would become members of a distinct educational service with regular prospects of promotion and some provision for old age, a very different class of men would come forward and seek employment in these schools. If possible the qualifications demanded and the salaries given should be the same as they are in Government Schools. At present some masters are very much over-paid, and others are very much under-paid. Sometimes a young man without any training or experience is at once placed in a position, which it would take him years to arrive at in the service of Government. At other times a man, who is well deserving of promotion, has to go on serving year after year without any increase of salary, because there is no post in the school to which he can be advanced. In Government Schools it is found that men are much more contented if the salaries of each grade or post are arranged on the principle of rising from a minimum to maximum by five small annual or biennial increments. In this way, even if promotion from one grade to another is slow, a man has a certainty of a small intermediate rise, provided he does his work satisfactorily. An arrangement of this nature would make service in Hindu schools much more popular than it is now.

The question of pensions presents great difficulties. No doubt if they were restricted, as they would probably be, to persons entering the service of the Hindu School Association from some prospective date, many years would elapse before any pensions could be claimed, and the Association would

have a long period before it, during which it might annually set apart a sum to go on accumulating with a view to meet this class of charges. Possibly during this long period the pension fund might be increased by donations and endowments. It is even quite conceivable that twenty or thirty years hence it might be possible for the Association to pay pensions out of a current revenue without having to depend on any special fund. The growth of school fees within the last ten or twelve years has been so rapid that it is not unreasonable to look forward to such a state of things. But still it must be remembered that it will be difficult to guarantee the permanance of the Association, and until this can be done the most suitable arrangement seems to me for the Association to pay annually such sums as may be necessary to buy annuities for the Masters in its service.

These improvements in the position of the Masters ought to make it comparatively easy to get good men for these posts. Great care should be exercised in the selection of teachers, for if an inferior man is once permanently admitted into the service, it will be usually a very difficult matter to get rid of him. Young men of high character, who have distinguished themselves by taking good places in the University class lists ought to be secured if possible, and arrangements should be made to supply every College and High School with at least one graduate who has taken up physical science as his optional subject. It no doubt sometimes happens that an able man has no aptitude for teaching; but any risk of this kind is, as far as possible, obviated in Government Schools by rules which require that all appointments shall at first be provisional, that every new teacher shall be trained for a year in the Madras Normal School; that the Principal shall, after a month's probation, reject any man who is likely to turn out an inefficient teacher, and that

a certificate shall be given only after an examination in school management and the actual teaching of a class in the presence of an Inspector of Schools. Masters are not ordinarily admitted into the service of Government unless they are under a certain age and can produce a health certificate signed by a medical officer. If anything like an educational service is established in connection with Hindu Schools, some rules of a similar kind will be very necessary.

I am inclined to think that the best mode of improving the teaching of English in the lower classes will be to entrust this subject to East Indian mistresses instead of to Hindu masters. It is found in many countries that women teach little boys quite as well as, if not better, than men : and Hindu boys are far more docile than European or American boys. The number of educated East Indian women seeking to obtain employment as teachers is so large, that their services can be obtained for comparatively low salaries. In one important subject however the education of these women has usually been neglected. Most of them have a colloquial knowledge of at least one vernacular language, but false pride prevents them from studying the vernaculars, and very few are able to read and write any vernacular language. English cannot be taught properly in the lower classes of a school without constant use of the vernacular, but if it were found that there was a demand for East Indian mistresses in Hindu Schools, it is probable that more attention would be paid to this subject.

The Association might be worked by a Central Committee acting in communication with Local Committees with the assistance of a paid Secretary, who should be required to travel about and visit all the schools once in two or three years, or if necessary at shorter intervals. This Secretary should, I think, be a native gentleman of standing and ex-

perience, who had retired from the service of Government, but who would still be capable of doing useful work among his countrymen. His duties would not be heavy, but they would require much tact and judgment.

The above is an outline of the scheme which suggests itself to me, but if the idea is taken up further discussion may show that the object in view can be attained in some better way.

R. M. MACDONALD.

THE ENGLISH BAR.

SOME Indian readers of the Journal of the National Indian Association may be interested by an account of the English Bar and the mode of getting called to it.

We will suppose an Indian student to have arrived in London, with the intention of being called to the Bar ; and we will suppose him to have taken lodgings, or found satisfactory quarters in some hotel or house. He would probably know, or soon be informed, that in order to be called to the Bar, he must first become a member of one of four Societies which are called the Inns of Court. These four Societies are named respectively the Inner Temple, the Middle Temple, Lincoln's Inn and Gray's Inn ; and each has a local habitation. The Inner Temple and the Middle Temple adjoin each other, and are situated at a spot which was formerly on the north bank of the Thames, but is now divided from the river by a broad road running along the Thames Embankment. The two Temples, often called The Temple, simply occupy a considerable space of ground, the Inner Temple being situated more to the east, or towards the limits of the ancient city of London, from which fact it no doubt derives its name. The name of the Middle Temple indicates that there was

formerly an Outer Temple, still further to the west, or away from the city, but no other traces of any Outer Temple are now left. Neither Temple is at all like a temple in the ordinary sense of the word. Towards the Embankment there is a large garden, almost entirely laid with grass, but containing a few good trees and some flower-beds round the edges. In the late autumn of every year a show of chrysanthemums is held in these gardens, the flowers being grown by the gardener of the place. At the sides of the garden and north of it, and running into the middle of it, are numerous blocks of buildings, with courts amongst them, each of which has its peculiar name. Thus, King's Bench Walk and Paper Buildings are the names of two blocks. In each block of buildings there are several staircases, or one at least; and up these staircases, and on their ground floors, are the chambers of barristers. A good many barristers and students also have sleeping rooms in the Temple, principally on the upper floors, which are less accessible for business purposes. Among the buildings are also found the Halls and Libraries of the two Societies, of which the Hall of the Middle Temple is a building of some antiquity. Within the precincts of the Temple there is also situated the Temple Church, a very ancient structure of considerable architectural merits, of the style of architecture called "Early English;" and there is also a house for the minister, who is called the Master of the Temple.

The two spots, however, within the Temple, of most interest to students, are the Treasurers' offices of the two Societies; for the applicant for admission must call at the Treasurer's office to learn the proper mode of entering as a Bar student. Before proceeding with this, however, we will say a few words about the other two Inns.

The Temple is accessible from the Thames Embankment

and from two small streets, one on each side of it ; but the principal entrances to it lead, under archways to the north, into one of the principal streets of London, which to the east is called Fleet Street, and to the west The Strand. At the spot where this change of name takes place Temple Bar formerly stood, being a gate or archway over the road, with side arches over the footpaths. Temple Bar has now been removed to give freer play to the traffic ; but a monument has been erected in the middle of the road to mark its site, and this monument creates rather more obstruction than the old archway did. On emerging from the Temple into Fleet Street by the principal entrance, we see this memorial to our left, while immediately in front of us Chancery Lane leads from Fleet Street to the north. Lincolns Inn is found a little way up Chancery Lane on the left-hand side, in part adjoining the street, and in part separated from it by a row of shops and houses. It, too, has its garden, blocks of buildings, Hall, Library and Chapel. The space between Lincolns Inn and the Strand is filled by the New Law Courts, where all the divisions of the High Court of Justice will soon hold their sittings. At present the Master of the Rolls sits in a Court in Rolls Yard, Chancery Lane, and the other Chancery Judges sit in Courts in Lincolns Inn. It may be imagined, therefore, that barristers practising in these Courts have their chambers in Lincolns Inn and Chancery Lane. Hitherto the Common Law Courts have held their sittings at Westminster, more than a mile from the Temple ; but the Temple has nevertheless been the recognised domain for the chambers of all Common Law barristers. It will be a great boon to all members of the last-mentioned branch of the profession when the Judges of the Common Law Divisions take their seats in the New Law Courts.

To the north of Lincolns Inn runs another of the main

thoroughfares of London, called Holborn; and to the north of this lies Grays Inn, not very well situated for the practice of any branch of a barrister's business except conveyancing. A barrister's professional work, by the way, is divisible into four branches—namely, (1) conveyancing, or drawing or settling deeds, wills, and the like; (2) advocacy, or conducting cases in Court; (3) drawing pleadings, that is, the written statements of claims, defences, and the like; and (4) advising. The last two departments are ordinarily preparatory to the second, and they must therefore be entrusted to a barrister who is destined to appear in Court at the trial of the action. A barrister, therefore, who is not willing to restrict himself to conveyancing, must have his chambers in the quarter where his branch of the profession is located. There is nothing, however, to render Grays Inn unsuitable for Indian students, though, as a matter of fact, few have entered there.

Our student, now, has just to select the Inn to which he wishes to attach himself. A few years ago Indian students usually entered the Middle Temple, but the Inner Temple now engrosses many of them. There is nothing to recommend one Inn to them more than another, and each man probably desires to join that at which he is most likely to meet friends at dinner. Perhaps the best guide we can give on this point is to refer him to the names of the Indians who have recently passed the Bar Examination, whose names, together with the Inns to which they belong, are regularly published in this Journal under the heading of "Personal Intelligence."

The Inn being selected, the Student must repair to the office of the Treasurer or Steward of the Inn, to ascertain the mode of obtaining admission. Now each Inn has the power of making its own rules for regulating the admission of members and their call to the Bar; but the four Inns have

appointed a joint commission to frame general regulations for all of them. All the Inns, therefore, require compliance with these general regulations; but each Inn may add, if it thinks fit, further requirements of its own. The general regulations require the applicant to sign a declaration that he is not a solicitor, and that he is not engaged in certain other employments, which need not be mentioned here, as an Indian stranger in London would necessarily be out of all of them. Some of the Inns also require to be satisfied that the applicant is not engaged in trade. There are also certain fees to be paid on admission which vary slightly at the different Inns, but amount to something like £40; and a sum of £100 has to be deposited as security for the sums to become due on the call. Members of the English Universities are, however, excused from making this deposit. The applicant must also give a bond, with two sureties, to the amount of £50, to secure the sums which will become due from him for the dinners which he will have to eat at the Inn. He must also produce a declaration signed by two barristers that they believe him to be a proper person to be admitted as a member. To obtain this, he will require an introduction to two barristers; but the barristers need not have further personal knowledge of him: it is sufficient for them to base their belief on the assurance of the friend who gives the introduction. Finally, the applicant must either produce a certificate that he has passed a public examination at some University within the British dominions, or pass the preliminary examination of the Inns of Court.

It may be well to add a few words on each of the last two heads. First, the Universities in India, which have legal power to grant degrees, are Universities within the British dominions. Secondly, let us consider what is a public examination. Now at the English Universities there was formerly

a public examination for the obtaining of certificates necessary for the granting of the various degrees. The examination was conducted *visà voce*, each candidate being examined separately, and any of the public could enter the room. The presence of the public was supposed to keep up the standard, and ensure that the examiners should not grant certificates to any but properly qualified candidates. To this day the public *visà voce* examination of each candidate separately forms a part of every examination for a degree at Oxford, though it now forms only a small part of the examination, which is principally conducted by papers. A degree, however, cannot now be obtained by merely passing one examination; for, in course of time, it was made necessary to pass two at least, which both include public *visà voce* examination. The one of these, which comes earliest in the course, is officially called the First Public Examination, but is familiarly spoken of as 'Moderations,' or, shortly, 'Mods.' I think, therefore, we may define a public examination to be "an examination which constitutes one of the qualifications for a degree, and comprises a *visà voce* examination of each candidate separately in a room to which any of the public are admissible." It would appear to be reasonable, however, that if any members of the university were admissible to the room the examination should be considered public, although the general public were excluded. And it would appear to be reasonable also that an examination, which constituted or consummated the qualification for a degree, should be considered a public examination, although it did not include any public *visà voce* examination. We have discussed at length the question of what is a public examination because the Inns of Court have issued no definition of it, but merely require a certificate, signed by the senior tutor of the applicant's college, certifying in these very words that the

applicant has passed a public examination. We should therefore advise any Indian student, who has passed such an examination as above described, to bring to England with him a certificate, signed by some dignitary of his College or University, running in the following words:—

To the Treasurer and Masters of the Bench of the Honourable Societies of the Inner Temple, the Middle Temple, Lincoln's Inn and Gray's Inn.

I hereby certify that on the _____ day of _____ 18
Mr. A. B., of _____ passed a Public Examination at the
 University of _____

* Insert Name and Office held _____
 in the University or College by the
 person certifying. _____

Dated _____ 188 _____

If the dignitary in question hesitates to sign the certificate from not knowing what the Inns of Court understand by a public examination, he may save himself from any appearance of imposing on them in any way by adding, "I sign this certificate in the belief that the Examination for So-and-So (describing it), which Mr. A. B. has passed, is a public examination."

The applicant who is provided with such a certificate as above-mentioned will be able to enter any of the Inns of Court without further trouble. The applicant, however, who is not so provided will have to pass the Preliminary Examination of the Inns of Court. With respect to the time at which this examination is held, a set of examiners are appointed by the Inns to attend in rotation at one of the Halls every Wednesday in term time and in the week preceding each term, for the purpose of examining all candidates who present themselves. As we shall have occasion to speak of the terms again, and as some Indian visitors may find it

convenient to regulate their departure from India so as to arrive at the commencement of one of them, it may be as well to mention at once the rules by which they are regulated. The first term of the legal year is called Michaelmas Term; but the name is not very appropriate, for it does not begin till some five weeks after Michaelmas Day (Sept. 29), namely, on November 2. It continues till November 25; and, if that day is a Sunday, the following day also is included in the term. The second term is called Hilary Term, and lasts from January 11 to January 31; and again, if the last-mentioned day is a Sunday, the next day is included in the term. The third term is called Easter Term, and consists of four weeks beginning on the Tuesday after Easter Tuesday. The last term is called Trinity Term, and consists of three weeks beginning on the Tuesday after Whit-Tuesday.

Easter Term and Trinity Term, during the next few years, will begin and end as follows:—

Easter Day.	Easter Term.	Trinity Term.
1881—April 17	April 26—May 23	June 14—July 4.
1882—April 8	April 17—May 14	June 5—June 25.
1883—Mar. 25	April 3—April 30	May 22—June 11.
1884—April 13	April 22—May 19	June 10—June 30.
1885—April 5	April 14—May 11	June 2—June 22.
1886—April 25	May 4—May 31	June 22—July 12.
1887—April 10	April 18—May 16	June 7—June 27.
1888—April 1	April 16—May 7	May 29—June 18.

The terms formerly regulated the sittings of the Law Courts as well as the educational system of the Inns of Court; but they are now abolished for the former purpose, and only exist for the latter. Still some customs derived from the old arrangement subsist, that is to say, the Common Law judges go round the provincial towns of England in the interval between Michaelmas Term and Hilary Term, making what is called the winter circuit; and again between Hilary, and Easter terms, making the spring circuit; and again after

Trinity Term, making the summer circuit. In and about the times of the terms they all sit in London, as the Chancery judges do all the year round, except during the Long Vacation (from about August 6 to November 2), and the Christmas, Easter and Whitsuntide vacations, which last for about a fortnight each, at those times respectively.

We now see at what times of the year Preliminary Examinations are held. The candidate for examination must procure a form of application from the Treasury of the Inn into which he seeks admission, and fill it up and pay a guinea for it. This form has to be given up to the examiner; and if the candidate fails it is not returned, but another guinea must be paid for liberty to be examined again.

Next let us see of what the examination consists. The subjects are the English language, English History and Latin. Of the English language we need say little: Indians can only learn it by reading it, writing it, and talking it. There is probably no language in the world which requires study less or practice more than English does. Fortunately, we believe, all intending Indian students have ample opportunity of learning it out in India. Next for English History. The knowledge required of it is not very deep, but it may nevertheless take an Indian student some time to acquire it. The book usually recommended for preparation for the examination is the "The Student's Hume;" but the examiners only expect a knowledge of the main facts of the history, and the student need not attempt to burden his mind with the details. It is well, however, that every Indian student should read this book carefully for its own sake, independently of its value as a preparation for the examination.

The third subject of examination, namely, Latin, usually gives most trouble to Indian students. The examination consists of a paper of questions on Latin Grammar, and the

translation of two or three passages of Latin into English. The candidate is not required to translate English into Latin. The authors from whose works passages are selected are Horace, Virgil, Cæsar and Sallust. We need hardly say that a student cannot be expected to study all of these, or, indeed, the whole of any one of them. For our own part we should recommend an Indian student to begin with Horace and Cæsar, because we fancy they would prove most interesting to him; and we would especially recommend to him the Epistles of Horace, and that part of Cæsar which narrates the invasion of Britain. Of course he will require a grammar, a dictionary, and translations of the books which he reads. We should recommend a Smith's Latin grammar, a Smith's dictionary and Bohn's translations; we should also advise him to practice translations by means of Smith's elementary exercise-book. The student will find Latin an easy and logical language, and he may be made to take interest in the study of it by two considerations:—First, he will require it in order to learn Roman law, in which he must pass an examination before he can be called to the Bar; secondly, about half the words in English are derived from Latin, and the latter language therefore, throws copious light on the origin of the former. Moreover, a knowledge of Latin will afford immense help in learning French, Italian, or Spanish, which are little more than modern forms of Latin. Besides this, the early Acts of the English Parliament were expressed either in Latin or in Norman French, which can easily be understood by the help of Latin; and English law abounds with Latin maxims, some being derived from Roman law, and some coined when Latin was the classical, or at least legal, language of England.

The examiners are usually lenient to Indian students in the matter of passing the Latin examination. The amount

of knowledge of it required is very little for a man educated in England, where Latin grammar is taught to every boy as soon as he goes to school ; but little as it is, the examiners are aware that it is a severe tax on an Indian student, who has learnt nothing of it in boyhood, and only acquired English as a foreign language. Still the governors of the various Inns of Court, who are called benchers of their respective Inns, consider that some knowledge of Latin should be required of every candidate for admission to the English Bar, unless he has passed a public examination at a University, which they consider a sufficient guarantee that he has received a liberal education.

We will now suppose our candidate to have passed his examination and fulfilled the other requirements which have been mentioned above ; his name will then be entered on the list of members of the Inn, and his admission as a student will be complete.

The further stages of a student's career may be mentioned more shortly, as they are little in them for which an intending student can prepare himself before his arrival in this country. He will have to keep twelve terms, which, as above shown, will occupy three years. It is true that the rules provide that a student may obtain a dispensation of two terms by passing a special examination and obtaining honours in it; but few students have succeeded in doing this. The examination is a difficult one, and the subjects of it are of no great use to Indian barristers. It would be hard for any Indian student to obtain the honours, and it is certain that they could only be obtained by an amount of reading and application wholly out of proportion to the result attained by them. We will consider, therefore, that our student entertains no idea of procuring a dispensation of terms by this means; he will accordingly have to keep twelve terms.

A term is kept by eating six dinners in the Hall of the Inn during term time. Dinners are accordingly held in the Halls of all the Inns during the terms, but at no other time. The price of these dinners varies slightly at each Inn, but the cost of the necessary dinners is something like thirty shillings a term. Of course a student may dine in the Hall each evening in the term if he likes, but he will have to pay accordingly. The student should pay each term his bill for the preceding term.

Before being called to the Bar, the student will have to pass an examination or separate examinations in (1) Roman law, (2) Property law, (3) Common law, and (4) Equity. He may pass in Roman law at any time after having kept four terms, but he cannot present himself for examination in the other subjects until he has kept nine terms. It is obviously desirable to get over the Roman law first. The book to be read for this examination is Sandars' edition of Justinian's Institutes. This book contains the original Latin of the Institutes and an English translation of it, printed in parallel columns, with an introduction and copious notes. Of the other subjects little need be said. The books to be read for them can be ascertained in England, and there are also numerous lectures given up here, some of which are free to all Bar students, while others can be attended on the payment of a small fee. Numerous prizes for proficiency in the various subjects are given, some being awarded by the joint examining body appointed by the four Inns, and others by the Inns individually at separate examinations held by them apart from each other. A student can ascertain the particulars of these before he selects his Inn; but their value is considerable, several being of 100 guineas a-piece, and some being as much as 200 guineas. Besides the qualification above-mentioned, it is practically desirable, though not neces-

sary, that a student should see some real work by reading as a pupil in the chambers of some barrister in practice. Fifty guineas is the fee payable for six months of such reading, and one hundred guineas for a year of it. The fee in each case is payable in advance, and some barristers will not take a pupil for less than a whole year.

When the examinations have been passed, and the twelve terms have been kept, the only other substantial requisite for a call to the Bar is the payment of the necessary fees. These amount to about £100. The student will also have to settle his account for his dinners, including those of the term in which he is called. For the calls in each term take place on a day which is named the call-day, at the end of the term, so that a student can be called in his twelfth term. The student must put down his name as an applicant for the call before the beginning of the term, but he will have to enquire at the Treasury of his Inn for particulars like this from time to time. A barrister, after call, has to pay an annual sum of about £1 for dues to his Inn. But this may be compounded for; and a barrister who desires a certificate to enable him to practice abroad is obliged to compound, as a condition of obtaining the certificate. The amount of the composition depends on the barrister's age, but never exceeds £20.

We believe we have now recapitulated all the points which an intending student in India can desire to know before leaving that country for England to be called to the Bar. It will be seen that if he arrives in England at the beginning of the month of November, properly prepared, he can be called to the Bar at the expiration of two years and a half, and that the necessary expenses are well covered by £200.

A. D. TYSEN, D.C.L.,

Barrister of the Inner Temple.

MEETING OF THE BENGAL BRANCH.

A meeting of the Bengal Branch of the National Indian Association was held in the Theatre of the Hindoo School, College Square, Calcutta, on November 30th, Dr. Kenneth McLeod in the chair, when a paper was read by Mr. J. B. Knight on "Charity in England—What it does and how it does it."

The Chairman in his opening speech called the attention of the meeting to the Journal of the Association, pointing out that it supplies information in England respecting Indian life, and to Indians as to English life. He hoped that those present would interest themselves in recommending the Journal to their friends, and thus help to increase its circulation. He referred also to the new volume of the "Mary Carpenter" series of books for Zenana reading which had just been issued, *Suruchi's Kutir*, a story in the vernacular, illustrating the advantages of thrift, and mentioned that the next work of the series would be an abstract of the life of Mary Carpenter, which had been entrusted "to that able critic Babu Rajani Kaut Gupta." The Chairman then called on Mr. J. B. Knight to read his paper, a sketch of which we give from notes supplied by the writer.

CHARITY IN ENGLAND—WHAT IT DOES AND HOW IT DOES IT.

The duty of Charity is recognised both in Eastern and Western nations as one possessing divine sanction and as conferring benefits both on the giver and on the receiver. In the category of Christian virtues it is placed above faith and hope. It is represented as especially pleasing to the Divine Being, and more so when it assumes the form of personal sacrifice. It is accepted as an evidence of love to man and as a test of love to God.

Looked at from this point of view, it is manifest that charity must mean something more than mere almsgiving, neither is charity necessarily measured by the means of the giver.

"To give largely," says an earnest Christian writer, "where the means are large and where no personal sacrifice is incurred, may not rise above the questionable merit of non-resistance to the strong impulse of a compassionate instinct, and where beneficence assumes the form of lordly almsgiving or profuse hospitality, it may be so deeply blended with a consciousness of superiority and the inward flattery of self-applause, that possibly in no other circumstances are the humanities of life less felt and the spirit of Christian brotherhood is more completely extinct."

In addressing you this evening on the Charities of England, it is not my intention to draw anything like a parallel or contrast between them and the charities of the East, but rather to give you a brief sketch of what charity means and does in England, leaving you to draw your own inferences as to how far English methods conform to the principles which I have laid down in the outset, as at the foundation of true charity.

But I must refer, in passing, to an article which recently appeared in the *Indian Mirror*, headed, "Comparison between English and Native Charity," in reading which I felt inclined to exclaim, in copybook language, "Comparisons are odious." And so in truth they are, unless the case is fairly stated on both sides.

The writer gives the following definition of Hindu charity, which I may assume to be perfectly correct. He says, "Hindu charity has no economical philosophy about it. It is the plain impulse of sympathy for others' sufferings. The spectacle of pain makes a poignant appeal to the instincts of the Hindu, and he considers it a part of his religion to give immediate relief, and judges it a grave sin to refuse aid. Every act of resistance to such impulses, he feels, would harden his heart and blunt his moral nature. And *without reflecting on the fitness of the object who seeks his sympathy*, he gives his charity and trusts that the gods look with favor on his action."

By way of contrast, the writer points to the English system of parish relief and its effects, as described by "A clerical writer in the *Fortnightly Review*." And a more violent contrast can hardly be imagined, or, I must be allowed to say, a more unfair one. The English Poor-law is the outcome of political economy, or of that "Economical Philosophy" which the *Mirror* affects to despise.

"The claim to help (says John Stuart Mill) created by destitution, is one of the strongest that can exist ; and there is *prima facie* the amplest reason for making the relief of so extreme an exigency as certain to those who require it, as by any arrangements of society it can be made. . . . The problem to be solved (he continues) is, how to give the greatest amount of needful help with the smallest encouragement to undue reliance on it." And this is the principle on which the English Poor-law is founded. It doubtless involves much seeming harshness ; but indiscriminate relief would assuredly lead to pauperism, and consequently loss of self respect among the labouring classes.

But to speak of the Poor-law as if it was the one phase of "English charity," is a mistake. It is the legal recognition of a national duty ; not the voluntary performance of a Christian virtue. Whether or no it is any improvement on the pauper legislation of Queen Elizabeth has been questioned. The enormous increase of population in the great cities of manufacture and commerce and the growing evil of pauperism, called for some reform, and the new Poor-law was the outcome of the thought of the best political economists of the day. That it has done much to check able-bodied pauperism is beyond question, but the great work of relief that it accomplishes may be measured by the fact that the annual expenditure under this head is no less than eight millions sterling.

In a properly constituted community it is the primary duty of all to be industrious and in some way or other to contribute to the common stock. Those are to be regarded as base and contemptible who live only for the sake of living, or who, by some craft or the abuse of charitable institutions, seek to live by the industry of others. Those who produce nothing, either for their own support or for the support or enjoyment of others, are, in every community, a public nuisance.

This is the great principle recognised by the law of England, and one great object of the Poor-law is to reduce able-bodied pauperism ; and so successful has been its administration in this respect, that the number of the able-bodied adult paupers in England has fallen from 228,823 in 1849, or one out of every 77 persons, to 92,286 in 1878, or one out of every 268.

The attainment of such an end doubtless involves many cases of individual hardship ; the unfortunate but deserving must often suffer for the sins of the idle and unworthy, but on the whole the great lesson of self-reliance is taught and its practice encouraged.

At a very early period in the History of England the duty of providing for the poor was recognised as a legal responsibility. A portion of the tithes, or the tenth part of the produce of the land claimed by the Church, was reserved for the poor, and there are specific statutes of King Alfred formally enjoining almsgiving to the poor. Subsequently the care of the poor was generally left to the landowners and rich nobles, and to the hospitality of the monasteries or religious houses which were scattered through the land. With the one it was a social custom, with the other a religious duty.

The sudden suppression of these religious houses by Henry VIII. caused great distress among the poor. The maintenance of the people in idleness, which was the chief form of relief, could never really promote their comfort or well-being, but its sudden withdrawal could not but have been severely felt.

Strenuous efforts were made at different periods for the suppression of pauperism and vagrancy. In the reign of Edward VI., "that gentle youth and flower of the Reformation" (as he has been styled), it was enacted "that every idle person shall be deemed a vagabond ; shall, after three days, be brought by any person before Justices, and branded with a hot iron ; and," as if the said person would be only too glad to keep him, "he shall be his slave for a year, and be fed on bread and water, small drink, and refuse of meat ; and on a first running away he was to be a slave for life ; on a second, put to death as a felon."

Again, the young King appoints in every parish two collectors, who are "*gently* to ask every man and woman what of their charity they will give a week to the poor : this is to be written in a book ; and if any one able do obstinately and frowardly refuse to give, or discourage others, the Minister and Churchwardens are gently to exhort him ;" and if he still holds out, the Bishop is to come on the scene. Nothing is said of his gentleness, but it is still by "*charitable* ways and means" that he is to proceed, till ultimately he is to "*take order* according to his discretion for the

reformation thereof." The Act seems to have been ineffectual, for we are told that neither the gentle askings of the collectors, the exhortations of the minister, nor the charitable ways and means of the bishop appear to have had the desired effect on the parishioners.

An Act of the 5th Elizabeth appears to be the first that has recourse to the obvious and only effectual means of a legal tax. The stingy parishioner is still conducted through various vestibules to the awful presence of the bishop; but there, if he still recalcitrates, the discretionary engine of reformation entrusted to that dignitary takes the very tangible form of "weekly cess, tax and limit," to be procured by him for the next Sessions; and finally, in default of payment, he is sent to prison. In the 14th Elizabeth another Act was passed taking the further step of directing certain authorities to "place and settle to work" (how it is not said) the rogues and vagabonds—thus, for the first time, departing from the earlier stupidity of simply telling people that they must work, without means of knowing where work was to be had. How little, indeed, of real improvement there was in this additional device need hardly be said. Other statutes followed in the reign of the Queen, which need not be recited. The last of them, the famous 43rd of Elizabeth (and which is most famous, simply as being the last), as is well-known, does little more than re-enact the one of the 39th year; and none of them do more than apply in detail the principles previously laid down.

Here, then, are the two pillars on which the law of England on this subject has now rested for not far from three centuries; relief to the impotent without work, relief to the able in return for work. With the help of many subsequent statutes, and of an indefinite mass of judge-made law, we have rubbed on hitherto, and shall probably continue to do so on these principles. The theory of the Acts of Elizabeth has never been in the slightest degree varied; for the one great reform of the New Poor-law of 1834 was only the constitution of a vigorous and responsible Central Executive, with large and elastic powers of inquiry, inspection, control, prohibition, direction; but still in giving effect to that theory and no other.

The above description of the progress of legislation in England

for the relief of the poor, and the prevention of pauperism and vagrancy, is taken from an article by the late Lord Lyttelton in the *Contemporary Review*. I have thought it necessary to dwell at some length upon the principles and effects of the English Poor-law in order to point the difference between pauperism and poverty. Poverty exists in England to a large extent without pauperism; and to the credit of the poor of England be it said that, as a rule, nothing but dire necessity will drive them to become paupers, dependent for their subsistence on State relief.

Pauperism and its relief is (as the *Mirror* remarks), according to English ideas, an "economical question," and, as I think I have shown, rightly so.

I need not discuss this branch of my subject further. It is one of the glories of England that she recognises the national duty of providing for the poor and helpless; and to this she has more recently added another—the provision of a national education for the people; which may be justly regarded as one of the noblest forms of charity.

Let me now turn to what has been and is done in England for the relief of poverty. The *Mirror* says *all the recognised forms of charity that we have cast into the mould of parish relief*. In many, organised and unorganised, are ignored which must be familiar to every one of rank and fortune, and to the poor. And I will now proceed to place before you the various forms of charity, and to describe to you some of its more important features.

Passing over without some general remarks on the national charities, let me tell you something of the relief made for the sick poor in the shape of hospitals. It does not give medical relief; and here I am sure my remarks will fall on sympathetic ears. For if there is one Institution in this city of which the native community may justly feel proud it is the Mayo Hospital, which is so largely indebted to them for its support; and one of the "recognised forms" of charity amongst the wealthy natives of this country is the establishment of charitable dispensaries.

To illustrate the working of the hospital system in England, it will be sufficient if I refer to London, the statistics of which are more readily available.

There are in London 14 general hospitals capable of accommodating something like 4,000 in-patients, and affording relief during the twelve months to over 400,000 out-patients. There are, besides, over 40 charitable dispensaries, treating some 250,000 poor out-patients every year; and over 70 hospitals, infirmaries, and other institutions for women and children and for special medical purposes.

I will give you some particulars of one of the general hospitals. St. Bartholomew's Hospital has been for more than 300 years in active operation as an hospital and medical school, increasing during that period to five times its original extent. The hospital contains 650 beds. There are in all nearly 180 nurses in attendance; and in addition to the usual staff of medical officers, there are resident four surgeons and two apothecaries, who are always in attendance. 5,886 in-patients were admitted, cured and discharged during one year (1861), and 86,964 medical and surgical out-patients. Many were supplied with money, clothes, and other necessities to enable them to return home. The average income is nearly £30,000, chiefly derived from rents and funded property, the gifts or legacies of charitable donors. There is a "Samaritan" fund for adding, as recited. The last patients and relieving convalescents, which, which is most satisfactory contributions.

Many of these hospitals, and none of them do more, nearly all of them are free to out-patients, as laid down.

The income of these hospitals on which the law of 10, of which £155,376 was derived from votes, and from three cent and the remainder from dividends or property. The average rate of increase of past years, the income of hospitals of London for last year would probably not be less than half-a-million sterling. Of late years one Sunday in the year has been set apart for special collections at all the metropolitan churches and chapels, and on that one day—Hospital Sunday, as it is called—no less a sum than £25,000 has been collected for the benefit of the hospitals of London.* And, mark, this is not done by subscription lists, in which the names of the donors are published to the world. A bag or a money-box is handed round in.

* The Hospital Sunday collections last year amounted to over £30,000.

the church among the congregation, and each one drops in what his heart prompts him or his means enable him to give—the widow drops in her mite, the child his penny, the rich man his sovereign—all go to form the general fund, the expression of sympathy with the wants and sufferings of humanity.

I have dwelt first upon this form of English charity because it is one which I am sure you will all understand and sympathise with. These noble institutions for the relief of the suffering exist in every city and town throughout England, and are *one* of the most widely “recognised forms” in which English charity delights to exercise itself.

I may here fairly refer to the voluntary and gratuitous services rendered by the medical profession in England, not only in connection with free hospitals and dispensaries, but in their own private practice, and to the various institutions for the training of nurses, in connection with which it is fitting that I should notice the life and work of Miss Florence Nightingale. Most of you will remember how, in the year 1854, when war was raging in the Crimea, and the sick and wounded among our troops were lying in hospital at Scutari suffering from the grossest neglect and mismanagement, this noble-minded young lady forsook the luxuries of her own home, organised a band of nurses, many of them, like herself, ladies of rank and fortune, and went out to Scutari, laden with hospital stores and comforts. Under their management the chaotic confusion of the place was reduced to order, and the wounded, before left for many long hours unattended, now scarcely uttered a groan without some gentle nurse being at hand to adjust their pillow or alleviate their pain.

History does not record a more noble instance of practical charity. Greatly was the heart of the nation stirred; and on Miss Nightingale's return to England a fund was collected, called the Nightingale Fund, which amounted to over £50,000, the interest of which is devoted to the training and maintenance of nurses for employment in the various hospitals.

I pass now to what are justly called philanthropic societies, the object of which is to promote whatever will conduce to life, health and morality among the poorer classes. A very wide field! It would be difficult in the time allotted to me to give more than

an outline of the various directions in which English philanthropy works. Let me first give two examples which, although not strictly coming under the head of charity, are nevertheless exemplifications of its spirit. One is the various Societies now existing for the improving the dwellings of the working classes ; and the other is the Society for promoting the establishment of baths and washhouses for the labouring classes. These Societies are all designed to be self-supporting ; but none the less merit is due to those who originated and carried out the schemes.

As a remarkable instance of individual charity, let me here notice the munificent gifts of the late Mr. George Peabody, an American merchant, carrying on business in London, to the poor of the metropolis. These gifts were made during his lifetime, in the years 1862 and 1866, and amount to no less a sum than £250,000 (25 lakhs). The donor required these splendid gifts to be applied to such purposes as may be calculated directly to ameliorate the condition and augment the comforts of the poor population of London, irrespective of religion or politics ; and suggested that a portion should be applied to the construction of improved dwellings for the poor, combining in the utmost possible degree the essentials of healthfulness, comfort, social enjoyment and economy.

In accordance with this suggestion, several piles of buildings have been erected in the poorest parts of London, giving accommodation to about 400 families, numbering about 2,000 persons. This was in 1867, since which time the buildings and tenants have greatly increased. The weekly rent of a room is two shillings. The charity consists in giving them light, airy and cheerful apartments in place of the squalid, and uncomfortable, and unhealthy dwellings they formerly occupied.

What a grand field exists in Calcutta for the exercise of this form of charity ! Will none of our Calcutta millionaires come forward and aid in the great work of improving our *hustees* ! *

One of the best friends this city ever had—the late William Clark, our municipal engineer—once propounded a scheme for the

* A *buster* is a conglomeration of native huts, generally the property of one owner, crowded together, without ventilation or drainage, often with a filthy tank or pond of water in the centre into which the drainage runs, and which is nevertheless used for washing and other household purposes.

construction of a model *bustee* in one of the worst parts of the Northern Division, which would have served as an example and an encouragement to others. And I often regret that this scheme was never carried out. Like many praiseworthy proposals, it ended in talk. Some little has been done in the way of improvement, notably on the property of Rajah Ragender Malik ; but the *bustees* of Calcutta still remain a standing disgrace.

Under this heading are included institutions for every grade, sex and age requiring encouragement and aid to forsake the paths of vice or life of shame for that of honour and respect.

The Foundling Hospital, for instance, takes the babe from the deserted mother, brings it up carefully to mature years, and while it releases her from duties which she is too poor to perform, gives her an opportunity of taking employment to which the care of a child would act as a bar.

There are numerous asylums and refuges for the protection and reclamation of friendless and fallen young women, maintained at a cost of upwards of £50,000 per annum.

There are also numerous Reformatories, Refuges and Industrial Schools both for boys and girls, supported mainly by voluntary subscriptions. Amongst the most interesting of these are the Training Ships in which hundreds of poor destitute boys are fed, clothed, educated and trained to be seamen in Her Majesty's navy and in merchant vessels.

A brief notice of the life and work of the late Mary Carpenter, a name well known among you, will be appropriate. At a very early period of her life her heart was touched by the misery and wretchedness she saw around her. She saw swarms of children about the streets, homeless and friendless, growing up in the practice of every form of vice and immorality, souls and bodies hastening to destruction, law-breakers and pests to society, and she devoted her life to their reclamation. She established Schools and Reformatories in which children of this class were educated and taught useful trades, and by this means thousands have been rescued from a life of sin and shame, and have become useful members of society. I think she originated the system of Ragged and Industrial Schools and Reformatories, which have attained vast dimensions in London and other great cities of the empire.

It has been said the most terrible sight in London is its homeless children. There is something very touching in the phrase. I will not harrow your feelings by descriptions of their life. It is one of misery, leading in too many cases to crime. Rather would I give you some account of what is done for the refuge and salvation of these poor outcasts, and I cannot do better than read to you a graphic account of the first establishment of Ragged Schools, and what it led to. (An extract from "Archer's Terrible Sights of London" was here read).

Let me notice another feature in connection with the Ragged Schools, which will be familiar to all who have walked the streets of London. I mean the Shoe-black Brigade. It was a happy thought which at once met a great want, and supplied it from a class whose very existence was a disgrace. There are about 500 or more of these boys employed in London, from 12 to 16 years of age, selected from the schools in connection with the Ragged School Union. They all wear a distinctive uniform, and their earnings amount to something like £8,000 a year, all made up of pennies, out of which they are provided with a home, food and clothing, and are taught habits of providence, by a certain portion of their earnings being set apart as a fund for their future use.

In such a place as London, with a population of something like four millions of souls, ^{suggest} is of necessity a large amount of destitution and distress. ^{rest} I propose to notice some of the organisations for their relief. ^{es, n} For example, in a very inclement season, many labourers are ^{time t} out of work, and they and their families suffer extreme distress. ^{ly rent} Always in the winter season there is distress among the poorer classes, as they have not the means to lay in a stock of coals and other necessities. The income from voluntary contributions in the year 1861 of institutions for the relief of destitution in London was about £60,000. (This is in addition to more than half a million sterling actually expended in parochial relief through the Poor-law.) In times of great distress this amount is more than doubled. Besides, Local Associations for district visiting and relief of the poor exist in nearly every parish in London, and indeed in all towns and villages in England.

The work in almost all these associations is performed by voluntary agency, by the clergy and the members of the congre-

gations. Besides this, there is scarcely a house in the country which has not its poor pensioners, whose wants are from time to time relieved.

One of the most useful of the organised modes of relief is the provision of Refuges or houses for night shelter for the poor, and the establishment of "Soup Kitchens," in which warm and nourishing food is supplied to the destitute. In the Metropolis these are counted by hundreds. Listen to a description of one of them : "The premises have been fitted up at a cost of £1200 and are capable of affording accommodation to about 100 persons of both sexes. Lavatories and baths are provided with conveniences for washing clothes. This institution affords a night's lodging and medical aid when required. A meal of bread and coffee is provided twice a day." During one winter more than 10,000 houseless wanderers were sheltered.

Let me give you a sketch of another of these Refuges situated in the south of London. It is one branch of a mission established in one of the worst districts in London, and it includes not only the Mission-hall, where there are preaching and schools on Sundays, and mothers' meetings, but a home for reduced or destitute servant girls, where domestic servants may find shelter until they find another situation ; a maternity charity and relief fund, with boxes of clothing lent to destitute lying-in women ; and soup kitchens where, in great pans, 500 gallons of strong and savoury stew can be prepared. This soup is put into great tin pails and despatched in light carts to the various stations of the institution. It is distributed by tickets through district visitors. In one winter over 3000 of these free tickets were given away daily, and in exchange for each of them the poor received a quart of good soup and a half-a-pound of bread. The Refuges will accommodate 150 men and 100 women, and they are filled nightly.

Other houses of charity aim at more permanent relief. One called "The House of Charity" is designed for persons of superior social position, who by adverse circumstances have been reduced to poverty. Of these, in one year were admitted 225 men, 351 women and 79 children, of whom the greater part were provided for more or less permanently. Attached to this house is a Sick Kitchen, to which, poor applicants from the neighbouring district

bring their cloths and basins, and carry away nourishing food for poor invalids. There is also a sick children's dinner table, at which 300 of the sick and hungry little ones sit down twice a week to a wholesome and comfortable meal. The greater part of the cost of these dinners is defrayed by the contributions of children of parents who are well off, and who give their savings for this purpose.

In another Refuge, really deserving poor are admitted nightly and provided with a comfortable breakfast until some employment is found for them. In one year between 300 and 400 men and women have obtained employment or been sent home through its instrumentality.

All these Societies aim at relieving classes to which parochial relief is not available. The charity doled out by the law is at the best cold and stinted, while the charity which is the offspring of human sympathy and benevolence comes warm from the heart, and it is hard if it does not sometimes touch a chord in the heart of the recipients and awaken better feelings in forlorn outcasts to whom the breath of sympathy has long been strange.

It is such forms of charity as these on which one loves to dwell, involving as they do such personal sacrifice and self-devotion as can spring only from love to God and its natural co-relative, love to man.

I come now to notice an important phase of English charity, namely, that which helps those who help themselves. Of this class are the homes for the training of young women for domestic servants, for their reception when sick or out of employ, and for providing for them in old age; for enabling young girls to emigrate, and for providing situations for them on their arrival abroad; nurseries for the reception and care of infants of poor married women at work from home during the day; for assisting needle-women to obtain suitable employment, and for opening shops for the sale of ladies' work and other like objects.

Another great and most interesting feature in English charity is the establishment and maintenance of Asylums for the support and education of orphan and other children. Most of these institutions are supported by voluntary contributions. One of the best known of the London asylums is the Orphan Working School

at Haverstock Hill, where 400 boys and girls are clothed, boarded and educated. At the age of 14 the boys are apprenticed ; and the girls, who for the most part remain until 15, are provided with an outfit and placed in suitable situations. The income of this asylum is nearly £10,000 per annum. The London Orphan Asylum maintains, clothes and educates 448 fatherless children respectably connected. The annual income is over £15,000. The Infant Orphan Asylum at Wanstead receives 600 orphans, wholly maintaining and educating them from their earliest infancy till the age of 14 or 15 years. Its annual income is above £20,000. The British Orphan Asylum maintains 160 destitute orphan children, with an income of £6,000. Then there is the Asylum for Fatherless Children, with 240 children and an income of £10,000. The National Orphan Home, with 100 inmates and an income of £3,000. The St. Ann's Royal Asylum, with 300 inmates and an income of £8,000 ; and numerous others, amongst which I must not omit to mention the Masonic Institutions for Boys and Girls, the sons and daughters of Freemasons, in which are 200 children, with an income of about £12,000 per annum, entirely raised from the Masonic body.

There are numerous other similar institutions both in London and in other parts of England, the great object of which is to provide for destitute children, and to fit them for earning their own living and becoming useful members of society.

I cannot leave the subject without alluding to the Orphan Homes established at Bristol by Mr. Müller and Mr. Craik. They had a very small beginning, but they now feed, clothe and educate 1,000 children. They are supported by purely voluntary contributions. There are no patrons of high station, no Presidents and Vice-Presidents, no published subscription lists blazoning forth the liberality of the donors ; but nevertheless money, food, clothing, ample for the supply of all the wants of the children, come in, and new buildings have been erected on a gigantic scale until it has reached its present dimensions.

Before I leave the children, let me allude to the many efforts that are made to brighten their lives. You can hardly realise what the heart of London is. There are thousands of poor children there who seldom or never see the country, with all its glories

of woods and fields. For the benefit of these poor outcasts excursions into the country are organised, and there is scarcely a fine day in London when you may not meet long strings of vans or carriages each containing from 20 to 50 children, with bands playing and flags flying, escaping from the dirt and gloom of their own wretched homes and going into the country for a day's pleasure. This kindly thought, this recognition of the fact that life is more than mere meat and drink, must have a civilising influence.

Then there is Flower Sunday, when the children are encouraged to bring nosegays of flowers to church, which are collected and sent to the hospitals, and thus bring one of the sights and smells of the country to those who are unable to leave their beds.

One other form of English charity I must notice, and that is the provision of asylums and almshouses for the aged and infirm. The number of these is very large. In London there are many such asylums, and there is not a town in England in which similar charities do not exist. Most of these depend for support on endowments, and bear testimony to the charity of former days. The number which depend on the charity of the present age is comparatively small.

There is yet one other form of charity, of more recent growth, which I must not omit to notice. I allude to charities for the blind, deaf and dumb. So long ago as the year 1861, in London alone £50,000 per annum was raised for the benefit of these classes, and this amount has been largely increased of late years. In these institutions the miseries of blindness are to a great extent overcome by the ingenious methods adopted to teach blind persons to read and to perform daily labour. Again, the deaf and dumb are taught to communicate with their fellow men by the use of signs; and I think I am right in saying that there is no happier or more cheerful class amongst recipients of charity than these unfortunates who, under less favourable circumstances, would seem to be shut out from most of the enjoyments of life.

I have thus set before you, very imperfectly, some of the forms in which English charity works. I have not attempted to make this paper statistical, but it is sufficient if I have shown that, while England performs the legal duty of caring for the poor,

parish relief is not the only form in which English charity exercises itself.

At the conclusion of the paper, the Chairman said that from what they had just heard he gathered that the key or secret of the success of English charity was combination, and through this, the employment of trustworthy agencies for its dispensation. In Calcutta there was much individual charity, chiefly of an impulsive nature, but there was no organisation, which was so great a power in the working of the charities of England.

Dr. Harvey said there was one Society which Mr. Knight had omitted to mention, and that was the Home or Refuge established in London for the reception of natives of this country, who had been left there without any means of support (The Strangers' Home, Limehouse).

The Chairman then tendered the thanks of the meeting to Mr. Knight for his interesting paper, and proceeded to remark on some forms of charity which had been overlooked. One was the Society for the Prevention of Cruelty to Animals, which had done a great work in England for the benefit of the lower orders of creation. He was glad that such a Society existed also in Calcutta, and was doing a good work in various directions, and it was gratifying to know that one of the most active agents of the Society was a Hindoo. There could be no question that the disposition of the Hindoo was charitable. He had often seen clerks going to the offices drop a pice into the hand of a poor man, and this without looking round for the approval of others; and there were many noble instances of liberality on the part of natives, among which he might instance the legacy of the late Prince Gholam Mahommed to the District Charitable Society, for the relief of the poor without reference to race or religion, and the munificent gifts of the Maharani Surnomoye. The District Charitable Society was one of the few organisations in Calcutta for the relief of the poor, and did good work in that direction. Mr. Knight had very properly alluded to the work of Miss Florence Nightingale. To show how powerfully the influence of that noble lady was still felt, the Chairman pointed

to the institution of "War Nurses," and stated that, in the late Zulu war, a band of young ladies of high rank and station went to the seat of war, provided with all hospital necessities for the relief and comfort of our gallant soldiers. He was glad to notice also the Nurses' Institution in Calcutta, which was working well. In conclusion, the Chairman referred to the Patriotic Fund for the relief of the families of soldiers who had fallen in the late frontier war, to promote which a Committee had just been formed in Calcutta. He trusted this noble charity would receive their warm support.

Mr. Knight briefly returned thanks, and with a vote of thanks to the chair the meeting closed.

REVIEW.

THE ARYAN VILLAGE IN INDIA AND CEYLON. By Sir John Budd Phear. Macmillan and Co. 1880.

THIS work has just come out at an important crisis. The condition of the peasantry in India, Ireland and England has called forth the exertions of many writers and philanthropists during the last few years, and now some very important changes of a legislative class are the order of the day. The danger is of having these questions discussed from mere party lines, and with reference to local and individual interests. We therefore hail this book as furnishing very important data on the point, and written by one who to judicial acumen adds a warm sympathy in the welfare of the masses. His career in Bengal shewed him as one who practically acted on the old motto, *Nil humani a me alienum puto*. Sir J. Phear, to his observations on Bengal, has appended some new and curious information on the agricultural community in Ceylon, where he was for some time Chief Justice; while

in the introduction he presents us with a very valuable historical sketch of the origin and development of village communities.

Sir John Phear's book will startle many English and Indian readers who in these days of a feudal landlordism fancy that the peasantry were always as they are now; but it was not so one thousand years ago, or before the Norman Conquest, which feudalised the land of England. Previous to that period the Anglo-Saxons used a similar village system to that of Russia and India. The ancestors of the Anglo-Saxons, when they left the highlands of Central Asia, equally with their Russian and Indian kinsmen, brought with them an offshoot of the Sanskrit language and the village community. We have before us now a Russian work on the Anglo-Saxon village communities, which throws a flood of light on what Englishmen generally are ignorant of, viz., the rural commune, or little village republic of Saxon England. The Bengali Mandal, the Russian Golova and the English Commons express a common idea—the village head and the common land, the property of the whole community. A work singularly interesting in relation to England in this aspect has just appeared, "Primitive Folk Moots; or, Open Air Assemblies in Britain," by G. Gomme, the able Secretary of the Folk Lore Society, which we may notice at length hereafter.

The description of a Bengali village given by Sir J. Phear will be very interesting and rather novel to English readers, while the introductory chapter will be equally new to the Indian reader, who, while considering the condition of the Bengali peasant, has little idea what a noble origin his village institutions (as few are preserved) have. Ceylon comes on the stage, and we get an inkling into the social condition of the agricultural communities of the Cinnamon isle. The

chapters on the domestic life of the Bengali ryot, his relation to the zemindar and mahajun; and the state of rural crime, give a painful but true picture of the present state of things.

All things have their day. The village system protected the Russian, Bengali and English peasants against feudal lords; but times are changed. Capital and scientific knowledge are as necessary for agricultural as for commercial pursuits; hence the difficulty of a peasant proprietary contending against these influences. The steam plough has penetrated to the centre of Russia, and the capitalists have invaded the recesses of English rural life. The zemindar of Bengal needs only capital and a knowledge of agricultural science to make himself a necessary factor in the land system.

The question of the condition of the Bengal ryot is shortly coming before Parliament. We hope that all who wish to form a dispassionate opinion on the knotty points involved in the problem will begin by mastering the facts so ably and clearly set forward by a Judge whose name is a household word in Bengal.

J. LONG.

FAREWELL ENTERTAINMENTS TO THE LATE GOVERNOR OF MADRAS.

A farewell entertainment on a very grand scale was given to the Duke of Buckingham and the Ladies Grenville by the Native community of Madras at Patcheappah's Hall on December 15th. The hall was tastefully decorated, and the arrangements chiefly superintended by Mr. Kristnanna Charriar, the hon. sec., were very successful. On a table

in the centre of the dais was placed a casket of silver containing an illuminated copy of the address presented on the occasion. Palms, ferns and flags were abundant, and the electric light was effectively used. A deputation of native gentlemen proceeded to Government House to escort His Grace to the hall. The Jagherdar of Arnee, the Maharaja of Vizianagram, Sir T. Madava Row, Dewan of Baroda, and members of the Prince of Arcot's family were among those present, and many English ladies and gentlemen. On the arrival of the Duke, the Hon. Gujapati Row, chairman, made a short speech, and then the following address was read by Mr. Ranganadha Moodeliar, M.A. :

“TO THE MOST NOBLE RICHARD PLANTAGENET CAMPBELL TEMPLE
NUGENT BRYDGES CHANDOS GRENVILLE, DUKE OF BUCKING-
HAM AND CHANDOS, G.C.S.I.. C.I.E.

“COUNSELLOR OF THE EMPRESS,
&c., &c., &c.

“MAY IT PLEASE YOUR GRACE,

“The Native Community of Madras avail themselves of the opportunity of your Grace's approaching retirement from the exalted office of Governor of this Presidency, to state how deeply grateful they are to your Grace for the energy, the foresight, and the executive ability so conspicuously evinced by your Grace during the eventful years of your Grace's administration.

“Not long after your Grace's arrival in the midst of us, it became a matter of absolute certainty that a most disastrous calamity was impending over the country. We of course allude to the great famine. That this famine was unparalleled in area of incidence and in intensity of suffering, and that but for the large-hearted philanthropy and the untiring assiduity with which measures of relief were adopted and carried out, the amount of distress and mortality would have been immensely greater than it actually was, are now a matter of history ; and we cannot but regard with the warmest feelings of gratitude the wise and liberal policy adopted, and the strenuous and generous efforts made by

your Grace to alleviate the misery of the famine-stricken population, and to rescue human life from the deadly grasp of starvation and disease.

"Great as is the praise due to, and deeply thankful as we are for, the unflagging zeal and the humane spirit which characterized your Grace's public acts during the critical years of the famine, what stamped a deeper impression on, and evoked a livelier gratitude in, the minds of the people of this Presidency, was the promptitude and earnestness with which your Grace identified yourself with, and presided over the movement for obtaining pecuniary aid from Great Britain and Ireland and the British Colonies. When the exigencies of the famine were too pressing and heavy to be adequately grappled with by local resources and by local charity, your Grace cordially joined in making an appeal for help from without; and the signal success of this appeal, the magnificent donations that kept steadily flowing in, were due at once to your Grace's sympathy and the unrivalled generosity of the British race.

"We shall ever remember with thankfulness the solicitude with which your Grace enforced, on the subordinate officials in the various departments of the Public Service, the duty incumbent on them of shewing such consideration to the feelings and religious sentiments of the natives of this country as was consistent with justice and equity.

"Nor can we forget the statesmanship which marked your Grace's views as to the freedom that should be accorded to the Vernacular Press, in a country where a constitutional mode of giving expression to public opinion is still in its infancy, and where, in consequence, the Native Press deserves rather to be fostered with indulgent kindness than discouraged by measures of repression.

"It was reserved for your Grace's administration to confer honour on the Natives of this Presidency by elevating one of them to one of the highest and most responsible positions in the service of the State.

"Another conspicuous feature of your Grace's administration is the recent decision in connection with the educational policy in this Presidency. While your Grace's Government recognized the

principle that Government Colleges should, in course of time, become self-supporting and independent of Government aid, your Grace's Government also recognized that any sudden and premature withdrawal of State support would seriously retard the progress of that higher education to which much of the progress made during the last forty years is in a large measure due. The reiteration of the principle that absolute religious neutrality should be maintained in employing State funds for educational purposes, and the spirit of wise toleration manifested by the resolute stand made by your Grace's Government against the adoption of any system of grant in aid that would have the effect of enveloping the upper and middle branches of secular education 'in an atmosphere of possible, if not probable, proselytism,' are regarded by the native community with heartfelt satisfaction. The emphatic approval recorded by your Grace's Government of the educational policy hitherto pursued in this Presidency, and the distinct recognition by your Grace's Government of the necessity that exists for continuing State aid till Government Schools and Colleges are from time to time replaced by indigenous institutions, maintained by local resources and conducted by native management, are in perfect harmony with the feeling of the people on the subject; and we cannot too strongly express our deep sense of obligation to your Grace for this great service to the cause of education and national progress.

"In conclusion, we beseech your Grace to accept this feeble expression of our feelings on the part of the Native Community, as a tribute of their high esteem and sincere gratitude: and we request your Grace's permission to find in your honoured name an enduring memorial in the form of Choultries on the Buckingham Canal (and also to erect, if practicable, a statue of your Grace in the city of Madras), as some small token of our grateful appreciation of the benefits conferred on the Natives of this Presidency during your Grace's administration, and especially of the invaluable services rendered by your Grace during the great famine.

"Wishing your Grace and the Ladies Grenville a pleasant voyage home, and a long life of health and happiness in your native land, and trusting that the interests of this Presidency

may ever continue to have your Grace's support, we respectfully bid your Grace a hearty farewell.

"We remain, your Grace's most obedient servants.

"Madras, 15th December, 1880."

The *Madras Athenæum and Daily News* reports the main points of the Duke's reply as follows :

"He little anticipated, when he heard of the intention to present him with a farewell address, that he would have met with such a reception. He thanked the native community for the expressions of gratitude and goodwill expressed in the address ; and proceeded to remark on the several points on which it touched ; specially alluding to the famine crisis. He reminded his hearers of England's response to India's appeal, which shewed what England could do in a moment of distress. His Grace after glancing back over the five years of his tenure of office as Governor of this Presidency, proceeded to shew that Madras was second to none of the other presidencies, as some people would make them believe. He took up in turn the loyalty of its people, its education, its agricultural prospects, its workmanship (of which the casket presented to him was a specimen), its talent in general, &c., all of which went to show that Madras could hold its own against any other province of India. His Grace then alluded to the rapid completion of the harbour works, and mentioned that they were able to complete certain branches of railway communication. The next day he hoped to complete the communication between two important stations—Conjeveram and Combaconnum, on the South Indian Railway. The Duke made a most graceful allusion to his successor, who, he felt sure, with his vast experience in Parliamentary matters and in public works, was sure to take a most beneficial interest in everything that concerned the welfare of this presidency. The good of the people was the highest aim of the Governor. The wish of the English people was that every freedom should be accorded to the people of India. The Duke paid a most graceful compliment to the Madras Press, which was always true and loyal in its tone ; and this was shown by the fact that in this presidency there was no Press Act in force. After a few further remarks, his Grace concluded by thanking the native com-

munity on behalf of himself and the Ladies Grenville, and assuring them that the kind reception he had received would always remain engraven on his heart."

A magnificent display of fireworks concluded the entertainment.

On the 27th Nov. Her Highness the Begum gave a brilliant *al fresco* party to the Ladies Grenville. The Mahomedans gave a grand entertainment also to the Duke before his departure, and presented an address, to which he said in reply :

"Englishmen appointed as Governors of the Presidency endeavour to do their duty to the best of their ability, aiming at impartiality in the carrying out of their policy and the promotion of the prosperity of the people, irrespective of their caste or creed. He heartily thanked them for their good wishes towards himself and his family, and he said that in his English home he would think of the measures they had alluded to, and he should be glad to hear of their taking advantages of the benefits offered by the spread of education to fit themselves for taking part in the government of a country of which they form so important a section of the community."

On December 16th the Duke of Buckingham, accompanied by one of the Ladies Grenville, paid a visit by railway to Conjeveram, in order to visit the principal temples. A correspondent of the *Madras Mail* writes :

"When the party arrived at Agambareswarar's temple they were first taken to the 1,000 pillared Muntapum (porch). There they were much struck with the temporary rooms of coloured glass put up in honour of Manickavasar's festival. They were also shown the wooden figures of animals and birds called *vahanams*, intended for the gods to ride during grand festivals. There was some dancing performed before his Grace by the temple girls. The Duke made particular enquiries about the various objects which presented themselves before him. He asked the

height of the front high tower, and the age of the temple. The Brahmins replied that the former was 170 yards, and the latter countless ages. He was invited to ascend the tower, from which a beautiful view is obtained of the surrounding country, but he declined to do so for want of time. Outside of the temple the Duke spent a few minutes in inspecting the carved figures and Telugu inscriptions in the 16 pillared Muntapum. The party then drove through the Raja streets to the Little Conjeveram temple. On reaching the temple his Grace and party were provided with chairs in the 100 pillared Muntapum, and garlands were thrown around their necks. The Duke admired the figures of horses and soldiers cut in the pillars. His Grace was treated to some good music, which so pleased him that he gave the musicians a small present. After this two rows of dancing girls were brought forward, and they tried their best to show their skill in their art. They also received a present. After they had left the wardens of the temple brought a number of jewelled ornaments for inspection. Some of them are supposed to have been presented by Lord Clive and other gentlemen. There were exhibited the god's Vahanams—some copper-plated with silver and gold gilt. It is a pity that his Grace did not see the Sanscrit school founded by the late Hon'ble V. Shadagopa Charlu, located in the temple. After leaving Little Conjeveram his Grace proceeded to a small village called Therupathykunrum, on the other side of the river Vedavathy—about two miles from the town, to inspect a Jain temple, which contains some old inscriptions."

THE BEGUMS OF BHÓPÁL.

BY PROFESSOR E. REHATSEK.

ABSTRACT.

The dynasty of the Nawábs of Bhópál is of Afghán origin, the founder of it having come as a fugitive freebooter in 1708 to India, where he continued his predatory vocation, but acquired only a small portion of the territory which grew

into a State by the acquisition of his successors, the last of whom occupied the Masnad till 1819, when he died; from that, till the present time, the incumbents of it were always ladies, namely, the Begums of whose history this paper treats; and although the source from which it was compiled, purports to be the production of one, or rather of two of them, it contains not much of a private character, so that the Begums are presented to the reader only in the capacity of sovereigns and administrators of the government of Bhópál. This instance of a native State, progressive, well regulated, peaceable, uninterruptedly loyal to the British rule, and flourishing entirely under female auspices is unique, so that, though its annals are void of striking episodes, they deserve interest on that score.

THE BEGUMS OF BHÓPÁL.*

Preliminary notice on the Nawábs of Bhópál who preceded the Begums.—Dúst Muhammed Khán, the founder of the Bhópál dynasty of Nawábs, was an Afghán freebooter who fled to India in 1708 for having fought with a man and slain him. He first attached himself to the army of Dehli which was marching to Malwa; there he became a retainer to various landholders, and gained in course of time the favour of the Ráuí of Mangulghar,

* The source from which this account has been compiled is a Persian work, lithographed at Kampur (Cawnpore) in 1873, under the title of *Táj-ul-‘aqáb, Tarákh-i Bhópál*, “Diadem of prosperity, history of Bhópál.” H.H. Sekander Begum had collected materials for this work, which was left unfinished when she died on the 30th October, 1868, but her daughter, H.H. Sháh Jehán Begum, brought it to completion. It is stated in the preface that the book had also been written in Urdu and in English, but it is not known whether it ever appeared in the latter language in print. At any rate here we give only the portion relating to the Begums which appeared worth knowing. As to the history of the Nawábs and the texts of a few Treaties between them and the British Government, they may be seen in two works of Sir J. Malcolm, namely, his “Memoir on Central India,” 2 vols., and his “Report on the Province of Malwa and Adjoining Districts,” 1 vol., 4to; but as our intention was to give merely a preliminary brief notice of the Nawábs whose successors the Begums are, we have made no use of these two works.

who adopted him as her son, and left him some valuable jewels when she died. After he had rented the Jaghyr of Byrsyah on the promise of paying a rent of rs. 30,000 per annum, he again resumed his predatory habits, by first slaying a rich Hindu landholder whilst engaged in the rejoicings of the Hulli festival, and then taking possession of all his property. Of the fort of Jagdyspúr he also obtained possession by treachery ; on a pretence of hunting he made his appearance before it, and sent a friendly message to the principal inhabitants, Rájputs, inviting them to his tent. After entertaining them for a while with politeness, he rose on the pretence of distributing Attar and Pau, but as soon as he had left the tent, some of his men cut all the ropes at a preconcerted signal, rushed upon the unsuspecting Rájputs, and slaughtered them. Now Dúst Muhammad Khán took possession of Jagdyspur, or Jagdyswar as it was also called, and changed its name to Islámnagar. The fort of Bhilsah he took by a similar stratagem ; he first slew however in a fight his old foe Muhammad Farúq, whose elephant he mounted and reached the fort at sunset. The gate-keepers who had heard of the victory of their master, Muhammad Farúq, and saw his elephant with troops preceded by martial strains, approaching, made no difficulty in admitting Dúst Muhammad Khán, who at once threw before them the corpse of Muhammad Farúq, and gave the fort in charge of his own men. As the government of Dehli was very weak, Dúst Muhammad Khán had nothing to fear from it, and was by degrees able to subjugate the greater portion of Malwa. Having in 1728 built a strong fort at Bhópál, he made it his capital, and removed to it from Islámnagar. After the invasion of Nádir Shah and his departure from India, when the Nizám Qamar-ud-din passed on his return march from Dehli to Haiderábad, through the dominions of Dúst Muhammad Khán, the latter unable to cope with him, offered his allegiance which was accepted, but his eldest son, Yár Muhammad Khán, was carried off to the Dekkan as a hostage. Dúst Muhammad Khán, who had for more than thirty years carried on warfare, and received as many wounds on his body, died a natural death in 1740, at the age of 65 years, in Bhópál, and left six sons.

The second Nawáb of Bhópál was the just mentioned Yár

Muhammad Khán, who was after the demise of his father at once sent there from Haiderábád with the insignia of sovereignty. This Nawáb appointed the Hindu Bajirám to be his Diván, *i.e.*, prime minister. He reigned nearly 14 years, and died in 1753. After the Nawáb's demise, his eldest son Fayd Muhammad Khán, a boy eleven years old, was placed on the Masnad by Bajirám, whilst others desired Muhammad Khán, the younger brother of the Nawáb to occupy it, but they were soon conquered. Now the Peishwa, who had extended his conquests to Malwa, deprived the Nawáb of several Pergunnahs. This Nawáb, who was of so retiring a disposition that he scarcely ever left the town of Bhópál, died in 1777, without leaving an heir; accordingly, the Sirdárs consulted Mamulá Bibi, the late Nawáb's step-mother, who had always enjoyed great influence, and by her advice his younger brother, Hayát Muhammad Khán, was placed on the Masnad, but against the will of Bhó Begum, the widow of the late Nawáb, who was herself desirous to retain the government in her own hands, and with her supporters prepared even to offer armed resistance, but at last yielded to the entreaties of the Múji Sáhebah, the "*Madame la mère*," namely, Mamulá Bibi.

The new sovereign of Bhópál entered into friendly relations with the H. E. I. Company, and obtained from the Governor-General, Warren Hastings, a Sanad confirming him in his possessions. This Nawáb was a devotee who interfered very little with the government, so that the ladies had it all their own way: Sáhebah Bibi, his own wife, is said to have tyrannised over the people and imposed various burdens upon them, till at last the counsels of Mamulá Bibi again prevailed, and the Nawáb appointed Chota Khán his prime-minister, so that under her auspices good government was restored: both the rich and the poor obeying her, always bestowed upon her the title of Múji Sáhebah, whilst Chota Khán, who was not only a good administrator but also a politician, kept on the best terms with all the Sirdárs as well as the neighbouring sovereigns, such as Maháji Sindhia, the Lord of Gwaliár, and Ahelyah Báý, the Queen of Indór. He is said to have also once put to flight the Maratha chief Herabáo, who had ravaged some Pergunnahs of Bhópál with his Pindarri freebooters: the statement is however rendered somewhat apocryphal by the remark

affixed to it that he dismissed the 400 Pindarris whom he had captured with presents of money and a turban to each of them. Bhó Begum getting jealous of the great power wielded by Chota Khán, fomented disturbances to overthrow it ; but he overcame his foes with the sword, and continued to administer the State till 1794, when he died. Then however internal and external troubles arose, and lasted even after the demise of the Nawáb, who expired in 1808, and was succeeded by his son, Ghauth Muhammad Khán, an insignificant individual, conquered by his own cousin, Vezier Muhammad Khán, and superseded by him in the government, so that he retained merely the name of Nawáb. Vezier Muhammad Khán waged war against the State of Nagpúr, but withdrew on perceiving that it was aided by the British ; in 1812 however the united troops of Sindhia and of the Rajah of Nagpúr pressed him so closely that they laid siege to Bhópál, and retired only after several engagements with the troops of the Nawáb. Vezir Muhammad Khán expired in 1815, after finishing an expedition against the Pindarris and sending two envoys to the Rajah of Nagpúr for the purpose of concluding peace. When Vezir Muhammad Khán died he left two sons, the elder of whom being averse to take charge of the government, the younger one, Nazar Muhammad Khán, who had married Qudasyah Begum, the daughter of the deposed Ghauth Muhammad, became Nawáb. He was a good administrator, and first of all entered into friendly relations with the British Resident at Shaljaháunabad. He also provided an income from the revenues of a Jágíir for his father-in-law, the late Nawáb ; and aided General Adam with his forces to subdue the Pindarris. He reigned only three years and three-quarters, being accidentally killed at the age of twenty-eight years in 1819 by the discharge of a pistol in the hands of a boy, eight years old, who was playing with it. In the treaty of 1818 with the H.E.I. Company there is a clause that the State of Bhópál should always maintain a contingent force of 600 cavalry and 400 infantry ; this was however afterwards commuted into an annual payment of two lákhs of rupees to the British Government, whereby the troops necessary for the maintenance of order are provided for. Also the Sanad, conveying to the Nawáb of Bhópál from generation to generation, the possession of the fort and town

of Islāmnagur with the appurtenances thereof, by the Marquis of Hastings, Governor-General of India, bears the above date.

According to Mr. Aberigh Mackey's "Native Chiefs and their States," the annual revenue of the State of Bhópál amounted in 1879 to rs. 26,000,000 and its territory embraced 8,200 square miles.

(To be continued.)

THE CULTIVATION OF SCIENCE IN INDIA.

The suggestions made by Mr. U. K. Dutt, B.Sc., which appeared in the Journal of last month, have led to the following letter from a Japanese gentleman, a law student of the University of Tokio. In order that Mr. Masujima's remarks may be duly considered, we will repeat the six first suggestions of Mr. Dutt, to four of which he mainly refers. These were as follow :—

- 1st. *That a FEW persons be required to learn the sciences and Western languages at the same time, by making them go through a University course either in France or Germany or England.*
- 2nd. *That these men be appointed teachers and lecturers in their own country.*
- 3rd. *That the lectures be delivered in the vernacular alone.*
- 4th. *That they be encouraged to write, not merely to translate, both elementary and advanced works of science in their own vernacular or any other Indian language with which they are well acquainted.*
- 5th. *That Prizes and Scholarships be awarded in these classes for the spirit of original research and not for mere acquisition of knowledge.*
- 6th. *That both the teachers and scholars be provided with money to carry on any useful researches which they have already commenced.*

124 Gloucester Road, N.W., January, 1881.

I have read the Journal of the National Indian Association published this month, and am glad to find much interesting information on the progress of India. I am especially interested by

the suggestions made by Mr. Dutt on the science culture of that country ; for while I was in Japan I always had some impressions made on my mind similar to some of these suggestions for the advancement of knowledge, not only scientific but general, in my own country.

I think it is necessary that the suggestions of Mr. Dutt should be examined and analyzed minutely with reference to the present state of scientific knowledge among the natives and the nature of the vernacular tongue. I have no acquaintance with these questions in India ; but let me present to you some general observations of mine as based on the present state of Japan, which country, it may be said, is very similarly situated with the Empire of India in this respect.

Japan commenced only ten years ago to adopt the system of Western education. Now her boys and girls are taught in Japanese with elementary instruction such as is given to English children. She has higher schools to educate her children in the more advanced course of such learning. She has also one University, consisting of the departments of Law, Medicine, Science and Literature, which are carried on by the Western system of education, and taught by both Japanese and Europeans. The object of the University is to give the instruction at last (in the future) entirely in the native tongue. Now the question is, how to carry out that object ? It might be answered that it could be done by translating or writing books of instruction in the native tongue. But this is not an easy task, and requires a careful and scientific execution ; for the success of an educational work depends upon the possession of the clear, exact, accurate and systematic language in hand, and it is a great drawback to the progress of instruction for professors to use loose and unsystematic terms, and to have the trouble always of limiting and defining their significations, as is proved from the case of jurisprudence in Japan ; and this is the trouble that follows as the result of the unsystematic way first adopted in the establishment of that science among us. Here is a point of contact between the subject of this letter with the essay of Mr. Dutt. Therefore I am now going to put some modifications to four of his suggestions, viz, I, III, IV., VI.

Let me add to his *first* suggestion that these persons so edu-

cated should be well versed in their native tongue, for I find that the fault of many Japanese students who have studied special branches of higher education both in Japan and the West has been that they are not first well taught in their native tongue, and consequently they could not make real use of their study either in writing or practically ; they cannot instruct others by their pen or teach them the arts based on their study.

As to the *third* suggestion, I would only observe that it would be easily carried out if the first be executed together with my addition, and its true aim would not be difficult to be attained.

As to the *fourth* suggestion, let me add that more encouragement should be given to writing than to translation ; for if it be the object of the suggestions to make the natives at home with scientific knowledge, translated works cannot accomplish this end, being unable to convey the knowledge properly, however well they may be rendered ; it is like looking at a thing in dim light, we cannot read it in its true form. If it were possible, which every one does not believe, I should like very much to put an end to the translation of books except in the cases of really valuable works translated into a standard native tongue.

I would add to the *sixth* that money be also provided to repay the labour of the scholars for writing their original works, not translations ; for though Japan has many persons who can offer to write books with their own pen, they would not do it, simply because it takes a long time to produce truly valuable books, and they cannot support themselves without pay so long, so they turn themselves to the more easy ways of life, to translate books of a few pages in a few weeks and in a meagre manner.

I have thus remarked without any acquaintance at all with the state of Indian education and the nature of its tongue. I do not think India is much advanced in this respect, for I find attention is drawn by Mr. Dutt to the enrichment of the mother tongue, and the establishment of instrumentalities for science culture. In Japan we have societies and papers established for the promotion of science, both special and general, yet I have been always put to regret that they are often carried on in a meagre sort of manner, in poor and imperfect language. It would be very happy for India if she is not yet so far advanced in these matters as Japan ;

for then the public interested in her progress may lead her to the true path of progress in knowledge, guided by such suggestions as are referred to here. Attention should be directed to carry on the Indian education in accurate systematic language for which the suggestion by Mr. Dutt to enrich her native tongue is necessary.

I hope such suggestions as made by Mr. Dutt will be considered with respect to education generally—moral, intellectual, as well as technical.

I shall be very happy to hear how the Indian mother tongue can be enriched, and to become acquainted with the actual circumstances of India and the working of education on her people, as this may contribute to the progress of Japanese education.

R. MASUJIMA.

THE CALCUTTA MADRASAH LITERARY CLUB.

The Madrasah Literary Club at Calcutta gave a public reception to Mr. Syud Abdur Rahman, F.S.S., F.R.C.L., Barrister at Law, on his return from England on October 1st, at which many of his Mahomedan and Hindu friends were present. The Hon. Syud Amir Hosain, Khan Bahadur, V.P. of the Club, was to have presided, but he having been detained at court, Moulvi Kabiruddin Ahmud took the chair. Speeches of warm welcome to Mr. Syud Abdur Rahman were delivered, and a resolution was passed thanking him for his constant interest in the Club, even while he was in England. Mr. Syud Abdur Rahman then made an address, expressing his sense of the honour done to him in the flattering reception that he had received, and making some interesting observations on England and his experience as to the preparation for legal practice which he had gone through in that country. He urged the importance of a Western education, and recommended those present to send their sons to Europe for general as well as for professional training, reminding his Mahomedan friends that they should follow the example of the Hindus, who had acted as pioneers in regard to English education. The following remarks were made by him upon our country :—

“England is a great country and its people is a great people. Their Universities, their institutions for many a noble object, their

statesmanship, their politicians, their naval and military organisations, their progress in science, art and commerce, and above all their freedom of speech, their liberty of the press, and their equality among their fellowmen, are unrivalled in the world. And all this has only taught me the devotion due to my own country. Looking at the bright side of the picture of my four years' stay in England, I must say I have passed many a happy day with Englishmen at their homes, at their family hearth or otherwise, and have brought to you the pleasantest recollections of their generous treatment, hospitality, kindness and their receptions on equal footing with their own people. But, gentlemen, I love England for another reason—a reason that is calculated to my mind to bring about the future prosperity of our mother country, and which ultimately will serve our purposes—it is not that we, few Indians go there and come home with honours and distinctions at their Universities, but England is the only place where we meet together devoid of our caste, creed or religion, it is there we make no distinction between Hindus, Parsees, Christians or Mahomedans, but contract fellowship, friendship and above all *unity*. It is there alone we allow religious toleration, and at the end, without further prejudice, begin to unite.”

After speaking of the importance of solid education for women, and expressing his hopes that in time the Zauana system would be modified, he concluded with impressing on the students of the Madrasah, as the lesson from his own experience, the necessity for self-help. “This ‘self-help’ must be accompanied by self-denial, unselfishness, patience, perseverance and determination. Leave out all your *ifs*: for instance, do not say ‘If I had patrons, of my father had been a rich man or a judge, I should have got an appointment,’ and so forth: for you can yourself make your patrons, if at all necessary, and get an appointment if you deserve it. Follow these rules and you are sure to succeed in your aim and actions without depending on others. I shall here read to you some advice given by that illustrious statesman, Mr. William Ewart Gladstone, the Prime Minister of England, which he addressed to the students of the Glasgow University—‘Be assured that every one of you has his place and vocation on this earth, and it rests with himself to find it. Do not believe those who too lightly say

"Nothing succeeds like success ;" effort, gentlemen, honest, manful, humble effort succeeds by its reflected action, especially in youth, better than success which, indeed, too easily, too early gained, not seldom serves like winning the first throw of the dice to blind and stupify ; get knowledge, all you can, and the more you get, the more you breathe upon its nearer heights the invigorating air, and enjoy the widening views, the more you will know and feel how small is the elevation you have reached in comparison with the immeasurable altitudes that yet remain unscaled. Be thorough in all you do, and remember that though ignorance often may be innocent, pretension is always despicable. Quit yourselves like men, be strong, and the exercise of your strength to-day will give you more strength to-morrow. Work onwards and work upwards, and may the blessings of the Most High soothe your cares, clear your vision and crown your labour with reward."

A vote of thanks to the chair concluded the proceedings.

THE ROYAL AGRICULTURAL COLLEGE.

At the distribution of prizes and certificates, and the awarding of diplomas, at the Royal Agricultural College, Cirencester, which took place on December 22nd, 1880, presided over by the Right Hon. Sir Michael Hicks-Beach, M.P., Kumar Gajendro Narayan, of Cooch Behar, was amongst the three students who received their diplomas. All three were satisfactorily reported of in regard to their creditable conduct during their College course, and perseverance and diligence in work. The Chairman, in handing the diplomas, observed that what these students had already done proved that they possessed the qualities which led to success in life, and he hoped that the step they had taken that day would be the first toward a successful future. The Principal then made a short address, reminding those who had received the diplomas that they had thus been made members of the College. He trusted that they would through life do the College honour, remembering with gratitude and affection their early connection with it. As to Mr. Narayan, coming as a stranger amongst them, he had conducted himself throughout

his course so as to endear himself to all the students (cheers); he had persevered in conquering difficulties which others had not had to encounter, and while the whole sympathies of the College were with him last term, the success with which his industry was now crowned would far more than compensate him for his previous disappointment. In reviewing the general work of the students the Principal mentioned that the examiners in practical agriculture had presented very favourable reports, and that they had placed Mr. Narayan first in the examination. In the speech made by the Chairman later in the proceedings he referred as follows to Mr. Narayan:—"We have had the pleasure to-day of conferring the College diploma upon a gentleman from the far East (loud cheers). I am sure that in doing so we have not felt that he is a foreigner (hear, hear). We recognise him like one of ourselves, a subject of the Queen (applause). We welcome him and shall welcome more from India among us to learn all that can be learnt in this College of the science and practice of British agriculture, and to take back with them to their own part of her Majesty's dominions our good will and kindly wishes toward all of their country."

The following remarks of the Chairman will be read with interest:—"Gentlemen, I think, if I may venture to say so, that in this College you have an advantage which is, perhaps, not enjoyed in the same degree by those who are receiving their education at our great Universities. I have often thought that the studies at Oxford or Cambridge, or at least a very large part of them, though valuable to the very last degree for the training of the mind, are in comparatively few instances at least such as are essential to the practical performance of the work that lies before those who engage in them in their future lives; and it may be for that reason that I am afraid no inconsiderable number of men go to our great Universities without profiting so much by their studies as they might be expected to do. But here, at any rate, the science which you come here to study is one which every one of you will feel is essential to your future prospects. You come here because in some way or other you want to learn agriculture. Whether it should be your fortune in your future lives to be owners of property, or to be occupiers of land, or to

be agents for owners of property, or in whatever capacity you may be placed, you look forward in your future lives to having something to do which will enable you to turn the knowledge you acquire here to good account. Therefore I cannot doubt that it is more generally the case than in our Universities that those who study here have their real heart in their work, and that the reports we have received to-day are not merely words, but are real true statements of the interest which is felt by the members of the College in its studies. * * * But I hope and I feel sure that those connected with this institution will never forget that however valuable a knowledge of science may be, a knowledge of practical work is even more important than a knowledge of science. A man may be brim full of mathematics, of chemistry, and of other kinds of sciences to his fingers' ends, and yet if he will not pay due attention to the practical work of the farm, if he will not study the peculiar characteristics of climate, of soil, and all those matters in which any one farm will be found to vary from another—if he will not attend to the work of his labourers, and to the whole farm work, with proper energy, application and intelligence himself, depend upon it that man will never make farming pay. Well, then, I do think this, that as I believe no man can succeed without practice, so no man is likely to succeed as a farmer without science as well as if he possessed it. A man may, thanks to his practical work, go on season after season in the same dull round—perhaps even a successful round to a comparative extent—but in these times in which we live he is not able to turn his practical knowledge to that account which alone will enable him to be a really successful farmer. We cannot but remember—and I think we must all recognise the fact—that in these days we have to deal as agriculturists with very different conditions to those with which our fathers had to deal. We live in days in which the discovery of new processes of agriculture, of new kinds of cultivation, of new machinery and inventions of all kinds, is as absolutely necessary for the progress of agriculture as of any other work; and I do think this, that unless a man, by learning what he can learn here perhaps better than anywhere else, unless a man by such learning is enabled to discover for himself the principles on which his work is done, the principles which should guide him in the application of that practice which I I hope he will learn for himself, that unless he is able to do that, he cannot put his practical knowledge to the best use, and certainly he cannot compete with the circumstances of the pre-

sent day. Therefore I do feel this, that it is essential for the future that farmers, wherever they obtain their knowledge, should go deeper into these things than the farmers of 50 years ago used to go; that they should be men, as day by day they are gradually more becoming, should be men of energy and of education, as well as of practical experience, and in that way I trust that this College will continue to perform, as it has hitherto performed, a useful work for British agriculture, and a work the results of which will spread not merely through the United Kingdom, but also to the Colonies, and to distant India as we have seen to-day. * * * I feel sure that in the future, as in the past, all who are connected with this College will remember the words with which your Principal almost commenced to-day's proceedings in conferring the diplomas on the successful candidates—that they will remember that they are members of an institution which has a good name and a high character to maintain, and that they will take care, not merely in their short career here but in their future lives, not only to maintain but to increase that character, and spread it through every quarter of the globe in which their lot may be cast."

INDIAN INTELLIGENCE.

Several native young ladies have appeared in the University Examinations lately held at Calcutta and Bombay, four of whom were from the Bethune School. Miss Putlibai Wadia, daughter of Mr. Dhanjibhai Wadia, presented herself at Bombay, and she is said to have passed well, but at present we have no precise information as to results.

A Parsi Club is being organised at Bombay, mainly through the exertions of Mr. P. M. Mehta, Mr. Jamsetji N. Tata and Mr. M. N. Banaji.

Mr. Sorabjee Shapurjee Bengali has been appointed Sheriff of Bombay for this year.

The Maharani Surnomoyo has contributed rs. 5,000 to the Patriotic Fund.

The Empress of India Medal has been conferred on Mr. P. Streenevassa Row, Judge of the Court of Small Causes, Madras, and on Mr. M. R. Ry. V. Kristuama Charriar, Curator of Government Books, whose exertions in regard to the Tamil and Telugu Magazine *Janarinodini* are well known to our readers.

Mr. K. T. Telang, a native barrister, has been appointed Acting Professor of Law in the Government Law School, Bombay.

The Cobden Club Medal for an Essay on Political Economy has been awarded in the University of Bombay to Mr. C. H. Pandia, a Hindu student of the Elphinstone College.

The biography of Ramcomul Sen, of Calcutta, the grandfather of Babu Keshub Chunder Sen, whose English and Bengali Dictionary showed his learning and his zeal for education, has been lately written by Mr. Peary Chund Mittra. It is said to furnish another example of what perseverance and self-help can achieve. *Brahmo Public Opinion* remarks: "Unlike others who rise only to benefit self, Dewan Ramcomul used his position and influence more for the welfare of his countrymen than for himself. The services rendered by him to his country are infinitely more valuable than occasional donations by the wealthiest."

PERSONAL INTELLIGENCE.

Syed Nurool Huda (St. John's College), of Patna, has passed in the Third Division of the Law Tripos in the University of Cambridge.

Kumar Gajendro Narayan, jun., of Cooch Behar, has received the Diploma of the Royal Agricultural College, Cirencester, making him a Member of the College (M.R.A.C.)

The Council of Legal Education have awarded to Mr. M. D. Dadysett, of Bombay, late Magistrate and Sub-Judge in the Baroda State, the second prize, of the value of £25, in Common Law, in connection with the lectures delivered by the Common Law Professor. Mr. Dadysett is the first Indian gentleman who has received a prize in the competitive Examination held annually by the Council of Legal Education.

The following gentlemen have passed their Final Examination at the Inns of Court (Law of Real and Personal Property, Common Law and Equity).—Mr. Ahsan Uddin Ahmed (Inner Temple); Mr. N. F. Bhandara (Middle Temple); Kumar Gajendro Narayan, of Cooch Behar (Middle Temple).

Mr. C. Akilandaiya (Inner Temple) has passed the Examination in Roman Law.

Mr. D. K. Ghose (Lincoln's Inn), has joined University College, Gower street.

Departure.—Mr. Syed Ameer Ali, Presidency Magistrate of Calcutta, on expiration of leave.

We acknowledge with thanks the Report of the Director of Public Instruction in the Bombay Presidency for the years 1879-1880.

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NATIONAL INDIAN ASSOCIATION.

THE Committee have just issued their Annual Report for the year 1880, which will be sent to all members of the Association in England, and a certain number of copies also are forwarded to the Branch Committees in India. We need not therefore enlarge on its contents. The Committee state that they "have carefully aimed at restricting their efforts within the special lines adopted from the first by the Association, avoiding matters of political and religious discussion, and have, as before, mainly endeavoured to increase the interest felt in India by English people, to give practical proofs of goodwill towards Indian students and other Indians who visit England, and to encourage the spread of sound education among the women of India." The Report shows by what methods these aims have been carried out in the past year. The Branches in India are beginning to take up educational and social work in a satisfactory and active manner, and are enlarging their numbers of co-operators, while in London the organisation of the Association is becoming more definite. On a later page of this Journal we print the First Annual Report of the Northbrook Indian Club, established last year by the Sub-Committee of the National Indian Association. It shows a good commencement of usefulness. We would also call attention to the Office, provided

by the Sub-Committee, at 6 John Street, Bedford Row. The Secretary, Capt. A. McNeile, collects information in regard to Examinations, Colleges, Tutors, Lodgings, &c., which information is available to all native gentlemen from India who call on him. Already the Office has proved of assistance in several cases, and we have no doubt that when it is better known in India it will become increasingly useful. The funds of the Association much need additional support, and we would urge on all who feel that in its various departments it is doing good work to contribute liberally and without delay. There is a special fund of the Sub-Committee, and the general fund of the Association; or subscriptions may be appropriated for girls' scholarships in India or for promoting unsectarian Zenana teaching; the two latter objects can be supported either in connection with the Indian Branches or in London.

REVIEWS.

PERSONAL LAW OF THE MOHAMMEDANS. By SVED AMIR ALL. W. H. Allen and Co. 1880.

SINCE the days of the Crusades Mohammedanism has been a topic of abiding interest with the peoples of Western Europe. And of late years the urgency of the Eastern Question has in England had the effect of directing the attention of able writers to an investigation of the principles and tenets which furnish the active force of a Mussulman polity. Mr. Freeman and Major Osborn approaching the subject from opposite sides meet in the common conclusion that the legislation of the Prophet, though honest and within certain small limits usefully effective, was of a most crude and inchoate character, at best adapted to the circumstances of such half nomad tribes, as those of Arabia, to whom it was in the first instance directed; and that the stamp of divine unalterable law, which was impressed upon it from the outset, makes it necessarily fatal to all progress and development in those societies

wherein it is dominant. In short, Mussulman government and political administration in a country, which has attained any substantial civilization, is not merely an anachronism ; it is a positive source of disorder and wrong.

It need hardly be remarked that the actors, who have made Mohammedan history what it is, have mainly been those of the orthodox and especially fanatical portion of the Prophet's followers, namely, the Sunnis. These, doubtless, have always constituted the larger as well as the more powerful and energetic of the two great sects, into which the body of the Faithful are divided. Their opponents, the Shiahs, have hitherto played the less prominent and striking part before the world. These, however, claim to be in a sense more intimately related than the Sunnis to the founder of their faith, and they certainly present to us Islam in its most liberal and least dogmatic aspect. The accomplished author of "Personal Law of the Mohammedans," himself a Syed exhibiting in his own person a happy union of the best European culture and refinement with earnest patriotic feelings, seems prepared to contend that pure and undebased Mohammedanism as conceived and intended by Mohamed himself, and as professed by the more enlightened Shiahs, is not the rigid structure which narrow minded sectaries of a barbarous age forced upon Oriental countries, but is rather a body of teaching which, intermixed and obscured though it may be with the special details of a peculiar and primitive social economy, yet is capable of taking account of the ever altering conditions of society ; and that rightly apprehended it places no real restraint upon true progress and development.

Mr. Freeman in his "History and Conquests of the Saracens" (p. 53) makes the following very natural remarks :—

"The civil precepts adapted for the dwellers in the Arabian desert could hardly be suited to all the exigencies of the magnificent Empire of Persia. Still less could the Moslem code be

needed within the neighbouring realm, where the immortal code of Justinian was barely a century old. But the Koran was driven down the throats of Persian and Roman as the all sufficient code of jurisprudence as well as theology. It is hardly possible to believe that so great a mind as that of Mahomet would have perpetrated this absurdity. He was cut off on the very threshold of his career of external conquest before he had put forth any legislation adapted to the new condition of his followers. He was cut off, it should be remembered, almost in the very act of attempting to dictate a new Koran."

And the advanced school of the Shiah to which our author belongs in effect maintain that their great law giver was not in fact guilty of the enormous political blunder which Mr. Freeman is so reluctant to impute to him. The Syed says, with some gentleness of expression :—

"There can be little doubt that the vestiges of ancient and archaic manners and customs in the Mussulman jurisprudence are more or less temporary in their character."

And these words may perhaps be understood to convey the meaning that there are portions even of the Koran which have no practical force under modern conditions of society.

How a divergency of such a fundamental sort as that which is here indicated can be possible between two faiths, both unquestionably Mohammedan, becomes intelligible on a review of a few historical facts.

Mohamed was born at Mecca, of the family of Hashim, in the year 569 A.D. From time immemorial the Kaaba at Mecca had been the sacred place of all the tribes of the Arabian peninsula. These tribes believe themselves to be the descendants of Ishmael, and according to their traditions it was he and not Isaac, as the Jewish Scriptures assert, who was the subject of Abraham's great act of faith. By some it is supposed that the Patriarch built the Kaaba, and dedicated it as a temple to the true God upon the spot where his hand had been divinely stayed in the sacrifice ; by others that the

building had been a gift from Heaven to Adam, and was reconstructed after the Flood by Abraham and Ishmael. Of this holy place the Kuraish tribe, to which the inhabitants of Mecca mainly belonged, were the especial guardians, and the leading family of this tribe at the time of Mohamed's birth was that of Hashim. Muttalib, the grandfather of Mohamed, though poor in his circumstances, had had the good fortune to re-discover within the precincts of the Kaaba the famous well of Zemzem, which had miraculously sprung up before Hagar in her distress to enable her to quench her thirst. And for this cause, if for no other, he was esteemed the chief man of the city.

Before the days of Mohamed the Arabs entertained in common with the Jews (their nearest relatives in the great Semitic family) a clear conception of the unity and transcendent power of God, and a deep sense of man's erring nature; but like those, too, to whom the second commandment of Moses was delivered, they were nevertheless prone to deify the likenesses of things in the heavens above and in the earth beneath, and to seek from these creatures of their own hopes and fears the help and consolation which they dared not ask from the inconceivable and unapproachable Unity. Thus, the Kaaba dedicated by Abraham to the one true God, became the home of 360 idols, titular deities of the various Arabian tribes, and the scene of senseless and unseemly idolatrous observances.

Mohamed was nearly forty years old when he first announced his apostolic mission. For fourteen years he devoted himself to preaching the unity and righteousness of God, and laboured to restore the faith of his countrymen to what he conceived to be its original purity. He claimed simply to be the bearer of an inspired message; and expressly repudiated the possession of miraculous power. With the exception of a few converts made from among his own household and his

immediate personal friends and relations, the people of Mecca despised his preaching and rejected his message. Nay more, angered by his presumption and irritated by his ceaseless endeavours to procure the abolition of the idols, and to do away with the ceremonial which in their eyes made the glory of the Kaaba, and which, indeed, lay at the foundation of their pre-eminence in Arabia, the Kuraish came to entertain such an active animosity towards Mohamed as left him at last no alternative but to go away from the city, which he had thus made too hot to hold him. And at last, not without difficulty, he and the faithful few whom he had won to his side managed to make good their escape to Medina.

This celebrated event, which forms the commencement of the Mohammedan chronological era, took place about the year 622 A.D.

With his arrival at Medina commenced an entirely new phase of the Prophet's career. The sharers of his flight, prototypes of the Pilgrim Fathers and of the Huguenot Refugees, were distinguished by the virtues, which are usually found in those who leave hearth and home for conscience sake. It was by no mere accident that this little band gave to history, by the side of a Mohamed, an Abu Bakr, an Omar and an Ali. And the "helpers" who received him with open arms at Medina, who, indeed, had invited him to try this chance of fortune, were the earnest section of the inhabitants seeking in the inspired preacher of Mecca an authority who should overcome and put an end to the party dissensions of their unhappy town. Supported by devoted adherents such as these, few in numbers though they were, the venture of the Prophet succeeded. From a simple religious teacher Mohamed became ere long a tribal chief, the normal condition of whose followers was that of warfare with all their neighbours, and he speedily led them into the road to almost universal dominion.

The battle of Bedr fought in 624, two years after the flight

to Medina, in which a few hundreds of the Prophet's party disastrously overthrew the greatly superior forces of the Kuraish, their former fellow-townsmen and persecutors, proved a turning point in the history of the world. It was the first great success of the Faithful, and gave them such conviction of the reality of their Master's divine mission as speedily served to render them well nigh everywhere invincible. In a few years Mohamed united substantially all the tribes of the peninsula under his leadership in a holy brotherhood, which became essentially a religious military order, the first, probably, and even now the greatest, that the world has ever seen. And in June, 630 A.D., at the head of 10,000 men he took possession of the holy city of Mecca, enforcing upon his old opponents the Kuraish by the power of the sword that acceptance of his prophetic mission which his most earnest and single-minded preaching of earlier days had failed to secure.

The message and the method, which had thus been divinely sanctioned for the Prophet's own people, had logically no bounds but the limits of humanity, and Mohamed unhesitatingly addressed himself to the gigantic task of giving them this extension. He boldly called upon the great Empires of Rome and Persia, which shut in Arabia on its landward sides, to yield submission to the Prophet of God and his doctrine.

Mohamed was not himself destined to do much towards effecting the realization of his audacious enterprize, astonishingly rapid as its success eventually proved to be. He was somewhat suddenly struck down with fever, and died at Medina in June, 632 A.D., on his return from the famous pilgrimage, which he had made to Mecca, just two years subsequent to the date of his entry into that city as conqueror.

On Mohamed's death arose the critical question, who should take his place at the head of the tribes. As yet

Mohammedanism could not be said to exist; and unless someone should appear, whose authority all should be willing to recognize, the union would dissolve almost as soon as effected, and the tribal units would reassume their primitive individuality. Already the rival towns of Medina and Mecca were preparing each to choose its own chief, when Omar, who was then perhaps the leading spirit among the "companions," perceiving with a statesman's glance the critical nature of the emergency, generously dropped his own claims, and persuaded the people of Mecca to abstain from dividing the Faithful and to join with the Medinites in accepting the veteran Abu Bakr, father of the Prophet's favourite wife Ayesha, as their military leader and religious head.

Mohamed left no son, and his only surviving male representative was his cousin, the high spirited and brilliant soldier Ali, his adopted son and the husband of his favourite daughter Fatima. In this situation of things Ali doubtless had good grounds for expecting to succeed his father-in-law. But notwithstanding his high minded and honourable character, he was the object of such deep-seated hostility of feeling on the part of the Kuraish as in the event largely influenced the future of Islam; and the selection of the astute Abu Bakr in preference to him as the Prophet's successor, or Khalif, was unquestionably prompted by the truest political sagacity.

The venerable Abu Bakr died in the third year of his Khalifate, and events had then made Omar the undoubted head of Islam. Ali was again passed over in favour of a second father-in-law of the Prophet, and Omar during his nine years tenure of power proved himself the greatest captain of his age. Asiatic and Roman civilization alike were unable to resist the onslaught of Arab fanaticism; and the dominion of the Khalif became firmly established over Persia, Syria and Egypt.

The astonishing rapidity of the Mohamedan success was in a measure the cause of embarrassment to the conquerors themselves. They had undertaken the work of imposing a primitive and unaccommodating polity upon large populations of comparatively advanced civilization and of very varied conditions, without a thought of the inadequacy of their materials.

Mohamed had enunciated his precepts and doctrines orally from time to time as occasion called them forth, and professed to have received them as messages proceeding immediately from God. He recited these at the moment of inspiration, or shortly afterwards, before the friends or followers who happened to be present, and some of whom generally committed the passages to writing upon palm leaves, leather, stone and other such rude material as lay conveniently at hand. He left, however, no systematic code behind him. The Koran is but a collection of such of the palm leaves, bits of leather, &c., as the first Khalif, Abu Bakr, could get together after the great Preacher's death. Even for the Arabs themselves before the tide of conquest, then setting in, had brought new needs, these, alone, failed to furnish a sufficient code of morals and law, and the sayings and decisions of Mohamed, as they could be deposed to by his surviving companions, were eagerly sought after to supplement the deficiency. Naturally the authority of these traditions from the very outset varied greatly with the person responsible for them; and the discussion and exposition of the law, drawn from such sources as these, early became, under the exciting circumstances of the time, a pursuit in which the subtle Arab intellect delighted to engage.

The stress which ensued on the enlargement of the field of political activity had not occurred in the lifetime of Mohamed, and the Koran, so far as it is positive, seems to be little more than an enlightened modification and development

of the tribal customary law, such as was administered by the chief at his tent door, and therefore naturally resembled in important respects the Mosaic code of the Jews. Thus the system constructed from Mohamed's direct utterances alone had no larger scope than the horizon furnished by the institutions of imperfect, Arab, civilization. The Prophet's two immediate successors, busier with conquest than with law, without hesitation adopted the procrustean method of solving juridical difficulties. But when a successor to Omar had to be sought the disputants of Kufa had already opened broader views, and the fanaticism of those who, with the Koran in one hand and the sword in other, had so wondrously established the irresistible power of Islam, felt it needful to make sure beforehand of the new Khalif's doctrine. Our author tells us that,—

“The Khalifate was offered to Ali on condition that he should govern in accordance with the precedents established by the two former Khalifs. Ali declined to accept office on those terms, declaring that in all cases respecting which he found no positive law or decision of the Prophet he would rely on his own judgment.”

This answer not merely lost Ali the leadership of the Faithful for the third time, but it marked the earliest and principal point of divergence between the great Sunni and Shiah sects.

It would be out of place here to dwell on the origin, older than Islam itself, of the bitter passions which divided the adherents of Mohamed's house from the Ommiad, or on the pathetic episodes out of which the Shiah party grew. Family animosity, pursued with almost unintelligible relentlessness and persistency, only emphasized and intensified differences which in themselves were radical. Ali's declaration might doubtless be understood to afford foundation for the worst of

despotisms, and the demand of his opponents, narrow as its spirit was, perhaps in a sense amounted to a stipulation for a constitution. But in view of Ali's exceptionally close connection with the Prophet, and of the part which had been played by him in the propagation of the faith, the attitude which he thus more boldly than prudently took up may be obviously construed as an assertion of the claims of reason, and as an effort to reduce dogma to its smallest proportions. And it has under this aspect been made to furnish within the limits of Islam itself standing ground for remarkable liberality of opinion and action.

The Syed states that,—

"According to the Shiah doctrines the oral precepts of the Prophet are in their nature supplementary to the Koranic ordinances, and their binding effect depends on the degree of harmony existing between them and the laws of the Koran. Thus, those traditions, which seem to be in conflict with the positive directions in the text are considered to be apocryphal. The process of elimination is conducted upon recognised principles founded upon logical rules and definite data. These rules have acquired a distinctive type among the Mutazalas, who have eliminated from the *Hadîs Kudsî* (the holy traditions) such alleged sayings of the Prophet as appeared incompatible and out of harmony with his developed teachings as explained and illustrated by the philosophers and jurists of his race."

And he adds :—

"The Shiahs have entirely dissociated the secular from the spiritual power. In Shiah countries the church and the state are distinctly separate from each other."

Of the Mutazalas, among whom he ranks himself, he gives a most instructive account :—

"The school of the Mutazalas, regarded by Shahrastâin and others as an offshoot from the Shiah branch, differs from the parent stock in essential particulars. The rise of this independent school forms one of the most interesting features in the history of

Islam. It originated in the secession of Wâsil ben Atâ, a contemporary of Abu Hanifa, from the doctrines taught by Imân Hassan al Basri (of Bussorah).

"Hassan was educated in the school of the early Fatimide philosophers, and the liberality of his views was in remarkable contrast to that of his age. Wâsil imbibed knowledge at the same source, but he separated from Hassan on the question of free will and predestination, and founded a school of his own. His disciples have from the fact of his secession assumed the designation of Mutazalas or *Ahl-ul-Iltilal* (separatists or Protestants). Wâsil soon formulated the principles which constituted the basis of his difference from the other existing schools. His impulsiveness often led him to overstep the limits of moderation in his antagonism of intellectual tyranny; yet the general rationalism which distinguished his system of philosophy and jurisprudence from every other attracted the most advanced and cultured minds to his side. Imâm Zamakhohrî (the author of the *Kasshâf*), Abul Hassan Ali ul Massondi, Imân (historian and doctor), the authors of *Rouzat us Safâ* and *Habib us Siyar* were all Mutazalas. There can be no doubt that the moderate Mutazalas represented the views of Ali and the most liberal and learned of his early descendants, for the doctrines of the Fatimides bear a strong analogy to those of the school founded by Wâsil and reformed by Zamakhohrî.

"It is a well known fact that the chief doctors of the Mutazalas were either Fatimides themselves or were educated under the Fatimides. The Mutazalas maintain that justice is the animating principle of human actions, justice being the embodiment in action of the dictates of reason. They maintain further that there is no eternal, immutable law, as regards the actions of man, and that the divine ordinances which regulate his conduct are the fruits of individual and collective development; that in fact the commands and prohibitions, 'the promises and the threats' which have been promulgated among, or held out to, mankind, have invariably been in consonance with the progress of humanity, and that the law has always grown with the growth of the human mind."

It will be at once surprising and agreeable to many English readers to learn that such a description as this can

truly represent any section of Islam. There was even a period during the Abbaside dynasty when it seemed likely that Mutazala principles would become dominant in the Mohammedan system :—

“The doctrines of *Ahl-ul-Itizal* were adopted by Abdullah-al-Mâmûn. He and his two immediate successors attempted to introduce the Mutazalite philosophy throughout the Moslem world. Unfortunately for Islam orthodoxy proved too powerful even for those sovereign pontiffs.”

Unfortunately for Islam, doubtless, considered as a type of civilization, but it may be added nevertheless that such a result was inevitable. The true force of Islam resided in the military zeal and devotion, engendered of a rigid system of revealed dogma. Mr. Freeman has compared the early Moslem with the English Puritans and Scotch Covenanters of the seventeenth century; and the parallel seems to be just. Belief in a precise formula and the assurance of a commission from God to fight for its truth in both instances rendered the political soldier invincible. It was the Sunni rather than the Shiah who supplied the element to which Islam owed its contentious vitality and success.

But the exigencies of practical administration compelled even the Sunni, as has been above mentioned, to seek for authority outside the written word of the Koran; and by degrees a vast amount of doctrine became accepted by the legists of this sect as the utterances of their Master traditionally preserved. The Koran itself naturally enough reflects a Semitic polity cognate with that of the Jews. But the Moslem doctors, who in the first two centuries of Islam fused the Koran and Traditions together into a system which claimed, and indeed still claims, for itself finality and perfection, also contrived to draw within the Moslem pale some material that bears a striking resemblance to Roman Law.

Syed Amir Ali considers this to be the result of an accident ; but may it not be otherwise explicable ? At the time when Islam was launched upon the world there was no organized state law in any oriental country. The tribe or the village managed its own affairs under its own head by its own customary rules. Such central or over-ruling imperial power as there might be subsisting in no wise concerned itself with the interior of these units. The civilization of the Roman Empire on the other hand was of a far more advanced type, and the magnificent code of Justinian, which was not a century old at the date of Hegira, dealt comprehensively with the proprietary and personal rights of individuals under every variety of circumstance.

Sir H. Elliott, speaking of the Moslem conquerors in Sind, with some aptness remarks :—

“ Brought up in their native deserts, with no greater knowledge of schemes of administration than was to be obtained by studying the phylacteries of the Bedouins, and invested suddenly with dominions which they were not competent to manage, however easily they might overcome and subdue them, the Arabs were compelled to seek in the political institutions of their subjects the means of realizing the exactions which they felt it their right to demand.”

This must have been especially the case in the provinces which had been taken from the Roman dominion ; and it is hardly possible but that the new ideas presented to them by the Equity Jurisprudence of the Code, with which they must have been thus brought into contact, should have been without influence on the minds of Moslem politicians and legists.

However this may be the ingredient of foreign aspect is not sufficient to affect the general character of the system, and the Sunni lawgivers have practically stereotyped and made compulsory for all time, and for all conditions of society,

ethical and religious views which were the product of an ill instructed intelligence working on the materials of an imperfect civilization. Sad indeed is the outlook of people, who under Moslem domination are forced to accept "dead revelation" like this as the final and completest exposition of God's providence, and as the divinely perfected scheme of human government.

We shall probably do little injustice to the enlightened author of the work under review if we assume that few persons are likely to be more sensible than himself of the fatal insufficiency of the narrow and inflexibly rigid Sunni system to meet the wants of growing nationalities in these modern days. He would hardly make much effort to uphold the efficiency of the political and ethical structure which Mr. Freeman so ruthlessly attacks. Indeed, it is not difficult to discern that, patriotic Mussulman as he is, he rests his confidence in the future of Islam rather upon the spread of Shiah principles in their most advanced form than upon any rehabilitation of orthodox doctrine.

In truth, orthodoxy was in place only so long as Islam was, in the manner of a fairy ring, growing on its outside. It crushed all springs of internal growth and development; and dissociated from dominant power it was without a *raison d'être*.

It is very noteworthy, however, that at the present time large populations of the Mohammedan faith in Asia and in Africa are actually under foreign rule, and have their law administered by non-Moslem tribunals. England in India and France in Algiers are engaged in the remarkable task of giving effect to the injunctions and doctrines of Islam among their Mohammedan subjects. So far as the Sunnis are concerned, and they constitute the bulk of those with whom our Indian courts have to do, the situation is a false one;

but the Shiah principles adapt themselves to it as to a normal condition of things. It is thus a juridical inquiry of the highest interest and importance to search out and establish the basis and tendency of the actual living law, which our Indian Mussulmen at the present day expect and are content to have meted out to them.

In India all law is personal rather than local, and the Mohammedan populations are largely intermixed with Hindu. But in Africa such cause of complexity is absent. The French courts of Algeria have thus a peculiar opportunity for bringing out the best development of municipal law that can spring from a Mussulman source, and the Syed has very wisely availed himself extensively of their decisions for illustrations of that limited department of Mohammedan jurisprudence to which his work is directed.

This notice has already run to so great a length that little space is left for mention of the actual contents of the volume. The introduction gives some historical details, which are very necessary for the general reader, and which serve to render clear the relative positions of the Sunnis and the Shiahs in Islam. It also supplies information on two important topics, Marriage with its incidents and Slavery, which could not well have been given in the text. The heads under which the general subject is treated are, Succession to Property among the Sunnis and the Shiahs, Conflict of Law, Status of Legitimacy, Adoption Filiation and the Doctrine of Acknowledgement, The *Patria Potestas*, Right of the Mother to the Custody of her Children, Status of Marriage, Illegal and Invalid Marriages, Rights and Duties of the Married Parties, Antenuptial Settlements, Dissolution of the Marriage Tie proceeding from the Husband, the Wife, by Consent, or by a Decree of the Judge respectively, Status of Infancy and Guardianship.

It may perhaps be objected that the order in which these have been taken is not so logical as it might with advantage be made; but probably something in this respect has been sacrificed to the exigencies of the lecture room, for which the substance of the volume appears to have been originally prepared. In particular, the chapter on "Conflict of Law" hardly seems to be in its best place, and much that would appear properly to belong to it is dispersed under other heads. It is in itself very attractive, and opens a field of jurisprudence which has in England and America necessarily received more practical attention than elsewhere. The author observes :—

"Since the Moslem sovereigns have entered into treaty stipulations with the Christian Powers of Europe, and Christendom itself, renouncing its former bigotry, has admitted, to some extent at least, the Mussulman nations to the common enjoyment of the *jus gentium*, the rigour of the Mohammedan law has been considerably relaxed. A Mussulman, therefore, may now acquire a foreign domicile without ceasing to be a Moslem.

"The new conditions of modern political necessities, when millions of Mohammedans are subject to non-Moslem governments, and are protected as *Mustimins* in the enjoyment of their civil rights and privileges, would also affect materially the ancient view of the Mussulman law."

And it is obvious that the introduction of Mohammedan materials must often give to the problems which arise under this head not a little additional complexity and interest.

The Syed devotes considerable space in this volume to the exposition of woman's rights under Mussulman law, and dwells with justifiable pride upon the great enlightenment of Mohammedan as compared with English jurisprudence in this respect :—

"Under the Islamic laws a woman occupies a superior legal position to that of her English sister. As long as she is unmarried

she remains under the parental roof, and until she attains her majority she is to some extent under the control of the father or his representative. As soon, however, as she is of age the law vests in her all the rights which belong to her as an independent human being, she is entitled to share in the inheritance of her parents along with her brothers, and, though the proportion is different, the distinction is founded on a just comprehension of the relative circumstances of brother and sister. On her marriage she does not lose her individuality. She does not cease to be a separate member of society, and her existence does not 'merge' in that of her husband: no doctrine of 'couverture' is recognized; and her property remains hers in her individual right. She can sue her debtors in the open courts without the necessity of joining a next friend or under cover of her husband's name. She continues to exercise, after she has passed from her father's house into her husband's home, all the rights which the law gives to men. All the privileges which belong to her as woman and a wife are secured to her not by the courtesies that 'come and go,' but by the actual text in the book of the law. She can alienate or devise her property without asking the leave of her husband."

The contract of marriage gives the man no more power over the woman personally than the husband has over the wife in England, and none whatever upon her goods and property. Moreover, Islamic law seems sometimes even to go out of its way to secure the wife against being wronged by her husband, for,—

"When no dower is fixed at the time of marriage, or has not been distinctly specified either before or after marriage, or has been intentionally or unintentionally left indeterminate, the woman becomes entitled to what is called the *mahr-i-misl*, the dower of her equals, or the customary dower."

And in regulating the *mahr-i-misl* the court has regard to the social position of the woman's family, the wealth of her husband, her own intellectual attainments or personal attractions, the circumstances of the time, and the conditions of

society surrounding her ! When may we hope that the fair girl graduate of Girton or Newnham will receive the like consideration from Her Majesty's High Court of Chancery ?

The book is written in clear and idiomatic English, which would be remarkable even if it came from the pen of a British born subject of Her Majesty ; and it may be studied with pleasure and advantage by the non-professional reader. As an apology for Mohammedan jurisprudence in at least one of its aspects, and a vindication of its sufficiency, when administered by unbiassed tribunals, to meet the reasonable requirements of a Mussulman population under modern political circumstances, and as an essay on comparative law it will repay the serious attention of the jurist.

J. B. PHEAR.

INDIA IN 1880. By SIR RICHARD TEMPLE, late Governor of Bombay, Lieutenant-Governor of Bengal, and Finance Minister of India. London : John Murray.

No one could have been better entitled than Sir Richard Temple to convey to the English public a general idea of the vast field of interests and aspirations that are contained in the British Empire of India. A residence of nearly thirty years in the country, journeys in the public service over every part of it, high public employment in the three Presidencies of Bengal, Madras, and Bombay, and in every province of the Empire but one, are qualifications for writing a book about India that could not have been better employed than in the labour which has resulted in the work before us, entitled "India in 1880."

So large a subject could scarcely have been treated of in a smaller space than the 29 chapters which fill this volume

of 500 pages. Though "India in 1880" constitutes therefore what might be called a large book, it is, relatively to its subject, a small one, and small in the best sense of the word, as condensing the greatest possible amount of general information about India within the smallest possible compass consistent with anything like justice to the magnitude of the subjects discussed. Questions most frequently addressed to the writer in England have served him as a very safe guidance for the knowledge which Englishmen would fain have about India; and the chapters which the answers to those questions fill in Sir Richard Temple's work will go far to dispel that ignorance or indifference about India which has often been imputed to English readers, but which has really been somewhat involuntary on their part and due to the want of such easily accessible and compressed information as is contained in the latest work on the subject. The writer however has had even a higher and better object than the mere removal of ignorance, and that is the promotion of sympathy and friendly feeling between the people of England and the people of India. "My story," he says at the end of the preface, "will have been told in vain, unless the reader shall be induced to feel an affectionate regard for India and the Indians." We trust and believe that neither from this point of view will his story have been told in vain.

The book begins with a description of the chief objects of beauty in nature and art contained in India, and here we can only regret that some sketches should not have accompanied the description. The writer then passes to an account of the European classes in India, and from that to a most interesting review of the Native States, and to an estimate of their progress and condition, material and otherwise. The state of national education, of missions, of everything connected with law, of the land and its products, of the roads

and railways, of the public health and famine, of the army and navy, of the revenues and taxation, of the zoology and sports, constitute the remaining leading divisions of the work, under each of which everything best worth knowing is told with force and perspicuity.

Although Sir Richard Temple takes in general a hopeful view about Indian affairs, he does not fall into the error of that unreflective optimism which is perhaps as fatal to progress as its less agreeable converse. Weak points are indicated, if with delicacy, yet with precision and clearness, and the skill with which he describes the general tendency of native feeling and opinion leaves perhaps nothing to be desired. Sir Richard Temple recognises the aspirations of the educated sections of native society for self-government and political representation, and tells us that such ideas "have never before been so fully defined nor so openly declared as they are at present." Such self-government, he points out, is one of the aims of existing administrative arrangements; as for example in the appointment of natives to the Legislative Council of the Governor-General of India, and to the several Local Legislatures; in their capacities of honorary magistrates in the interior of the districts, of jurymen, of assessors to the judges in criminal trials, or of members of arbitration tribunals. The administration of funds raised for local purposes; the management of schools, hospitals, and dispensaries, fall in part under native management. Natives also form the great majority of municipal commissioners; and in Calcutta, Bombay, and elsewhere, enjoy the electoral franchise for the choice of members of the municipal corporations. The Government also regards with favour the native associations in most of the capital cities, for the avowed purpose of representing their views or making known their grievances (127). Sir Richard Temple sees, on

the whole, "many gleams of sunshine" in the national prospect. The peasantry, he considers, are "at least passively loyal to the British Government;" and among the educated classes, though there are symptoms of discontent here and there, "there is every assurance that the great majority of the men whose minds are formed by the language, literature, and science of England, will remain faithful to the British Sovereign and nation."

The population and area of India are so vast that it is perhaps not possible to rely with very much confidence on the generalizations on such subjects of any single individual. Nevertheless, the tendency of thought may, to some extent, be recognised by an intelligent observer; and Sir Richard Temple's remarks on the direction of native religious and philosophical opinion are full of interest. The spread of the Brahmos, who have cast off their old Hindu mythology, and without becoming Christians have accepted whatever is best in Christian morality and theistic thought, is pointed out as "one of the phenomena of the time in India" (130). It is a remarkable fact that the Hindus, whose religion has been overthrown by the influence partly of Christian missionaries, should not turn for refuge to Christianity but to the religious ideas that marked the original teaching of the Brahmins and of Buddha, before these ideas became encrusted with mythology and spoilt by corruptions and superstitions. It is to the writings thus comprised in the name of Vedic literature, to the ethics and primeval religion of their prehistoric ancestry, that educated native opinion is said to be turning; while the later and more elaborate writings of the Hindu priesthood are coming to be disregarded. This is the result of Western education; and the effect of missionary teaching has thus been to raise new and more formidable opponents to the Christian faith, whom it has been thought

necessary to meet by special missionaries from Oxford and Cambridge, relieved from the usual duties of their class and directed rather to the questionably useful task of religious controversy and argument (175).

Special interest naturally attaches to Sir Richard's chapter on Finance, for, as he truly says, " Good government, military defence, progressive administration, political and diplomatic management, material improvement, moral advancement and spread of civilization would be of no avail to save the Empire, if the equilibrium between income and expenditure were permanently lost, and if national insolvency impended " (441). The whole subject is clearly explained, and adverse criticisms on the financial system of the Empire fairly stated, with satisfactory replies suggested to most of them. To such objections as that expenses are not adequately controlled, that the military expenses are overwhelming, that the civil administration is costly, or that the public works are unremunerative, practical experience has supplied the writer with effective arguments, in justification of the policy that has been pursued. At the same time a doubt occurs as to the balance of income and expenditure. The writer shows, for instance, that the annual expenditure for 1878-9, amounted to 63 millions sterling and he explains the system by which the revenue for the same time is stated to be 65 millions (243). But then he also explains that the net annual revenue, when deductions have been made for charges of collection and the like, is only $44\frac{1}{2}$ millions (483) ; so that, if we place the ordinary annual expenditure at 55 millions (that is to say, when the expense of an Afghan war is omitted), we shall be led to think that the adverse critics may not be so far wrong, when we find even a hopeful writer like Sir Richard Temple saying of such a fact that it " ought, indeed, to inspire the authorities with a spirit of caution, and prevent

them from being led away with the thought that an Empire of which the annual accounts show receipts of 65 millions sterling, must be able to afford a liberal expenditure" (242).

In recent years the value of Indian exports has exceeded that of imports by 16 millions a year on the average. India sells far more to England and foreign nations than she buys from them. It is interesting to note the increase of direct trade between India and foreign countries, instead of that trade passing mediately through England as in former days. Nearly 40 per cent. of the external trade is now with foreign countries, the remaining 60 being with England (313). The trade with France is greater than that with the United States, and with the United States than with Italy; and it is increasing between India and the Australian colonies.

With respect to the objects of trade Sir Richard Temple gives an excellent account in chapter XVII., calling attention to the fact, that while the raw products of India are generally inferior in quality to those of other countries (for instance, her raw silks to those of China or Italy, and her cotton to that of America), yet that her merit consists in producing these and other things "cheaply, abundantly, and passably good." But even from this generalization there are some notable exceptions. Her tea, which is now used in the English markets chiefly for flavouring Chinese tea, will perhaps before long rival that of China in quantity as it thus already does in quality. The increase of the tea trade is "among the economic events of the time;" the production of tea having risen in 30 years from nothing up to 34 millions of pounds annually, valued at three millions sterling (292). It is remarkable, too, that "the quality, and the astonishing increase in the quantity, of Indian coffee are fast causing the Arabian coffee, so famous of old, to be superseded" (289). Of these and other raw products, Sir Richard Temple gives

elsewhere some interesting statistics. About 4 millions of cwts. of raw cotton are exported annually, 5 millions of cwts. of jute, 21 millions of cwts. of rice, and the total output of the collieries is reckoned at 1 million tons a year (481).

The revenue on opium produces on the average 9 million pounds sterling a year, on the Western or Bombay side being raised by export duty, and on the Eastern or Bengal side being sold by auction from the State factories to the merchants who export it to China. Sir Richard Temple admits that it would be possible to apply the system of the western to the eastern side, but that a fear of loss of revenue has hitherto hindered the authorities from instituting any change. If the Government did not make cash advances to the poppy-cultivators, capitalists and others, we are told, would do so, so that no change would really affect the exportation of the drug to China. And with regard to the Government exporting opium at all, and therefrom deriving a large revenue, he argues that this revenue represents a heavy tax on the drug, and that if opium still flourishes in India, in spite of such weight, it would flourish still more were that weight removed. "To abandon the taxation would be to injure the treasury, leaving no check upon the consumption of the drug, but rather giving some encouragement thereto" (240). Into the question of our duty towards the Chinese, in view of their wish to prevent the importation, Sir Richard Temple declines to enter, as not pertaining to a book about India.

The chapter on the Land Tax and Landed Tenures cannot fail to prove attractive to many. Under native rule it appears that the State gradually absorbed as land tax more and more of the profits of cultivation, till nothing but bare subsistence was left to the landowner; but the British Government adheres to the principle that only a moderate percentage of the

rent or profit of cultivation shall be taken as land tax. The scientific survey, called the "Record of Rights," which enters into the circumstances of every field of every village in all provinces but Bengal and Behar, with a view to the fair assessment of the land tax, "constitutes the most laborious of all the tasks essayed by the British India, and this enormous task has been accomplished within 40 years, that is between 1835 and 1875" (214). The land tax, which produces on the average 21 millions sterling a year, is still "assessed at such rates as leave a margin of real profit to the owner." And if it is found to have been fixed too high according to this principle, "steps are always taken for its reduction" (216).

The tenure of the present proprietors of the North-Western Provinces and the Panjab and elsewhere is that which perhaps deserves most attention. Sir Richard Temple grieves justly over their indebtedness: "Nothing can be more disappointing to those who have done their best to assess the land tax moderately, and have so assessed it according to all available data, in order, among other things, that the present proprietors may live in manly independence, untrammelled with debt, than to find that these men are nevertheless but too often, 'burdened in this manner' (221). It is due, he says, not to the land tax being too high, but to their thrifless and extra-tenant habits which consign them to the mercies of the money-lender.

Irish tenants might read with some reasons, for envy Sir Richard Temple's account of the Act of 1859, that protects tenant-right in Bengal and Behar. That a tenant, who had been in uninterrupted occupancy for 12 years, should not, in the absence of specific agreement be liable to have his rent arbitrarily raised, and that any demand of the landlord to raise such rent should only be possible through a court of

justice, are regulations not likely to be long ignored in the West. Although it is theoretically possible, as Sir Richard Temple points out, for the landlords to evade this enactment by not allowing any tenant to hold for 12 years, or by ejecting them near the end of their term, this rarely happens, and the number of tenants-at-will that thus pass into occupancy tenants continually increases. Nevertheless there is depression in Behar, among the causes mentioned being "the density of the population and the multiplicity of people demanding to cultivate upon any terms, however meagre, which they can obtain" (226). They are for the most part tenants-at-will without any rights. Sir Richard Temple inclines to think that, speaking of India generally, native opinion would welcome further legislative change in the direction of tenant-right (228).

It is probable that Sir Richard Temple's chapter on the Foreign Relations of India, comprising his remarks on Afghanistan and the retention of Candahar, will promote most, and in some quarters hostile, criticism. With respect to Candahar as an alternative British garrison to Pishin, Sir Richard Temple states fairly the arguments on both sides, and decides in favour of retaining Candahar, as best controlling Southern Afghanistan and the route to and from Herat. Among his reasons are the moral effects likely to accrue from the defeat at Maiwand of some British forces in 1880. "The spell of invincibility must be maintained in a dominion which partly depends on the force of opinion. It would be injurious to British repute, if the Afghans were to fall into the error of supposing that the Government would be disposed to evacuate a territory because it had been the scene of defeat" (440). There are many to whom this reasoning will not appear conclusive, as having been the logic only too often of costly and often disastrous undertakings.

With respect to Russia and her progress in Central Asia, the panic about which has made so vast an inroad on the Indian revenue with very little visible result and the perhaps permanent estrangement of a people whose friendship had for years been an object of State policy, Sir Richard Temple admits the justice of the popular apprehensions. Not that he credits Russia with the idea of attacking India in force, "as such an enterprise is of too remote a possibility to fall within the range of practical consideration for the present" (433). But, he adds, "what politicians really dread is, not invasion directly, which is virtually impracticable, but embarrassment indirectly, which is easily practicable." It is difficult to estimate the justice of such fears, which are held to necessitate a continual advance of our own frontier and increased interference with independent populations. If they are really sound, the idea which Sir Richard Temple deprecates will tend to prevail more and more, that India is a source of expense to England and a clog upon her resources. It is at least an indication of the spread of such an idea that Sir Richard Temple should see reason to conclude his excellent work with a summary of 13 reasons why England should continue to keep India (497). There is no ground to quarrel with the reasons themselves, which are stated concisely and forcibly; but the remarkable thing is that it should have seemed necessary to state them at all.

We have glanced at the topics of Sir Richard Temple's book which are most likely to command general interest, both from their own intrinsic importance and from the high authority of the writer. But there are many other subjects discussed which, if of less imperial interest, offer certainly no less attractiveness. This is especially true of the chapter on Wild Animals and Sports, Sir Richard Temple remarking with much justice that "an Englishman's knowledge of India

would be meagre, jejune, lifeless, unless he knew something of the *feræ naturæ*" (363). They, indeed, form no slight feature in Indian life, for, as we are told elsewhere, 20,000 persons and 50,000 head of cattle on the average are destroyed by wild beasts and snakes every year (477). There is a thrilling account of a panther, who killed men from sheer vice as well as from a desire for food, and who killed many in different villages in a single night; nor are the accounts of tigers, bears, elephants, or alligators fraught with less interest for a public, which, like the British, is happily without real experience of these pernicious representatives of the animal world.

The difficulty of providing employment for the educated natives of India is a subject of great and increasing interest; and Sir Richard Temple regrets that their ambition should be too exclusively directed to advancement in the public service. For although "the story of the measures taken by Government for gradually improving the pay, promotion, privileges, pensions, and official prospects of the natives in all grades of its service forms one of the brightest pages in the annals of British India," yet it is impossible for the Government "to provide careers for all the natives who become educated," and it would be better for such men to seek careers in trade or business than to resort to the overstocked professions of the Bar and Public Service.

Not the least agreeable passages in "India in 1880" are allusions to the growing ties of friendship which tend to unite more closely, as time goes on, the joint interests and sympathies of Indians and Englishmen. Among such tendencies to good, the writer refers to the work of private societies, like the National Indian Association, which proves to the natives of India the interest their welfare excites in England. Lasting friendships are formed by natives who

visit England, and who on their return communicate to their countrymen happy impressions of English social life and thought; and the Indian Institute at Oxford affords reason to hope that native students will be more encouraged than heretofore to come to England to finish their education.

In conclusion, we may express the hope, that in this brief review of a most interesting book and in allusion to the leading subjects it deals with, enough has been said to tempt the reader to study the original work, the most important one perhaps that has appeared for many years on the subject, and that brings the history of British rule in India down to the most recent times. It would have been impossible for the writer to have made a better use of the knowledge his position gave him in India than in preparing the work that he has written for his countrymen about it.

J. A. FARRER.

THE BAR EXAMINATIONS.

THE following remarks are written with a view of supplementing an article which appeared in the February number of this Journal, entitled "The English Bar," by Mr. Tyssen.

Mr. Tyssen thoroughly described the steps to be taken by a student desirous of becoming a member of the Inns of Court, but passed cursorily over the subjects required for the Examinations preliminary to being called to the Bar, on the ground that they can be ascertained when in England. This is true; and considering two years or more must elapse before the student can present himself at the Pass Examination, he has plenty of time as far as that is concerned. As,

however, the most valuable Studentships are only open to those who have not kept more than four terms, and as some students proposing to come to this country may desire to shape their studies in India and attend the law lectures there in accordance with what they will find necessary here, perhaps a word or two on the nature of the Examinations and the books read may not be out of place.

The Studentships just alluded to are twelve in number. The first class are of 100 guineas, tenable for two years, two of which may be awarded after the Examinations held before Hilary and Trinity terms: the second class are of 100 guineas, tenable for one year, for which those who have kept not less than four and not more than eight terms may compete. Two of these may also be awarded and at the same periods. The subjects are not of a nature likely to be useful afterwards either to Barristers practising in this country or in India. They are published about six months before the Examinations, being generally almost the same each time. Those set for Trinity, 1881, are:—

- I. Institutes of Gaius and Justinian.
- II. Digest D., Book IV., Titles 1 to 6 inclusive.
- III. History of Roman Law.
- IV. Principles of Jurisprudence, with special reference to the writings of Bentham, Maine and Austin.
- V. Elements of International Law.
- VI. Principles of Private International Law.

With the exception of No. II. (a portion of the Digest), the other headings will probably not vary for some time to come. There is no translation in English of the Digest; those who cannot master the original generally resort to the French one by Pothier. There are numbers of well-written books on all the Examination subjects. I mention and sug-

gest a few which I think will suit the purposes of students best. Thus, a thorough knowledge of Sandar's Justinian, Poste's Gaius and Hunter's Roman Law would enable a candidate to answer most questions upon Head I.; and in III. little is asked which cannot be found in Lord Mackenzie's Roman Law. As to IV., Austin and Maine's Ancient Law should be well read, together with Bentham's Theory of Legislation. The other works of Sir Henry Maine, admirable as they are, are not so frequently touched upon, and a student can scarcely be advised, not at all events until he has made himself well up in the remaining subjects, to plunge into the voluminous writings of Bentham. Unquestionably the best work on International Law is the last edition of General Halleck, edited by Sir Sherston Baker, Bart., which is now brought down to date, 1881, in addition to which the small but comprehensive volume of Mr. Westlake on Private International Law may advantageously be perused. With a fair knowledge of the above works a student would have some chance of success, though it is needless to remark that in competitive examinations much more depends upon the power of expression and analysis of the individual than on the number of volumes he has waded through; indeed, it may be queried whether a thorough knowledge of a few elementary works, combined with frequent self-examination practice, is not the best preparation, for the examiners do not, as a rule, set difficult questions, but those which they do set they like answered well.

Candidates for Honours at the Final Examination till Hilary, 1882, will also be examined in all the above subjects excepting No. II. They are examined additionally in the following:—

1. *The Law of Real and Personal Property* (with reference chiefly to Mr. Williams' Treatises).

2. *The Law of Contracts, Torts, Criminal Law, The Procedure in the Common Law Divisions of the High Court of Justice.*
3. *Trusts, Administration of Assets, Specific Performance, Partnership.*
4. Stubbs and Hallam's Constitutional History, Broom's Constitutional Law, the Principal State Trials of the Tudor Period and the Concluding Chapter of Blackstone's Commentaries, being that "On the Progress of the Laws of England."

For (1), in addition to Mr. Williams' treatises, it would be well to obtain some insight into the form and practice of conveyancing. The work which presents this as clearly as any is "Prideaux's Precedents." It is rather large, but still a student need not go through every precedent. This, however, is a branch of the Profession which cannot be properly understood without reading in a Conveyancer's chambers.

The works most frequently used for (2) are "Broom's Common Law" and "Harris' Criminal Law"; also a somewhat difficult work by Mr. Pollock on Contracts is highly spoken of, and there is a very clearly written small book on Common Law Procedure by Mr. Roscoe.

(4). Everything relating to the Stuart Trials can be found in Hallam, a perusal of whose writings alone I venture to suggest to be enough, without the aid of Stubbs'; for both books are large, and, in addition to the variety of other subjects, may tend to confuse.

All the above heads, excepting (3), have been much the same for some years, and are likely to continue the same, as not much change can be made in them. The subjects comprised under Head (3), however, are likely to vary, and therefore as to those, I have hazarded no suggestions. They are portions of Equity—a subject, I think, the student may

safely defer until arriving in England. The most popular book on Equity generally is "Snell's Equity"; but as only special portions of the subject are required, the Examiners are apt to propound questions not embraced in it, and other books should be read treating exclusively of the branches given.

As Mr. Tyssen states, the Examination is difficult, and the most of the subjects are not likely to be of use hereafter to Indian Barristers, the only benefit being the exemption of two terms and the words "Cert. Hon." appended to the Barrister's name amongst those of counsel in the Law List.

The Pass Examination till Hilary, 1882 (the subjects now being given a year in advance), embraces the Institutes of Justinian Books I. and II.; Book III., Title 13, to the end of the book; Book IV., Titles 1 to 5 inclusive—these being the law of Persons, Things and Obligations. It was formerly the practice to set the whole of the Institutes, but the Council of Legal Education have latterly limited the Examination to portions. The portions above mentioned have been those selected for some time past, and bid fair to become permanent.

The English subjects for the Pass are those of the Honour ones which are written in italics. The same remarks on the books to be read apply. "Williams' Real and Personal Property," properly known, is ample for (I.), together with an outline of the form of a conveyance; and "Broom's Common Law" for (II.), or perhaps instead some small book on each heading, as "Underhill on Torts," "Harris' Criminal Law" and "Roscoe's Civil Procedure."

The Examination is not hard, though for Indians some of the subjects, as Real Property, may appear new and strange. All that is required is a general knowledge of the Principles of English Law. It is said that a certain number

of marks, about a third of the full complement, must be obtained in each subject, and an additional number, nearly the same as the lowest, requisite to satisfy in any one subject, as well; this last a student must make up from the branch he is best acquainted with, or by obtaining more than the lowest (sufficient to qualify) on all of them. The names of the successful candidates are given alphabetically, their respective merits not being specified. The test is whether the Examiners are satisfied that the candidate possesses sufficient general legal knowledge to be called to the Bar. When a student has shown some knowledge of all four subjects, but has not obtained sufficient marks to pass, the Examiners will, in their discretion, exempt him from attending the whole Examination at the ensuing time, postponing him merely as to those branches in which he has not qualified.

Some years ago the Examination was not of a compulsory nature. The Council seeing however that many men became barristers in consequence without even the most elementary knowledge of the law, judged it wise that for the reputation of the Bar there should be some slight test, and that a person should not be able to call himself a barrister without at all events a little better claim to the title, as far as legal erudition is concerned, than the public at large; also, there being two examinations required for the lower branch of the profession, it seemed inconsistent that there should be none at all for the higher one. It may be wondered why Roman Law was added, considering that it is practically useless. The only answer is, that it is thought to be a scientific basis for legal education, and has been long adopted in other countries in Europe, such as France and Germany, as the first study for an advocate. It is difficult to see, nevertheless, how such a small portion, *e.g.* parts of the Institutes of Justinian (which is frequently crammed up and immediately forgotten) can be

of any substantial advantage. In France and Germany, the body of the Roman Law and Jurisprudence is made a long and scientific study ; and as such is no doubt of incalculable value to a lawyer.

Many students unfortunately delay reading for the Examination until the last three or four months before they present themselves ; this is a bad practice, for what is hastily acquired is as soon forgotten. It is advisable to read leisurely and steadily from first entering, in which case at the end of the period a solid and substantial knowledge of the theory of the law is obtained. The Examination is made compulsory as much as being an inducement to study as for any other reason, and should not be looked upon as a troublesome matter to be got over with as little work as possible. Indian students too often think that as some of the subjects are foreign to what is wanted for practice in India, they are taken out of their way by reading them. They must not however forget that they come over here to acquire the rudiments of a legal education, and that although some portions of it may not in themselves be essential to them in after life, yet that such knowledge will facilitate the attaining and digesting of special branches of local law with which it may be necessary for them to be conversant in the places in which they permanently settle ; and that moreover the time spent in the learning of law of any sort is never thrown away.

It is possible for a student to fit himself for the Examinations without assistance, the subject matter being gathered from books, and many do so successfully. Others prefer reading with barristers who prepare specially for the Examinations. This kind of reading is different from the regular reading in chambers, no practical business being seen. The fees are not fixed, as those for reading in chambers are, but the scale is much the same in proportion. Some barristers,

however, are agreeable to take pupils for a shorter period than six months for this purpose.

The number of students who present themselves for the Examination is on the increase; and the number of Indians visiting this country for that purpose is greatly so. The candidates for the Pass may be roughly estimated at 100 each time, about two-thirds of whom are usually successful. The examiners are more lenient with the Roman Law than with the English subjects; and this remark especially applies to the case of natives of India. Very few compete for the Honours, the Certificate being charily awarded. For the Studentships, the Pupil Scholarships and Prizes, &c., of the Inns of Court and the different Inns, the numbers are also small, considering the value of the rewards.

A word more about some of these Scholarships and Prizes. Every December there are four Examinations, one in the subject of the Lectures given by each Professor appointed by the Council, each open to students who during the year have attended at least two-thirds of the Lectures which the Examination is based upon. The subjects of the Lectures are—I. Roman Law. II. Equity. III. Real and Personal Property. IV. Common Law. For each subject there are the following prizes:—£50, £25, £15, £10. There is also a first and second prize of £70 and £30 respectively to the students who obtain the greatest aggregate number of marks in the Examination in the Lectures given by any two of the Professors. No student is entitled to more than one prize, and no student who has obtained a Studentship can compete. The Committee are not obliged to award any of the prizes if the result of the Examination does not justify such recommendation. Indian students will find the Lectures on Common Law most useful to them. The Professor is Mr. J. D. Mayne. Those who attend his Lectures are unanimous in

praising the lucid and scientific manner in which he expounds the principles of the Common Law, and the appropriate examples by which he illustrates them.

At the Inner Temple there are classes on the subjects of Real Property, Equity, and Common Law for the students of that Inn, free of charge. Twice a year there are three Pupil Scholarships awarded, which consist of 100 guineas to be paid as a pupil's fee to some barrister or pleader, to whose chambers the student may select to go, such barrister or pleader to be approved of by the Treasurer or the Education Committee.

At Lincoln's Inn and Gray's Inn there are also valuable Studentships and Prizes.

Some students from India doubly utilize their sojourn here, by gaining a degree at an English University as well as being called to the Bar. This can be done without materially interfering with the latter course. Residence at Oxford and Cambridge for about six months in the year is required to qualify for a degree, undergraduates being allowed to come to London for the purpose of "keeping the term," which means eating three dinners in the Hall of their Inn. It is needless to state that there are law degrees to be obtained at the Universities, the course of study for these degrees not being very dissimilar from that required for the Bar; so that a great part of the reading can be done during residence.

A degree can be taken in rather under three years at Cambridge after joining, and in rather over three years at Oxford. By becoming a member of the London University the Bar studies are even less interfered with. More Roman Law than is wanted for the Bar must be taken up, and also Jurisprudence, but the English Law is much the same, though perhaps harder. Also the latter University does not add to the expenses as much as the former ones, there being little to

pay excepting a few fees for the Lectures and Examinations ; and there is no residence in the University, members living in lodgings, or where they please. A degree cannot be obtained at any University without a certain knowledge of Latin.

JOSEPH A. SHEARWOOD,

Barriſter-at-Law.

PROFESSOR MINAIEFF AND THE SANSKRIT LITERATURE.

(Continued from the October Number of this Journal).

VII.

THE EPIC POEMS.—“ In the Vedic period natural forces struck the Indians as conscious agents with free will ; all the striking phenomena of nature they endeavoured to explain from an anthropomorphical point of view. The Vedic hymns are therefore particularly important, inasmuch as they are probably the only literary monuments in which a similar phase of the development of thought and feeling appears with perfect clearness and relief. In our Occidental literature there is nothing analogous to the Vedas, and the Vedas actually fill up a blank in the history of humanity. Regarding them from this standpoint, we might affirm with emphasis that they are not to be replaced by any other literary monuments however celebrated. The Vedas carry us back to remote times about which there are no other documentary sources of information ; in them we have an account of generations about which without the Vedic songs we should have only hypothetical conjectures. Here opens before us the age of meteorological myths which are to disappear in the literary works of the following period.

In the literary monuments of the Heroic Period there appear lemgod-heroes in the place of meteorological myths. This period reflects itself more remarkably than all in the two epical works : *Mahābhārata* and *Rāmāyana*.

The *Mahābhārata* is more like an encyclopedia than an epic poem. In it we have different layers of legends belonging to different times, accounts of creeds, sentiments and thoughts of different epochs and generations. The chief contents of the *Mahābhārata* are undoubtedly more ancient than those of the *Rāmāyana*. The *Rāmāyana* is more complete; in it there are also to be found foreign episodes, but it is not so full of them.

As yet both the poems have been very little studied critically; it is therefore not ascertained what parts of them are old and what parts comparatively new, for instance, after Buddhism, or have they been elaborated by still more recent authors or editors? In both there are no doubt very ancient traditions and Vedic legends. The names of many heroes are already to be met with in the Vedic literature, but the chief heroes and the chief contents of both are entirely different in character from the heroes and the contents of the Vedic poems. The Vedic traditions it appears were not entirely forgotten in those times when the first epical poems were formed, and even lived amongst the people at that epoch in which parts of the epos were collected into a whole and put under the name of the *Mahābhārata*.

A comparison of the very same legends as they are to be found in the Vedas as well as in the *Mahābhārata*, *Rāmāyana*, or the *Purāṇas*, proves that the Vedic recensions of them are generally more simple, more primitive, and more clear than the epic ones. But from this it does not follow that in deep antiquity there were amongst the Aryans no national epic songs on gods and heroes, only they have come down to us altered and changed in the epical works. About the existence of such national epic songs we know from the Vedic literature, where we find samples of such epical songs under the various names of *Gāthās*, *Itihās*, *Akshyāyanas*, &c.

Mahābhārata.—A heroic poem in eighteen books or songs (*Parvas*). The number of *glokas* in this poem amounts to one hundred thousand. The original form of the poem was evidently of a less considerable circumference. Many of the episodes to be found in the poem were added to it much later, and do not stand in close union to its chief argument; others flow as it were quite naturally out of the principal story, and must there-

fore be regarded as very ancient. * * * In the seventeenth book—*Mahāprasthānika*—*Yudhishtira* abdicates his throne, and along with his brothers and wife *Draupadī* betakes himself to the *Himālayas*, to the sacred summits of the *Meru*; on his way thither all his companions of journey die, but a dog which is left behind. At this time *Indra* appears to him and proposes to conduct the monarch into his house in the skies. *Yudhishtira* desires that his faithful dog might also be permitted there along with him which *Indra* agrees to.

In the eighteenth book—*Stargārohana*—is narrated how *Yudhishtira* arriving at the heavens finds *Duryodhana* with his brothers, but does not see his own brothers and *Draupadī*. He asks where they were, and refuses to stay in the celestial regions. Then he is shown where and in the midst of what terrors his dear relatives find themselves. He resolves to live with them together, and does not desire to go back to the heavens. All the horrors instantly disappear, along with his relatives he now goes back to the heavens where they live with the gods with whom they had eternally been. Into human forms had they transformed themselves only for a time.”—p. 136-140.

Rāmāyana.—“*Rāma* goes into an exile of fourteen years in the forest of *Dandaka*; him follows *Lakshmana*, and *Sītā* expresses also a firm desire to accompany her husband. The exile of *Rāma* was thought and carried out into practice at the time of *Bharata*’s absence from home. Knowing that *Rāma* is in exile, *Bharata* refuses to occupy his place on the throne, and betakes himself into the forest of *Dandaka* to seek out *Rāma*, and resolves to undergo with him an exile of fourteen years. But neither the persuasions of *Bharata* nor of the materialist, *Jarata*, produced any effect on *Rāma*. He desires to fulfil the promise given by his father to *Kaīkeyī* (his father’s second wife). *Bharata* accepts the throne only for a time, and takes up his residence out of *Ayodhyā*.”—p. 141.

VIII.

DRAMA.—“One of the first works translated from Sanskrit into the European languages was the drama of *Kālidāsa* called *Çakuntalā*. In 1789 came out the English translation of W.

Jones, and in 1791 Forster carried over *Çakuntalâ* from English into German. The choice made by Jones was extremely lucky, and not a little contributed to an awakening of interest for the study of the old Indian Literature. The impression made by this translation was undoubtedly great. Goethe re-echoed the general impression in that well-known *quatrain* in which he very characteristically appreciates the beauties of this old Indian poetical production. Herder, von Schlegel, Schelling, characterised in still greater details the poetical merits of the *Çakuntalâ*.

In Sanskrit dramatical works have the general name, *Nāṭaka*. The etymology of this word (from the root *nat*, to dance), as well as the appellation of an actor, *Nata* (particularly a *dancer*), show that in India drama developed itself from dance. There is no doubt whatever that in India the drama commenced its origin quite independently, without any foreign external influence; germs of dramatical representations in the form of dialogues we can follow up to a very early date, so that already in the Vedas we meet with dialogues, the well-known dialogue for instance between Yama and Yami (Rig-Veda x., 10)—brother and sister—a prototype of very widely-spread anecdotes about incest-perpetrators;* many sacrifices were accompanied by dialogues, and it is generally known that dances, songs and mimics went into cult already in an early period of its development.

All this explains in India the appearance of the germs of the dramatical art, and does not exclude the possibility of a laterally foreign and, indeed, Greek influence on the further development of the Indian drama. The question of Greek influence on the development of the Indian drama has been raised several times, particularly by the well-known Sanskritologist Weber, of Berlin, deciding himself for the Greek influence. Unfortunately, this

* To avoid misunderstanding, especially for those who do not occupy themselves particularly with such subjects, it is necessary to add that we look upon Yama and Yami as the first progenitors of Man, and that therefore they were brother and sister only in the same sense as Adam and Eve were. Besides, most of these anecdotes are meteorological myths, put into verse when and by whom it is difficult to ascertain.—N. K. C.

question has only been raised, but in the absence of adequate facts, has been decided neither in the positive nor in the negative.

The Indians themselves relate myths about the origin of their dramatical art. According to some, it is indebted for its origin to the legendary Saint, *Bharata*; according to others to the god *Brahma* himself, who drew out this art from the *Vedas*, and then gave it to the sage *Bharata*, to whom is attributed the most ancient Dramaturgie.

To us have come down only the more modern specimens of the Indian dramatical art; amongst them the *Mricchakatika* is considered to be the oldest of all. The author of this production is called *Çûdraka*, who according to traditions is said to have lived before the birth of Christ, at the time of the Emperor *Vikramāditya*. There are however certain facts which oblige us not to trust these traditions; as for instance the coin, *nānaka*, is made mention of in this drama, and this is the name given to coins of *Kanishka*, who reigned in the first century after Christ. Popular dialects which are introduced in this drama must undoubtedly be referred to more recent times. Nevertheless, no other drama has been hitherto found more ancient than the *Mricchakatika*. The three productions of *Kālidāsa*, *Çakuntalā*, *Urvāçī*, *Milavikāgnimitra*, belong to a more modern epoch. Amongst the dramas known up to the present time, the remaining belong to a still more recent date, for instance the three dramas of *Bharabhāti* (8th century after C.), the dramas called *Rarmadevī*, *Mudrarakṣaṣa* and *Prabodhachandrodaya* (12th century).

The more modern dramatical productions borrow their argument from the legends of the *Mahābhārata* and the *Rāmāyana* as well as from the history of *Krishna*; and the later these productions are the more do they resemble the mediæval mysteries. Productions of a comical character and dramas of philosophical import in which philosophical systems are represented by acting personages belong also to a later date.

The number of hitherto discovered or printed dramas in India is very considerable, and is constantly increasing.

In the Sanskrit literature there are some works on Dramaturgie. The most ancient of them is *Nāṭya-Çāstra*—attributed to *Bharata*—a work of which a part has been already

published. To the theory of drama is devoted the *Daṣarūpa*, by *Dhananjaya*, as well as diverse chapters in the works of rhetoric ; for instance, in the *Kāvyaadarṣa*, *Kāvyaaprakāṣa* and the *Sāhitya-darpana*."—p. 152-153.

NISIKĀNTA CHATTOPĀDHYĀYA.

ZURICH, *January*, 1881.

THE BEGUMS OF BHÓPÁL.

BY PROFESSOR E. REHATSEK.

(Continued from page 111.)

Qudasyah Begum.—After the demise of the Nawáb Nazar Muhammad Khán the Sirdárs consulted the Political Agent of Bhópál, Major Henry, and placed Qudasyah Begum on the Masnad. She was at that time eighteen years old, and her daughter, Sekander Begum, only fifteen months. On the 28th August, 1826, also the deposed Nawáb Ghauth Muhammad Khán, father of Qudasyah Begum, died, leaving sixteen living children, one half of whom were daughters. Some time afterwards arrangements were made by the Political Agent, with the consent of the majority of the Sirdárs, that a suitable husband should be selected among the nobles for Sekander Begum, the daughter of the deceased Nawáb Nazar Muhammad Khán. After due consultation with the Political Agent, the chief Sirdárs elected Munyr Muhammad Khán, son of Myán Muhammad Khán, and grandson of Nezír Muhammad Khán, to be the bridegroom of Sekander Begum, and betrothed him to her after obtaining from him and his father a written statement of allegiance to Qudasyah Begum, as well as a promise not to meddle with politics ; the former, however, soon cast off his allegiance and prepared for open resistance, so that Qudasyah Begum was obliged to send against him Bakhsy Bahádur Muhammad Khán with troops, and after hostilities had continued for several days, the Political Agent of Bhópál, who resided

at that time in Ságor, wrote to Qudasyah Begum that Captain Johnson would march from Syhór to Bhópál and restore peace. Accordingly Munyr Muhammad Khán became anxious for a reconciliation, which was effected by presenting him with a Jaghir yielding annually rs. 44,000, and he retired from the contest; but the Political Agent and the Sirdárs of Bhópál now betrothed his younger brother Jehángir Muhammad Khán Bahádur to Sekander Begum, and surnamed him Nawáb-ud-daulah, with the title of Zahyr-ud-daulah Bahádur. In a letter of congratulation after this new engagement the Political Agent asked Qudasyah Begum when the Nawáb Zahyr-ud-daulah Jehangir would become regent of Bhópál, and she replied that on condition of paying homage to her he would be placed on the Masnad when he attained his 19th or 20th year.

In the month of January, 1833, Lord Hardinge, the Governor General, passed through the town of Ságor, where he was waited upon by the young Nawab-ud-daulah, who requested, at the instigation of his father, to be appointed regent of Bhópál, and that his wedding with Sekander Begum might be celebrated. Accordingly orders were issued to the Political Agent to come to an understanding on these points with Qudasyah Begum, who was, however, so displeased with the steps the young Nawáb had taken, that on his return to Bhópál she at once removed from their posts all the officials supposed to favour his aspirations, and appointed her own brother, Myán Fajdar Muhammad Khán, to be prime minister, and conferred the title of Rajah on Khóshwakt Ráy; but Mr. Lancelot Wilkinson, having again been transferred to the Bhópál Agency, carried out the wishes of the Governor General by getting the marriage between the young Nawáb and Sekandar Begum solemnized on the 18th April, 1835. Now the Nawáb aspired more and more to supreme power; but we take leave to doubt whether he had actually endeavoured to encompass the death of Qudasyah Begum to attain it, as Hemyr Singh had reported to Sekander Begum on the 27th July, 1836, when a certain festival was being held in honour of the celebrated saint Shéykh A'bd-ul-Qáder Jayllany, at which the two Begums were present with the whole court. The murder was, according to Hemyr Singh, to have taken place after the Fátehah had been recited and the

display of the fireworks began. Accordingly Sekander Begum got up from her seat, as soon as the just mentioned invocation had been recited, and informed her mother, Qudasyah, of what she had been told. Hereon, both the ladies at once retired to the interior apartments, and Kálykhán was with thirty cavalry sent to guard the Nawáb, whilst Mastujáb Khán and Hemyr Singh were ordered to put his companions in chains. After the Nawáb had thus, by his "guard of honour," been for some time kept under close surveillance, his friends succeeded in extricating him. Myán Amyr Muhammad Khán, namely, with the rejected bridegroom, Nawáb Munyr Muhammad Khán, elder brother of the young Nawáb Jehángir, and Asad A'ly Khán went to the agent at Syhór where they engaged a few hundred infantry, and Ghufúr Khan Mota'mad brought two horses. They made their appearance on the 2nd April, 1857, on the outskirts of the town of Bhópál, and the Mulvy Nizám-ud-din informed the Nawáb Jehángir of his approaching deliverance. During the evening a marriage was being celebrated at the house of Fayd-ullah Khán, at which the Nawáb was present, and when a part of the night had elapsed he proceeded with Amyr Asad A'ly on foot out of the town, where they mounted the above-mentioned two horses and rode hard till they arrived in Syhór, where they arrived at midnight, and informed the Agent of what had taken place. The guardians of the Nawáb were, of course, unable to find him in Bhópál, and when they at last reported to Qudasyah Begum that he had gone to Syhór, she said never a word.

Now the Nawáb collected an army of some thousands of men in Syhór, and having, by the advice of his father, brother and maternal uncle, raised loans from the Mahajans, took possession of several Qusbahs, removed the officials of the Begum, and appointed his own men to administer them. The British agent wrote to the Begum that he had no desire to meddle with her government, but that he advised her as a friend, for the sake of peace, to negotiate with the Nawáb. This hint was taken by both the contending parties; as, however, the Begum's plenipotentiaries desired the Nawab's power to remain in abeyance ten years, and his envoys would agree only to three, no understanding could be arrived at, and preparations for hostilities were again made. On the 24th

July, 1837, the Begum's army marched out from Bhópál as far as the plain of Moghly, two miles from Ashtah. Here the Nawáb came out from the fort with Sa'd-ullah Khan, Kánsingh, Myr Asad A'ly, Fu'dl A'mad Khán Jaghirdár of Anbapani, and his father Amyr Muhammad Khán, with all their troops drawn up in battle order, and a fight ensued, in which about three hundred men fell on each side. The contest was, however, allowed to continue only a few days, because on the 3rd August a letter from Mr. Macnaghten, secretary to the Governor General, arrived from Calcutta to the address of the Political Agent, Mr. Wilkinson, ordering the Bhópál army at once to return to the town. Accordingly the Rájáh, who commanded the troops of the Begum, entered Bhópál on the 10th September, and the Nawáb departed to Syhór. Now the Political Agent marched with English troops to Bhópál, and taking up a position opposite to the fort, informed the Begum that she must not break the treaty, but, by order of the Governor General, was to surrender the government to the Nawáb, the H.E.I. Company guaranteeing to her an honourable position and the enjoyment of a jaghir for life. She consented, and accordingly a jaghir of $816\frac{1}{2}$ villages yielding at that time a yearly revenue of rs. 1,98,612 as. 6 was assigned for her maintenance.

Birth of Sháh Jehán Begum and death of the Nawáb.—The Political Agent, Mr. Lauret Wilkinson, in concert with the Sirdars, installed the young Nawáb Nazir-ud-daulah Jehangir Muhammad Khán on the Masnad at the end of November, in 1837, and Qudasyah Begum retired, on the 3rd of May, 1838, with Sekander Begum and all their adherents, from the town of Bhópál to the fort of Iskannagar, where the young Begum gave, on the 20th July, birth to Sháh Jehán Begum. The Nawáb was of a very liberal disposition, fond of hunting and rural scenery, to enjoy which he established, in 1840, a camp without the town of Bhópál, and called it after his own name, Jehangirábád, where he encouraged the nobles to build houses by defraying their expenses. He was also skilled in military affairs, and possessed great tact in appreciating the character of men; unfortunately, however, he suffered from a weak stomach as well as from other complaints, which baffled the skill of Wáreth A'ly Khán and other physicians, and prostrated him on the bed of sickness, on which Sekander

Begum paid him a visit of condolence and again departed. He died on the 20th December, 1844, at the age of 26 years, during seven of which he had been regent of Bhópál. Mr. Henry Trevelyan, the Political Agent, who had informed the Governor General of the Nawáb's demise, convoked, on the 22nd January, 1845, an assembly of Sirdárs, whom he informed that Sháh Jehán Begum would, in course of time, become the sovereign of Bhópál, but that now Myán Fajdár Muhamamad Khán, brother of Qudasyah Begum, would be the Ná'yib-i Ryáset, or Lieutenant Governor. This information was also communicated to Sekander Begum in a letter dated 11th April, 1845, from the Governor General, who condoled with her for the loss of her husband, the late Nawáb, and observed that during the minority of Sháh Jehán Begum and till her marriage, when her consort would assume the reins of government, the affairs of it would be superintended by the Political Agent.

A contest of two factions soon commenced in Bhópál, and on the 31st October, 1845, Myr Wasel A'ly and Ahmad Khán Myr-i Atesh, commandant of artillery, with others, proceeded as a deputation from Bhópál to Syhór, where they represented to Mr. Hamilton, the agent of the Governor General, that the Myán Sáheb, *i.e.* Lieutenant Governor, would not allow them even on a single occasion to pay homage to their sovereign lady the Begum Sáhebah, and had filled all the high offices of the State with his own men. The Agent, desirous to pacify the contending factions, appointed Mr. W. F. Eden and Shebámet A'ly Khán, his chief Munsí, to investigate their mutual grievances.

When Mr. Trevelyan, the Political Agent, was transferred to another place he was succeeded by Mr. Kingcome, till whose arrival, however, Mr. Eden acted as Political Agent, the government of Bhópál being carried on jointly by Sekander Begum and Myán Sáheb, who had, however, by the advice of some ill-disposed persons, enlisted several hundreds of Rohillabs, and these the Political Agent ordered to be disbanded. Instead of obeying this injunction, Myán Amir Muhammad Khán prepared for resistance and took up a position at Kalyákheryat, at a distance of twelve koss from Bhópál; but he was conquered and made prisoner with his two sons and two hundred Afghans by the Bhópál troops, after

a battle in which four hundred Vilayetis were slain. After the battle of Kalyákhery Mr. Kingcome wrote to Calcutta that the government of Bhópál, now carried on jointly by Myán Fújdár Muhammad Khán and Sekander Begum in a manner very detrimental to good order, ought to be centred in one person only.

As the British Government had found Sekander Begum to be of a very upright character, intelligent and more loyal than the Myán Sáheb, she was appointed regent, and he was removed from the government by the Political Agent, appointing in his place the Rajah Khoshwakt Ráy, who had, during the reign of Qudasyah Begum, already held the position of Nayib-i Ryásat, *i.e.* Lieutenant Governor.

Sekander Begum's activity —Sekander Begum worked diligently to regulate the civil, military and judicial administration, and endeavoured to pay off the debts of the State. For the purpose of advancing cultivation she divided the State of Bhópál into three Zillahs, calling them the western, eastern and southern, as well as appointing governors with subordinate officials in them. She made from time to time tours in the districts, of which she got regular surveys made, so that the revenues and taxes could be more equitably levied than hitherto; fixed boundaries were also assigned to each village, and landmarks established; books of regulations for the various branches of the administration were also compiled by her orders. Having found Jumál-ud-dyn Khán to be a loyal, experienced and far-seeing man, Sekander Begum appointed him successor to the Rajah Khóshwakt Ráyi when the latter died. Debts of the State of Bhópál to the amount of rs. 1,976,723 as. 9 incurred during the reign of the Begum's father, and rs. 385,117 as. 8 during the administration of Fújdár Muhammad Khán, making a total of rs. 2,361,841 as. 1 were paid off by her during her reign.

Marriage of Sháh Jehán Begum.—When Sháh Jehán Begum attained maturity, her mother, Sekander Begum, made inquiries among the scions of her own relatives in Bhópál, and selecting some of them occupied herself with their education; at last, however, each of them was found to possess some defect. Accordingly the Governor-General was, through Major Durand, the Political Agent of Bhópál, requested to allow a search to be made among

the noble families of India for a more suitable husband. After receiving permission, the said Agent despatched emissaries to Delhi, Agra and Bareilly, to make enquiries, whilst several nobles and Timuride princes of Delhi came personally to Bhópál, where they met with a hospitable reception, dwelt for some time, and again departed. After considerable meditation and research, Sekander Begum communicated the names of six youths to the Political Agent of Bhópál, whom she had approved of as suitable candidates for the hand of Sháh Jehán Begum; she also added that in her own family no desirable husband for her could be found, and as the political consequences which might result from an alliance with one of the proposed candidates, all of whom were foreigners in Bhópál, could not be foreseen, it would be suitable that Sháh Jehán Begum should alone become sovereign, and her consort have no hand in the administration, but nevertheless enjoy all the dignity and honour of a Nawáb: his son, however, who might be the offspring of this union, would become a real sovereign. The Agent replied that the proposal of the Begum agreed perfectly with the law of England, according to which the Queen is the Sovereign, and her husband had no authority in the government. Afterwards the desire of the Viceroy was through the Agent intimated to Sekander Begum that the youth she would select as a husband for Sháh Jehán Begum should be a titular Nawáb, and she the actual sovereign; but that as Sekander Begum had freed the State from debt, she was to remain at the head of the administration until her daughter had, under her tuition, attained sufficient experience to be entrusted with absolute power.

In a letter dated the 28th October, 1854, Sekander Begum informed Mr. W. F. Eden, the Political Agent of Bhópál, that she had, of the six candidates for the hand of Sháh Jehán Begum, selected Bakhshy Bágy Muhammad Khán Nusrat Jung, whose family had from olden times been domiciled in Bhópál, and was of the highest respectability. This choice was confirmed by the Viceroy, who informed Sekander Begum that her daughter would assume the reins of government at the completion of her twenty-first year: but Sekander Begum demurred to this decision, and wrote in reply, that no one could be as worthy as herself to be at the head

of the administration ; that all her labours therein had always met with the approval of the British Government, and that in any case she ought to be left at the head of it till her death.

The formal wedding of Sháh Jehán Begum took place on the 26th July, 1855, on which occasion the bridegroom assigned a marriage gift of two krórs of rupees to his bride, but of which she never received one farthing ; and even after his death not his widow Sháh Jehán Begum, nor his daughter Sultán Jehán Begum, inherited his property, all of which was taken possession of by his relatives, although he had till his death enjoyed the revenues of 95 villages, amounting to rs. 65,357 per annum, which the Viceroy's Agent in Central India had assigned for his support. At the wedding rs. 771,362 at 7 were spent, and the details of this sum are as follows:—For the Begum's outfit and wardrobe, rs. 390,617 as. 9½ ; the same for the Nawáb, rs. 266,469 as. 7½ ; and expenses for the rejoicings rs. 114,275 as. 6½. The private list annually granted to Sháh Jehán Begum remained the same as hitherto, namely rs. 57,866 as. 14½, and no new Jaghír was assigned to her after the wedding.

Compiled from the "History of Bhopál."

E. REHATSEK.

(To be continued.)

THE NORTHBROOK INDIAN CLUB.

(The Hon. Sec. of the Club, Mr. Ahsen Uddin Ahmad, has kindly supplied the following account of the Meeting):—

The Annual General Meeting of the Northbrook Indian Club was held on Wednesday, the 16th of February, at 3.45 p.m., at 6 John Street, Bedford Row. The Earl of Northbrook was expected to take the chair. Notwithstanding the badness of the weather, nearly half of the members

of the Club attended the meeting. The Earl of Northbrook, being unavoidably detained, was prevented from attending the meeting, and a letter to the Secretary was sent to that effect. Sir Barrow H. Ellis read the letter, and after a short pause he was unanimously voted in the chair.

The CHAIRMAN briefly referred to the object of the meeting by reading Rule XIX., and a resolution was passed that the General Report and the Accounts, &c., should be taken as read.

The CHAIRMAN then drew the attention of the gentlemen present to the last two paragraphs of the Annual Report of the Club, and urged the desirability of raising a sufficient fund at home and in India by subscriptions and donations to meet the desired object. The Chairman asked the members if they had any observation to make. Thereupon Colonel KEATING asked the Chair why no mention of the rent of the house is made in the annual accounts of the Club. The Chairman referred the question to the SECRETARY, who replied that the Club being a proprietary one, the members have nothing to do with the accounts of the proprietors, and that the printed account which was laid on the table was only an account of the annual receipt and expenditure of the subscriptions of the members of the Club. The Chairman said that the Sub-Committee would be consulted on the matter, and that if they approved, the rent would appear in the next year's Report.

It was brought to the notice of the meeting that Lord Hartington, having heard of the Club, had offered to become a member.

Sir BARROW ELLIS then moved the following resolution:—
“That the Right Hon. the Earl of Northbrook be requested to accept the office of President of the Northbrook Indian Club,” which was received with loud cheers.

RAJA RAMPAL SING seconded the resolution, which, on being put to vote, was carried by unanimous assent of all present.

The following gentlemen, being duly balloted for, were elected members to serve on the Committee for the current year:—

M. Lutfor Rahman, Esq.	... ..	24 votes
Mati Lall Gupta, Esq.	... ..	20 votes
Kumar Shivanath Sinha	... ..	10 votes

The proceedings were concluded by a vote of thanks to the Chairman, moved by Mr. THORNTON, seconded by MIRZA PEER BUKSCH.

1881.

President.

The Right Hon. the Earl of NORTHBROOK, G.C.S.I.

Executive Committee.

Chairman, Sir BARROW H. ELLIS, K.C.S.I.,

Sir RICHARD TEMPLE, Bart., G.C.S.I., D.C.L.,

G. S. V. FITZGERALD, Esq.,

M. LUTFOR RAHMAN, Esq., MATI LALL GUPTA, Esq.,

KUMAR SHIVANATH SINHA.

Auditor, Sir GEORGE KELLNER, K.C.M.G., C.S.I.

Hon. Secretary. AHISANUDDIN AHMAD, Esq.

Assistant Hon. Secretary, M. D. DADYSETT, Esq.

THE CHEQUE BANK, 20 COCKSPUR STREET, LONDON, S.W.

REPORT.

The want had long been greatly felt of some Club in London where Indian gentlemen coming to this country might find a fit place to mix with European gentlemen interested in or connected with India, and thereby acquiring an intimacy and friendship which can only be gained by such social institutions. The Sub Committee of the National

Indian Association, to facilitate the desired object, has therefore founded this Club.

The Sub-Committee, which has itself been only recently established, also supervises young men from India who may be entrusted to their charge, and has its Office attached to the Club, where it is represented by its Secretary, Captain A. McNeile, who is always ready to advise and assist in cases where his help is required. The facilities afforded by the Club and the Sub-Committee have proved of immense value to those who have taken advantage of them.

Before the opening of the Club, a Provisional Committee was appointed, which consisted of the following gentlemen, viz., Right Hon. the Earl of Northbrook, G.C.S.I., Sir Barrow H. Ellis, K.C.S.I., G. S. V. Fitz Gerald, Esq., F. R. S. Wyllie, Esq., Abul Hassan Khan, Esq., P. N. Bose, Esq., and Ahsanuddin Ahmad, Esq.; the latter acting as the Hon. Secretary. The Provisional Committee held three meetings, and passed the rules which, as subsequently somewhat modified, are appended to this report.

The Club was formally opened on the 23rd of February, 1880, by the Earl of Northbrook, before a goodly attendance of both European and Indian gentlemen. On the same date a general meeting, according to Rule XIX., was held to elect three members to serve on the Committee of Management, with the following nominated members of the Sub-committee, viz., the Earl of Northbrook, Sir Barrow H. Ellis, G. S. V. Fitz Gerald, Esq. The following were the elected members:—Syed Hassan, M.B., M.R.C.S., L.R.C.P., Abul Fazl M. Abdur-Rahman, Esq., Ahsanuddin Ahmad, Esq. Up to the end of July the Club was managed by the above-mentioned gentlemen, with Mr. Abul Hassan Khan as its Honorary Secretary, who discharged his duties zealously to the satisfaction of the members of the Club.

Twelve Committee meetings were held during the last year. Mr. Abul Hassan Khan, the late Hon. Sec., resigned his office on account of his departure from England ; and the present Hon. Sec., Mr. Ahsanuddin Ahmad, then a member of the Committee, accepted the office, and his place as member of the Committee was filled by Kumar Shivanath Singha. Mr. Abul Fazl M. Abdur-Rahman also resigned his seat as a member of the Committee, and his place is still vacant.

On the suggestion of the Hon. Sec., the Committee by unanimous assent requested Mr. M. D. Dadysett to accept the post of Assistant Secretary. He has since been active in assisting the Secretary in the management.

The Club is greatly indebted to Mr. Tyssen, who has kindly lent some law books for the use of the members. He also suggested the opening of a fund for the formation of a Club Library, and sent a subscription for the purpose. The Committee hope that such an opportunity will not be passed over and that efforts will be made to raise sufficient subscriptions to provide the Club with a suitable library of its own.

In the course of the year eighty seven gentlemen were elected as members of the Club, fifty-two of whom were natives of India.

The Provisional Committee requested the Right Hon. the Secretary of State for India to grant them the following Indian newspapers : the *Madras Times*, the *Times of India*, the *Bombay Gazette*, the *Civil and Military Gazette*, the *Calcutta Commercial Gazette*, the *Madras Weekly Mail*, the *Englishman's Overland Mail*, the *Pioneer Mail*, the *Simla Courier*, the *Friend of India*, and the *Indian Daily News*. The Secretary of State kindly acceded to their request. In addition to the above, the Club since its formation has been supplied with the following periodicals and daily papers. Daily papers : the *Times* and *Special Globe*. Weekly news-

papers and periodicals: the *Observer*, the *Saturday Review*, the *Athenæum*, the *Graphic*, the *Law Times*, *Punch*, the *Nineteenth Century*. For the following the Committee are indebted to the kindness of their editors and proprietors: the *Hindoo Patriot*, the *Bengalee*, the *Indo Prakash*, the *Madras Native Opinion*, the *Indian Spectator*, the *Bombay Native Opinion*, the *Mittra Villasa*. There has also been a subscription for fifteen vols. at Mudie's Library.

The daily attendance of the Indian members has been on the whole very good, but the average attendance of European members has not been so large as was wished for, owing probably to the present situation of the Club, an inconvenient one to those who reside in the more central parts of London. The want of sufficient funds to locate the Club in a central, and therefore more expensive, part of London, has prevented the Committee from carrying out in its integrity the original scheme.

Feeling, however, that it was important to make a commencement, the present house was rented as being the best available within the means at their disposal. But the Committee hope that friends will come forward to enable them to render the institution more useful by increasing its convenience and popularity. With this object, the following rule has been framed:—"Any gentleman residing in India who may desire to promote the object of the institution, may become an honorary member on payment of Rs. 100."

They feel, however, that this measure will not suffice to secure their object, unless exertions are made in this country by those who are desirous of promoting friendly intercourse and community of feelings between Englishmen and their fellow-subjects in India.

By order,

ANSAUDDIN AHMAD, *Hon. Sec.*

An Abstract of the Annual Receipts and Expenditure of the Club during the past year.

RECEIPTS.			EXPENDITURE.		
1880. From Feb. 1st to December.			1880. December 31.		
	£	s. d.		£	s. d.
To Subscriptions received	74	14 0	By Newspapers and Periodicals...	8	14 5
			Coal and Gas ...	8	5 6
			Stationery...	4	9 5
			Porter's Wages, since November ...	8	18 6
			Subscription to Mudie's Library ...	5	5 0
			Stamps ...	2	1 2½
			General Expenses ...	4	11 3
			Balance : Cheque Bank—		
			Current a/c £27 7 8		
			Petty Cash 5 1 0½		
				32	8 8½
	£74	14 0		£74	14 0

Examined and found correct,
GEORGE KELLNER, Auditor.

The probable Receipts for the current year by Subscriptions will be about the same as in 1880.

The probable Expenditure will most likely be about £70. The increase of the expenses will be in consequence of heavy charges during the beginning of the current year.

AHSANUDDIN AHMAD, Hon. Sec.

PARSEE LIFE.

The following article is part of one that has appeared in a Gujerati periodical entitled the *Dnyan Vardhak*. It has been translated by Mr. S. N. Ginwalla, who contributed a paper to this Journal on the same subject in February of last year.

MIRROR OF PARSEE LIFE.

The state and circumstances of Parsees of the present age might be compared to that of a merchant tottering on the verge of insolvency, who plays the high and mighty before the public, and

endeavours even at the last hour to add two or three more victims to the list of those whom he ruins.

The social and domestic phases of Parsee life of this day seem to point to the downfall of their race. If the fearful moral degeneracy going on at the present time is disregarded and treated lightly, a legacy of woe, and a calamitous burden will be left behind by people of the present age for they of the coming generations. If the demoralization were going on among the people of lower classes we might have passed it off by saying—"well, there are black sheep to be found in every flock in the world." This might have been applicable enough to such people. But if people of low rank and position in life, following the example of the vicious practices and misleads which are to be observed among high-class people, blue blooded families, and the great, rich, well-born, haughty men of the Parsee community, fall into temptations and launch themselves into the deep abyss of immorality, whom should we blame for it? The degeneracy that is spoken of above is that in regard to the rules and doctrines of religion and morality. What a small number of writers have attempted to expose the evil which has made its abode in the domestic and social life of Parsees! only one or two, and they can be counted on one's fingers.

Now we come to our Shettias. We ought only to recognise such men as our Shettias in reality who have a regard for their honour and character, who expend their wealth for the good of their own race-people, who live an honoured and honourable life, and have some sympathy and affection for the fellow-men and co-religionists. It might be as well to divide our Shettias of the present day into two classes. In the first class might be ranged those who are entitled to rank as the "Akábars" or leaders of our community. Their seniority entitles them to hear and decide any kind of dispute among people of their community. . . . By patronising their Destoors the leaders or Akábars show their large-hearted generosity towards the community. They appreciate the greatness awarded them by the community, if not by affection, at least by dignified conduct. Those comprised in the second class are Shettias, who have by an extraordinary combination of circumstances been

enabled to ride comfortably in large carriages and pairs, puffed up with their easily made money, which they try to show off by the lofty airs and ostentation they affect as of a true blue Shettia. They make a sorry exhibition of their education by their presumption in all matters old and new. They imagine that it does not signify if they have no learning, if only they have the bags of a sudden windfall (money they have suddenly come into), which are lying in a corner of the house and are registered in their bank books? These second rate Shettias pretend to be very brave in their acts of generosity or charity, for they know that by spending a little money they can make their organs sound their praises.

(The writer then refers to evils in the state of Parsee society, and continues):—In these days many people heap obloquy upon the “Reformers” about this matter. How could we blame them for it? It is idle and foolish to lay this accusation at the door of those who are commonly called “Reformers.” Their beneficent object was female education, but the way in which they set to work about it might be thought worthy of censure. They had a good purpose in view and their motives were conscientious and sincere, but not having conformed to certain fixed principles, the original cause of the irreparable mischief that has now-a-days been heard of in several reformed quarters is attributed to social reform—at least such is the belief of many. They (the Reformers) would not have been deceived in their reforms as they now find themselves to be if they had purposed to give English education last of all, that is after having given their caste-women, in a fitting manner and by degrees, in the first place a sound moral education, combined with a knowledge of their own language, and an education in their own religion having regard to the natural inclinations and dispositions of the ladies of their race and after having thus placed them on a firm footing. We should then have observed an altogether different spectacle—one more calculated to preserve the dignity of our community—instead, as is now the case, a spectacle of the fast and flighty ways, arrogance and self-conceit among many women who hold themselves out as reformed and civilised, but who are at bottom unlettered and uneducated.

Parsees ought to pay greater attention to the education of their children. The boys of this generation have turned out to be headstrong and irreligious. It is really necessary to free the coming generation from the slur that might otherwise be cast on them. The fees paid to many of the public and private schools are a great tax now-a-days upon the pockets of parents. Notwithstanding this the fees are paid for the welfare of their children. The parents ought to see that in proportion to what they do pay or spend the intellectual faculties of the rising children are also strengthened. The teachers now-a-days in several schools extort, besides the regular school fees, an extra fee, and some of the teachers pretend to teach children at their private residences. It is the duty of the teachers to teach children in proportion to the school fees paid. Is it not a matter of surprise that they extort extra fees for private and home tuition which they ought not to do? Those who go direct to the teachers for private tuition are treated with greater regard and care. When children observe this, they cry and beg and manage somehow to get their parents' permission to go and read with their teachers for half-an-hour, or to go to their teacher's private residence for extra tuition. Surely this thing ought to be looked to. The private tuition fee is extracted in defiance of Government rules. Some schoolmasters ask boys to their houses, and instead of teaching them, use them as drudges. They get their pupils to keep their children's swing in motion until they go to sleep. It is also a notorious fact that some schoolmasters' wives employ their husbands' pupils to run errands for them. It will be quite apparent from all this how grossly the poor parents who send their children to a schoolmaster's house to learn are deceived in their object.

In these hard times the extravagant marriage and funeral expenses among Parsees are a great drain upon their pockets. As vice and virtue, light and darkness, go together—just in the same way death and marriage likewise occur in due course in every family. There is no more joyful occasion in man's life than marriage, and there is no occasion producing more grief and sorrow than when death occurs. The dear ones who like a lamp shed lustre on our hearts and homes while living, steep our hearts in darkness and sorrow when they are lost to us in a moment. It

is simply to perpetuate and keep alive their memory that we perform monthly and annual ceremonies after their death. But these funeral expenses are all very well in their way, if made within proper limits. The dead are really dead and gone, but those that live behind cannot afford to go after them. You can avoid a marriage, and if you have no money it can be put off. But you cannot prevent or avoid death, or put off the incurring expenses that it brings with it. A poor family who may have managed somehow to make two ends meet, or have kept up their credit and reputation during a whole lifetime, find, when death occurs, their many years' reputation, however humble, gone, and they have to succumb to the unexpected misfortune. If Parsees would lay their heads together and think over it, and avoid unnecessary expenses incurred on such occasions in various ways, or entirely put a stop to them, they will have got over one of the greatest cares and difficulties of this life. They might also cut down marriage expenses and bring them to as low a level as you may desire. Their pride comes in the way when they attempt it. Why should they be ashamed if their lot in life is cast in an humble sphere or in poverty? The marriage expenses of the present day tell heavily upon a family in ordinary circumstances. How dreadfully killing these expenses must be to those people who occupy a lower position in life! Fifteen years' hard earned savings and monies are swallowed up almost imperceptibly on the occasion of a marriage. Is this not startling? Some big-wig proud of what he may not have himself earned, but obtained only second hand, might ask, "Why do the poor want to marry?" It is quite wrong thus to argue against marriage. Three-fourths of Parsees are rather poor, and have to live from hand to mouth. They manage somehow to keep up appearances in society. Is the circumstance of their being so badly off any reason why their sons should not marry? If those in poor circumstances were to keep off marrying until their circumstances improved, it might be assumed that they have put it off to the end of their lives. It cannot be that because a man is poor, he should not marry at all—only there is a strong objection to marriage expenses. It would not be a very heavy burden to a family of five if one more were added to it, so far as the expense of living is concerned, but it is really the cost of

having that one introduced into the family by marriage which tells heavily upon one's pockets. Pride and arrogance are of late on the increase among us.* That the sons and daughters of humble families should in these go-ahead times imitate and follow the children of the rich is a painful circumstance. Some young men sell themselves for money instead of marrying for pure love and good name. They should not be encouraged, and they should be driven away from our doors. All these matters deserve great consideration. It is no use keeping quiet and doing nothing after having thought of it—proper measures should be taken and a “pucca bundobust” ought to be made and acted upon.

December, 1880.

We record with regret the death of Major-General Sir George le Grand Jacob, K.C.S.I., C.B., one of the Vice-Presidents of the National Indian Association. He was for many years in the Bombay Presidency, holding several military appointments, and from 1857 to 1859 was Special Political Commissioner for the Southern Mahratta Country. Sir G. le Grand Jacob retained to the last his warm interest in progress and education in India. He formed many friendships in that country with native gentlemen, and was always ready to promote the advance of ability and to encourage industrious effort. Indian visitors to England considered it a great honour to be allowed to make the General's acquaintance. He will long be remembered in Western India.

INDIAN INTELLIGENCE.

The results of the Calcutta University First Arts and Entrance Examinations are very satisfactory in regard to the lady candidates. Two young ladies from the Allahabad Girls' High School passed in the First Division of the First Arts (this is an intermediate Examination leading to the B.A.); Miss Chandra Mukhi Bose (of the Free Church Normal School) passed in the Second Division, and Miss Kadambini Bose (of the Bethune School) in the Third Division. Of three candidates sent up (from the Bethune School) for the Entrance Examination, Miss Kamini Sen passed in the First Division and Miss Shuborno Bose in the Second Division. Miss Kamini Sen stood eleventh in the general, and has received a First-Class junior scholarship.

The annual prize distribution at the Eden Female School, Dacca, took place on Dec. 9. Mr. Martin, Inspector of Schools, stated that the school had been making satisfactory progress.

Mr. Sorabjee Shapurjee Bengallee has given rs. 50,000 to the Parsee Girls' School Association for the purpose of erecting a suitable and permanent building for the institution. This Association was established in 1858 for giving instruction to Parsee girls (in Gujerati). Three schools were originally started by some students, and these formed the basis of the Association. Mr. Bengallee makes the donation on condition that the school bears the name of his mother.

We have received the Report for 1879 of the Patcheappah Moodeliar's Charities, Madras, which have a large revenue to be applied to religious and educational purposes. The income last year, including school fees, was over rs. 58,000. The chief school, known as Patcheappah's High School, had 516 names on its roll, about 70 more than the previous year, but the increased number had been rather disadvantageous, as the staff of teachers had not been proportionately added to. Arrangements were under consideration for extending the usefulness of the High School by adding a First Arts Class, so as to meet "the increasing demand for a middle class education on a secular basis." Several Scholarships are given by the Trustees, and girls' education is also considered.

PERSONAL INTELLIGENCE.

After the Netley Examination, held last month, the following were in the list of successful candidates for Commissions as Surgeons in Her Majesty's Indian Medical Service, according to the order of marks : 7th, Syed Hassan ; 9th, H. C. Banerji ; 11th, S. C. Nandi ; 15th, K. H. Mistri ; 17th, P. de Conceição ; 19th, K. C. Sanjana ; 21st, H. M. Hakim ; 24th, M. J. Kelawala ; 26th, M. P. Kharegat. Mr. Childers, M.P., Secretary of State for War, addressed the students on the closing day of the Session of the Army Medical School, Netley, when the results of the Examination were announced, and distributed prizes to the successful competitors.

Sayyid Nurul Huda (St. John's College), of Patna, whose success in the Law Tripos at Cambridge we mentioned last month, is the first Indian Muhammadan who has taken honours at either Oxford and Cambridge University.

Mr. Abdul Ali, son of Yusuf Ali Khan Bahadur, of Surat, has passed the Preliminary Examination for the Bar, and will join the Middle Temple next term.

Mr. Jogodesh Chunder Bose, brother-in-law of Mr. Ananda M. Bose, has entered at the University of Cambridge as a Non-Collegiate Student.

Mr. C. N. Banerjee, Sub-divisional Magistrate and Collector, Bengal (of Lincoln's Inn), has been granted leave of absence by the Secretary of State for six months in extension of his furlough.

Arrivals.—Syud Sakhawat Hossein, B.A., and Babu Ambika Churn Sen, M.A., holders of the two Scholarships recently created by the Bengal Government to be held at the Royal Agricultural College, Cirencester, where they have commenced their course of study ; Mr. Solomon Abraham Erulkar, from Ahmedabad, for the Indian Medical Service ; Mr. G. C. Bezborooah, from Assam, for medical study.

We beg to acknowledge the Reports on Public Instruction in the Madras Presidency for 1877-1878 and 1878-1879.



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THE ART AND SCIENCE OF EDUCATION.

When history sets itself in earnest to the task of reviewing the changes which have influenced the destinies of mankind, it is constantly found that those incidents which most conspicuously fill the pages of contemporary records afford most incomplete and inadequate reasons for the magnitude of the results brought about in successive epochs. History itself has been, indeed, for the most part content to set down the marked instances of success or of failure, and associate them with the names of those who have taken ^{leading} foremost part in the final struggles between hostile nations or conflicting principles. But of late years a more thorough spirit of investigation has prevailed. We desire to know not only those who have organised strength, but *how* that strength has been created, and what manner of men were they who watched over its early development, and what were the conditions which led to vigorous growth or premature decay. Nature we know does not work by "leaps and bounds," least of all in the formation of those great principles which knit

men together in the healthful organisation of a powerful State or suffer them to waste their best energies in internecine strife—a strife which may be as effectually carried on by the slavish evasions of fraud as by the injurious oppressions of superior force. As Bichat taught in physiology so it is in social politics. We cannot rightly understand the organism unless we rightly understand also the nature of the tissues which enter into its composition. If the powers of men are dwarfed, so also is the power of the society of which they are members. The true art of Government is to draw out these powers, yet so to draw them out that the energies of every individual shall be developed in due co-ordination with those of all others who are united with him by the bonds of family, of patriotism, and of humanity.

The renewed vitality of this principle has given a fresh impetus to our efforts in the cause of national education. It has of necessity enlarged also our conception of what is meant by the term. Ignorance has found an easy way to keep down opposition by imposing to the utmost of its power a yet greater ignorance upon those whom it desired to keep depressed, and even knowledge itself, in so far as it ceased to concern itself with the realities of life, lost the spirit of true humility and reverent confidence which comes from the faithful study ⁱⁿ Nature and of Nature's God. But when slavish fears are cast aside we begin to realise the duty of cultivating not only the abilities of the few or of those which are of the highest order, but of calling forth to the utmost all those faculties of every class alike which can conduce to the well being of society. Hence it is that the "Art of Teaching" has acquired a new importance and significance. We cannot ignore—truth does not permit us to ignore—the wide differences either in the existing conditions of men or in their individual capacity, but our desire is not to increase

and perpetuate these differences by wastefully artificial restraints, but rather to raise up all alike a higher level, in so far as Nature will permit, that none of her good gifts may be thrown away from our incapacity to use them.

One of those pregnant incidents which often so unobtrusively mark the changes which take place in the affairs of men has lately occurred in one of our ancient seats of learning. The training of students in the various Colleges of our old Universities has always been recognised as a most important part of their duties. The love of the "Alma Mater" which fostered their mental growth in the early dawn of manhood has ever been one of the best and purest ties which have bound men together in after life. And in more recent times both Oxford and Cambridge have shown a noble rivalry in extending the benefits of their learning and experience both within and beyond the limits of their own borders. But it was a new step to recognise formally and fully the high importance of teaching as an art. It springs from an enlarged conception of the functions of the teacher. A new standard of success is recognised. Not indeed new to the world, for some there have ever been who have felt that no service could be higher than that of aiding those most ready to perish from lack of knowledge, and training those who could never reflect distinction upon them to do their duty manfully and intelligently in the more humble spheres of life. This good seed is now bearing more ample fruit. The teacher is made to feel that to him and his high calling nothing is common or unclean.

It is worthy of notice that the realisation of this higher conception of the office of the teacher is closely associated with the extension of education to the humbler classes. This great duty, partially and timidly recognised by the legislature in the early part of the century, was so far adopted only a

quarter of a century ago, that a Committee of H.M. Privy Council was charged with the administration of a national grant, accorded in aid of individual efforts for the foundation of Public Elementary Schools. Further legislation, commencing with the Elementary Education Act of 1870, has rendered the formation of such schools obligatory in every district in England. We were thus brought face to face with the task of imparting a certain modicum of instruction to many whose mental—or to a great extent even more specially, whose literary—capacities had been very much neglected. The truth was thus forced upon those who had to supervise this work that the possession of adequate knowledge by no means implied the capacity to impart it. Indeed it was found that the number of children alleged to be hopelessly stupid and unteachable varied very much in proportion to the capacity of the teacher, and further that this capacity was very rarely attained without special study and training. Good methods of discipline are, for instance, essential to success where numbers have to be taught together, but though failure arising from deficiency in this respect is more marked in a school, it is soon evident that moral and mental training must be fitly associated together throughout the whole life of the child. It is sometimes urged that the art of teaching is a natural gift, which cannot be artificially acquired. The measure of truth that there is in the assertion is not applicable to the point at issue. Special genius must be of too erratic an order for the practical affairs of life if it cannot master with ease the rules applicable to more ordinary capacities. Youthful minds of this order specially benefit by the necessity imposed upon them to study the teachings of every day experience, and learn how to deal with the world as it is and not with a world as they suppose it ought to be. Thus duly prepared they will sooner be able to exercise a

beneficial influence on the class of which they naturally become the more prominent members. On the other hand, those who have altogether mistaken their vocation and have no aptitude for the work to which they aspire, find out their error before much mischief is done to themselves or any to the scholars who might have been so unfortunate as to fall under their care. This elimination of the unfit is not the least of the advantages which are secured by a good system of training. Lastly, there are the vast majority of men and women thoroughly capable to master their duties with the aids which good training can afford, who would have wasted the best part of their lives if left to their own limited experience to find out the best way of performing them. Some of our best and most successful teachers give the strongest evidence as to the need of this special study. Not only do they confess with unavailing regret the irreparable injury that they unwittingly caused to their earlier pupils, but contrast in the most forcible terms the relative advantages of "training" and "knowledge." "I have put," says one of the most eminent of them, now the head-master of a most valuable school, "a trained assistant into a class-room, and at the end of the morning have found order, good work and progress, while in the next room another of far higher attainments was found helpless in the midst of confusion."

Still no one can properly teach that which he does not thoroughly know. This disparity between ample knowledge of the subjects to be taught and the way to teach them could not be tolerated, and a double movement has been the result;—both to afford a higher range of learning in the Training Colleges for Teachers of Elementary Schools, and to carry up the study of the art of teaching to the most erudite aspirants to the scholastic profession.

To promote this latter aim the University of Cambridge

provided for the delivery of three courses of lectures during the academical year 1879-80. The introductory course, on the History of Education, was delivered by the Rev. R.* H. Quick in the Michaelmas term. The last, by Mr. James Ward, on Mental Science in its special relation to Teaching, followed in the Easter term. Between these came the course which is most specially significant—that by Mr. J. G. Fitch on the Special Art of Teaching,* and on these I propose to make a few concluding remarks. Few men have had a wider range of experience than Mr. Fitch in the special subject of which he was called upon to treat. He has been for long one of H.M. Senior Inspectors of (Elementary) Schools, and was also for some time one of the Assistant Commissioners of the late Endowed Schools' Commission, which had to deal chiefly with Middle and Higher Class Schools. But though these lectures are addressed specially to teachers, and enter fully and sometimes even minutely into technical details, their usefulness extends to a far wider range. Parents and all who stand *in loco parentis* will do well to study them with special care, and more generally all who are in any way concerned in controlling, directing or influencing the course of education in any of its branches. For the detailed expositions are wisely based on principles deep laid in human nature. We are never suffered to lose sight for a moment of the ends of life, while learning about the means by which those ends can best be attained. The child's life is in *his home*, and though the school supplies much that the parent cannot impart, still the two must work together. The parent cannot ignore the duties which nature imposes upon him, and how can he fulfil them if he knows nothing of the true scope and aims of a "liberal education?" What part of these

* "Lectures on Teaching," by J. G. Fitch, M.A. At the University Press, Cambridge, 1881.

duties can he delegate? to whom may he intrust them? What part, as he values the lives of his children, must he observe and especially cherish as his own peculiar care? On this point let me quote Mr. Fitch's own words (p. 49):—

"The highest conception of the life of youth regards both school and home as places of systematic discipline and of orderly and happy work. It is after all in the home that much of the serious work of men and nearly all the serious work of women has ultimately to be done, and the sooner this fact is made evident to the young scholar the better."

Again, speaking of the teacher (p. 37). "After all he is not and cannot be to his pupil in the place of the parent, the employer, the priest, the civil ruler, or the writer of books, and all these have in their own way educative functions not inferior to his. It is well also to remember that some of the most precious teaching of life comes to us *obiter*—'that is, as we pass along in the path of our daily lives,' and without special provision and arrangement, while other knowledge can hardly come to us at all except we get it at school."

Though the parent bears an unequal part in these two portions of his child's life, yet over each he is equally bound to watch with loving and discriminating care. Not that the parent will interfere with the discipline ^{es} of the course of study laid down in the school: that can lead only to confusion and the sacrifice of the greater gain to the less. Neither in the school nor in the world will we realise perfection, or what we imagine to be perfection each one for ourselves. It is impossible, and even if it were possible would be by no means desirable, to have a school too specially fitted for the peculiar aptitudes of the child. There are some branches of common knowledge so essential to carry on the ordinary duties of life that the very irksomeness of teaching them is a measure of a defect which if not remedied in early days will be a draw-

back and hindrance ever afterwards. The seventh lecture, on preparatory training, touches upon the cultivation of the senses as they dawn in the infant mind: a subject which will come home to the heart of every mother; and what are called "natural defects" are always far more easily remedied in these early days than at any subsequent period.

The study of the Art and Science of Education will also give both to parents and teachers a higher standard of excellence at which to aim. We must not seek too early for fruit, but rather to nourish the tree that it may bring forth more abundantly in due season. "The reason why a high or public school course, or a University course better deserves to be called a course of liberal education is not because it neglects the 'real' elements of manual arts and matters of fact, but simply because a larger proportion of its work is essentially formative and disciplinal, and because every year enables the student to give relatively more attention to those studies by which taste and power and thoughtfulness are increased."

It is on such lines as these that the work is built up throughout. The further lectures on the study of language, and of the English language more especially; on arithmetic as an art and as a science, on geography and the learning of facts; on history; on natural science, and the correlation of all these studies, are all full of interest both to teachers and all parents who wish to understand and aid in the culture of their children. That teachers may differ as to some of the methods suggested in detail is a matter of course, but if any one is disposed to urge this as an objection to the book, let him turn back and re-peruse it from its very first pages, that he may the better see how far above any such narrow dogmatism is the spirit which pervades these lectures from first to last. Their key note is the intelligent cultivation of the faculties, both of mind and body. They exalt the function

of the teacher by associating faithful and thorough work with the beauty and harmony which add grace and happiness to strength, and read a worthy lesson to all who would see the life of their country renewed in fuller measure in the lives of the rising generation.

ROWLAND HAMILTON.

THE DEFECTS OF INDIAN AGRICULTURE AND HOW TO REMEDY THEM.

ENGLISH people of late have been taking a great deal of interest in India and her people. To show this, some of the leading Anglo-Indian officials have been giving lectures and speeches in different places on Indian subjects. A few weeks ago, Dr. Hunter gave a lecture in Edinburgh, which he took two evenings to complete, and he supplied much interesting information to the Scotch people which they never had heard before. Some few weeks ago Sir Arthur Hobhouse gave two lectures on India; and Sir Richard Temple, the late Governor of Bombay, gave a lecture for the National Indian Association on Education in India, and a second lecture, at the Society of Arts, on Forest Conservancy in India.

Now what does the giving of all these lectures show? Surely and clearly, that the English people are perceiving the wants of India, and are anxious that some one should inform them more on the subject and enlighten them on India—the chief possession of Her Majesty's dominions.

Little has been said in England on the Agricultural practice in India, so I will take this opportunity to try to give some information on this subject. The more so, because Agriculture is the chief industry of India, and that on which the Indians live. There is no other industry worth speaking of at present. It is true, they have started many Cotton mills, Jute factories and others. But we must remember that these industries are but started, and not developed; but some mill-owners have already given up their new

industry of Cotton-spinning, because the repeal of the Cotton-duty has given them a death blow, while it has seriously injured others. What other manufactures or city industries exist in India but those connected with the cultivation of the soil? Moreover, it is easily perceived that where Agriculture is the sole industry, and where an average population of 212 persons to the sq. mile has to be maintained on it, the improvement of that industry ought to be prominent above all other considerations. Even in crowded England they have not got to feed more than 200 persons to the sq. mile, and then look at the industries England possesses!

But to give some information on Indian Agriculture, it is necessary that I should give a brief account of (1st) the Agricultural population, (2nd) the Agricultural products.

Every one in this country, who is interested in India, is aware of the fact, that caste prejudices in India are ruining the country. They throw obstacles in the way of everything; for instance, one who is a blacksmith by caste cannot follow any other profession, but that to which he was born. He cannot be a carpenter, neither can he be a weaver; but he must, if he wants to live by honourable means, follow his hereditary profession. But the greatest drawback is, that he must follow it, whether he likes it or no, or is proficient in it or the contrary, for every profession requires proficiency and a knack to do the thing. I have heard of many families ruined from this, and have seen a few cases also. For when a man is unable to carry on his business he must fall back on the money-lenders, who are the greatest curse of a country, and especially the way in which the Indian money-lenders do their business is very bad. They take the meanest advantage, and as they are generally a clever set of men, they easily entrap the poor man in their snares, and the borrower soon finds that he has borrowed a few annas to live that day, at an exorbitant interest, which will in all probability ruin his future prospects. In course of time, this very man will most likely turn out a beggar, and he can no longer face the money-lenders; and the family is ruined. I can give many an instance of this; many a family has been impoverished. And not only is it so with the blacksmith or the Ryot (cultivator), but with every caste; they must all follow their respective hereditary profession. If any venture to deviate from

this general rule he is soon outcasted, and he has no society for the rest of his life.

This will plainly show that caste prejudices do a great deal of mischief, hindering people from prosecuting what they think they can best do. These prejudices stop travelling too on the part of many of the Indians to different countries, and thus prevent their gaining the knowledge and civilization which can only be derived from travelling in foreign lands and mixing with the society of people of different countries.

I have said that caste prejudices have done, and are still doing, a great deal of mischief in various industries; but in all these is not it a providential escape for Agriculture, that noble industry, that it brings no dishonour to him who pursues it! It is true that Agriculture has its enemies in the caste system also, but those are but few and insignificant. The Brahmins among all their intrigues, and when they used their power so unworthily, have kept the art of Agriculture free from this pollution: because they well knew the inevitable result of not doing so. It is open to all, whoever wishes to pursue it, and no one is outcasted for following it. There are sundry things which a Ryot of a certain caste is prohibited from doing, for instance, a Hindu Ryot cannot rear pigs or poultry, and a Mahomedan Ryot cannot rear pigs. But these are, as I have said, few and insignificant restrictions. A man can easily farm without keeping either poultry or pigs. A farmer has only to keep them where there is a great competition. And this idea we never get until we come to see England. In the South of England, the farmers go in a good deal for pigs, which is a favourite thing with them, and they keep poultry in small numbers; but in the Lowlands of Scotland the practice is just the reverse, and a farmer there keeps a lot of poultry for home consumption as well as for market, and keeps one or two pigs solely for home consumption.

The people who form the Agricultural community in India are poor in capital, generally uneducated, ignorant of the practice of other countries, and consequently without the knowledge of improvements which might well be adopted. But last and not least, they are without a leader who would devote his life to the well-being of the Agriculturists, and to the improvement of Agriculture

in general. We all know very well that nothing can be done without experiment, and more especially among the Indian Ryots, it is next to impossible to advise them to do a thing in a different way to what they have been accustomed to do. You must show the Ryot by experiments that a certain thing can be done in a certain way, which way is far superior in every respect to his own. Well, and this is what we want in India. But this is not the only or greatest want: the Land-law has many faults. I am not a lawyer, so I will not trespass in the province of the law; perhaps some of our lawyer friends will inform us on the Indian land-law hereafter.

The holding of a Ryot is very small indeed; it is generally about two or three acres, or it might be five acres. For a holding like the last the Ryot must be rather rich. His land generally adjoins the village. His capital consists of rs. 10 or 12, or might be as high as rs. 20 £2. The Ryot lives in the village, and works day after day in his plot of ground, getting the help of his family during the harvest. But let us see what he does in his plot of land and what he grows there. We will suppose that it is a piece of arable land. The first thing he does is to plough the land with a wooden plough and a pair of bullocks. The plough has a triangular section; the body is made of wood, and just at the point which digs into the ground there is an iron ploughshare, about 12 inches in length and about an inch and half in breadth. This is fixed to the plough lengthwise. There is no coulter, neither is there any skim-coulter. Now, supposing the ground is weedy, or has a thick swathe of natural grass, it is evident that the plough must proceed very slowly indeed, and the pair of bullocks will have to exert an extra amount of strength to draw the plough. But after all, the want of coulter or skim-coulter is not of such importance as that which follows. The body of the plough has, as I have said, a triangular section, so of course the furrow made by it will have the same section. Now here is the problem: when the ploughman has thrown up the first furrow he turns round and follows one of the borders of the previous furrow, and next time he follows that border, and so he proceeds with his work. When the work is finished, what will a section of the field show? It will look like a saw, the hollow

parts of which would represent the furrows, which are, of course, dug into the soil, and the teeth of the saw will show the parts on either side of the furrows, which are always left unploughed. Thus it is evident that only half of the field is really stirred, mind you, not ploughed, because in ploughing you bodily turn up the stratum of earth upside down, and then let the bottom layer, which is now exposed to the sun, be acted on by the weather. Now if we even want to stir the land, we effect this only in half of the field, though the operation is done over the whole field. The English drag-harrow will do it much better; it will stir the soil thoroughly over the whole field, at the same time collect weeds and break clods, and do the job more effectually than the Indian plough does. This will also do away with separate harrowing and collecting weeds. We will assume that the land is ploughed after the Indian fashion; it is then left for a few days, when the sun dries up the clods. The Ryot now comes with a wooden mallet and breaks the clods. The weeds are collected in a rather ingenious way. The implement used for this is very simple, and consists of a wooden or bamboo ladder, about 12 feet in length and 18 inches in breadth, generally pulled by two oxen. This collects the weeds, as well as breaks the small clods which might have escaped the eye of the husbandman. The weeds collected are burnt and the ash spread. In 98 cases out of 100 it is the sole manure applied to the land. When the land is ready the seeds are sown and left to Nature's care. The harvest time comes, and the crop is cut with a sickle, a light thing, smaller than the English sickle, which does the work slowly. There are various systems followed at harvest time, but as it is needless to pay more attention to this point, I will only notice it by saying that the Ryots help one another in this important operation of their industry. The crop is carried to the stackyard, and there stacked round a tall tree with hardly any branches, which is generally planted for the purpose. I do not think the Ryot knows why he follows this practice, but this is the real reason. The tree acts as the centre-piece of his stack, and however compact the sheaves may be laid, there is always a certain portion of the space round the tree unoccupied by anything, and consequently this allows a current of air to pass through the stack, and prevents its over-

heating and fermenting. When the weather is favourable the sheaves are taken out from the stack and laid on a firm circular piece of ground, and trodden by four or five bullocks in a line, tied horn to horn. There is always a great loss in this operation, as however firm the ground may be, a considerable quantity of the corn sticks into the ground, which would not pay to dig out; besides, when the animals get the chance, they do justice to their appetite. The winnowing process is a very old one indeed, and for this the Ryot must wait for a favourable wind; but if there is a shower of rain or a gust of strong wind in the meantime he must bear the consequence. The corn is heaped up after thrashing. A framework, generally made of bamboo, and after the fashion of a sieve, about 2 feet by 18 inches, is the next article resorted to. This is filled with a quantity of the corn, held up towards the wind, and then let the grains drop down gradually. The plump, heavy corn drops immediately near the operator, while the light husks, &c., are blown away from him. We will suppose that the winnowing is done thoroughly and under favourable circumstances, the corn stored up and taken to the market whenever convenient, and there sold. Here we will stop from following the produce of the farm, as the moment it is sold in the market the farmer has no more interest in it. We cannot say anything with accuracy as to his profit; this is really a difficult thing in India. The value, of course, depends on the market price: and, besides, India is a bad place for statistics, and especially to deal with the Ryot for the statistics of his farm, why, you might just as well ask a baby to give an account of the quantity of milk he had when he was three weeks old and when he was seven weeks old respectively.

We have followed the crop from the time it was sown to that when it was sold, and now it remains for me to notice some of the crops the Ryot grows. In this he follows no regular course, and he grows year after year the crop which his land yields best. Has any Indian Ryot or his landlord asked himself what will be the result of the continuous growth of the same crop year after year? Neither of them know it, nor do they care to know it, though it is the most important thing in farming. But I pity the descendants, who will inevitably sorely feel the ignorance of their forefathers,

Under the present exhausting system of corn-cropping the land is sadly and slowly being deprived of the elements of plant-food, and if this system be not at once checked and some new system introduced which will restore to the soil its exhausted fertility, the Indian soil will as a matter of course be unfruitful ; and this is not only theory, but it is a fact, and there are many parts of India where they are feeling it already. Whence arises this poverty of the soil ? Surely from its having been exhausted. This exhaustion of the soil is one of the chief sources of those Indian famines which are annually looked for in that country with dread and awe. The crops grown in India differ in different places, but for all that they are doing the same work in the soil : some are taking away from the soil something, and others taking away other things. This exhaustiveness of the Indian system of husbandry has been even shown experimentally. In Madras, places where they used to grow fine tobacco some years ago are quite barren now, and will not produce the crop. And here I will mention one thing. Tobacco is one of the most exhausting crops, and carbonate of potash is one of its chief elements of food ; consequently when tobacco is grown year after year in the same land, of course the land will lose this important element. Some of the Madras tobacco soils have been analysed and found to be in want of carbonate of potash, and consequently they do not grow any tobacco now. These experiments were made by the Madras Government, and they have discovered the mistake of the Ryot. In the North-West provinces wheat-land, which during Akbar's time yielded 1,140lbs. to the acre, now only gives 840lbs., and that very land would be made to produce 1,800lbs. in some of the eastern counties of England. But still, how few of the landlords are aware of the fact, still less are their tenants !

To notice some of the chief crops grown in India we will divide India for convenience, as follows :—(1) The Brahmaputra and lower Gangetic basins, (2) the upper Gangetic and Indus basins and Central India, and (3) Southern India, which will comprise the Eastern and Western Ghats, Mysore and Hyderabad, &c.

In the first division, where the Gauges and Brahmaputra flow

into the Bay of Bengal, rice is the principal crop. The Ryot mainly depends on it to pay his rent and to provide his family with food ; indeed, the rice grown in Barissal and the delta of the Ganges has a world-wide fame, and much of it finds its way into the English market under the name of Patna rice, though Patna grows but little rice. But it matters very little to the Bengalee cultivator what the English people like to call his produce, as long as they consume it. The potato is another thing which forms the staple of the Bengalee Ryot. Tobacco is largely grown in Northern Bengal, while Cayenne pepper forms one of the chief industries of Eastern Bengal. Maize, melons, and sundry other things are also grown. Patna is the chief place for opium.

In the second division wheat forms the chief crop for cultivation. Barley is also grown in some places. Maize is largely grown all over this division, and in rainy weather it supplies a great want of the Ryot. A good deal of it is used roasted when green. Water melons and other melons are also grown here, and in the Punjab and higher up the country the apple, the grape, and other articles of luxury are grown. It is from these places that the Bengalee is supplied with his apples, cinnamon, grapes, and the various spices.

In the third and last division wheat again forms the staple food of the people. Here tobacco is grown somewhat extensively, and the tobacco from Trichinopoly and its district is made into the Trichinopoly cheroots, well known among the Anglo-Indian smokers. Here in some places coffee plantations are to be seen, but this again is taken up by the English cultivators only. Various experiments have been tried by the Madras Government on the growth of exotic tobacco, but they have as yet not been successful. But the Madras Government has done one thing : it has established a Model Farm at Saidapet, and lately an Agricultural School was opened in connection with it.

Besides the crops noticed above, there are some others which are grown pretty nearly all over India, such as millet, the various varieties of peas, beans, onions, and sundry others.

We have now noticed briefly the present state of Indian agriculture. We have seen how the Ryot holds his land, how

he cultivates it, and, last of all, what he grows in it; and I have also touched on the future of the present system of husbandry. Now I will make a few suggestions as to how we might remedy the impending ruin of our country. These can only be carried out by the Indians themselves. They are as follows :—

1. The establishment of Agricultural Societies for the general improvement of agriculture and the agriculturists. These institutions must be in various districts, because of the variations in climate, soil and produce. We at least ought to have four principal societies, and they must co-operate with one another. And these societies ought to start with (*a*) breeding of stock, for improving the native breeds, (*b*) trials and introduction of seeds and improved implements, (*c*) encouraging agricultural education for which prizes should be offered, (*d*) introduction of local rotation of crops, as this want is of utmost importance at present in Indian agriculture, (*e*) holding of annual shows for agricultural produce with gifts of implements and prizes. There ought to be local Agricultural Societies established, which can only be done by the Landlords themselves and not by the Government.

2. The Indian Government ought to help the Societies, by (*a*) providing them with seeds from other countries, (*b*) giving full consideration to any suggestion which the Societies may make as to land-tax, or any other thing concerning the Ryot, (*c*) re-establishment of the Agricultural Department apart from the present combined Department of Agriculture, Revenue and Commerce. The Indians should rejoice to hear that the Famine Commissioners strongly urge this. (*d*) Extensive irrigation-works and less irrigation rate on forage crops, which will enable the cultivator to keep a certain number of stock and consequently to procure manure for his land, (*e*) elements of agricultural education given in the village schools.

3. Landlords ought to take a more lively interest in their land, and ought to spend some more money in its improvement than they have hitherto done. They ought to introduce new implements, seeds and improved breeds of stock.

4. Forest conservancy more widely followed, by which the moisture in the land will be reserved, and we shall not suffer

so frequently and dreadfully from those famines, which every year devastate districts after districts. This (forest conservancy) will also yield fuel from the underwood and prevent the dung from being employed for fuel. The importance of dung as manure cannot be too highly recognised. It contains everything that the plant requires.

There might be many more suggestions made in connection with the improvement of Indian agriculture, but I believe the four that I have mentioned are the most important ones.

Raja Jaggut Shingh of Bijnour has established an Agricultural Institute, which he has endowed with a building and a large sum of money in Government Securities. He has done a noble work in not only setting example of this kind in India, but in investing his money for the welfare of the Ryot. Who can say what wonders the Bijnour Agricultural Institute might do in time! Why do not the other native Princes follow the noble example set by this Raja?

The Madras Government has been trying several experiments for the last 10 or 12 years at its experimental farm at Saidapet, and is doing some very important work, little appreciated by the Ryot, because of his inability to do so. Let us hope that the other Governments will follow the example of the Madras Government.

I will close this article with a few words of Mr. Hunter's, in his "England's work in India," where he says, "English writers who tell our Indian fellow-subjects to look to the Government for every improvement in their lot, are doing a great dis-service to the Indian races. The permanent remedies for the poverty of India rest with the people themselves." I quite agree with what Mr. Hunter says. If we want to remedy our poverty we must try to do so ourselves and not leave it to others. The Indian Government is willing to help us, but we must let it see in what way it can help us, and consequently we ourselves must first begin the improvement of our Agriculture.

GOJENDRA NARAYAN, Jr. (of Kuch Behar).

STRAY THOUGHTS ON EDUCATION.

"The mind of man is as a country which was once open to squatters who have bred and multiplied and become masters. But there happeneth a time when new and hungry comers dispute the land; there is then a trial of strength, and the stronger wins. Nevertheless the ground having been prepared by the first squatters, the crops—though chiefly depending on the nature of the soil, which may be light sand, mixed loam, or heavy clay—will yet be sequent somewhat on the primal labour and saving."—GEORGE ELIOT.

I have commenced with this quotation from a well-known writer of the present day, as it aptly, and by means of a simple metaphor explains the origin of the various phases of the intellect of this country developed under the influence of Western education and Western thought.

The assertion that "the mind of a child is like a sheet of blank paper," is only partially true. Whatever be the laws governing the hereditary transmission of genius, of physical and moral qualities, we must all admit, that as none of us in mature age is exactly like any other in every respect, so are we born with certain qualities in embryo, each one unlike every other. If a person wrote the same thing on two different blank sheets of paper he would produce extremely similar impressions, but let him try to instil the same idea into the minds of two little ones, and the results will be dissimilar in several respects. The reason is not far to seek. The mind in childhood is like "an open country," but that country has its natural characteristics which act upon the seed sown therein, imparting a certain taste, colour or flavour to the fruit.

"The first squatters who breed and multiply and become masters" of the land, are the education, the training, and the experiences of childhood and of earlier years. - All that the infant mind sees and is taught, the deceptions that it is subjected to, the impressions that it receives as it is taken care of by the mother, the nurse or the guardian, the habits that it is allowed to form, the effect that is produced upon it by the environments at home, the ideas that it imbibes from its associates at school and the company it keeps, these and many other sources from which the budding mind derives its early knowledge form a powerful factor in giving to the infant mind a certain tone which in after years proves beneficial or otherwise according to its quality. Unless a vigilant parent or guardian, possessing tact and strong common sense, try to correct by using a normal method the evil which becomes freely integrated with the good in the formation of this knowledge, the crooked ways that are unconsciously allowed to take root become in future life difficult to eradicate.

The great importance of the right education of infants both at home and at school has not been fully appreciated by the natives of this country, who are generally given to saying that the boy will improve of himself as he grows old. And yet the subject of infant education cannot be too carefully watched. It presupposes not only good schools conducted with peculiar tact and careful and kind management, but also the unremitting watchfulness and conciliatory supervision of *intelligent*, if not educated parents. Notwithstanding the great drawbacks which are slowly being overcome, it is remarkable how soon the native youth to a certain extent makes up for the disadvantages by his comparatively rapid progress in a difficult foreign tongue. Leaving this first stage, and passing on to the years when intelligent consciousness and a sense of personal responsibility dawns upon the mind of the

youth, and he commences his higher education, we find Western thoughts and knowledge like "new comers dispute the land," and gain the victory by storming the fortress of superstition and ignorance, and opening up a brilliant avenue where it is profitable and pleasing to wander without dread of fatigue.

When we come to consider "the educated native," we must bear in mind that he is the outcome of these processes, and according to the quality of the natural born product, the early training and association, and the subsequent higher education, the ultimate result shows itself. There is a similarity and at the same time a dissimilarity among the members of this educated class. The similarity consists in this, that those who have gone through a certain course of studies and hold certificates, therefore possess, and are held to possess, an acquaintance with certain branches of knowledge, which necessarily produces in them a more liberal way of thinking, raises generally the tone of their morality, and makes them capable of performing many things better than they would otherwise have been able to do. Here the similarity ends. The educated class consists of persons drawn from the numerous sections, castes and peoples of this vast country, and differences among the members are consequently many. All have not the same advantage of early training and education, natural gifts also differ, and it is a mistake to speak of them as a class with qualities and capabilities almost equal among the members.

In the infancy of our Indian Universities the graduates who just came out were treated with a deal of respect, but now that the slumber of the nation has been somewhat dispelled, and education is spreading in various directions with unprecedented vigour, the graduate is in certain quarters about the best abused person in existence. In the eyes of

several who ought to know better, a person that goes through a University course is a sort of a moral delinquent. He is supposed by them to become unfit for work because of his higher education. Such an attitude is likely to cause harm, but fortunately amongst those who guide the helm of affairs and fill high positions there are men of wise sympathies and liberal views, who correctly gauge the state of things and know how to mete out justice to those to whom it is due.

It might be said that there is beginning to be and will soon be a glut in the intellectual market, since in this country arts and industries remain undeveloped, and openings for employment in service must always be proportionately very limited. But education on that account does not lose any of its real value, for that cannot be measured by the emoluments or material wealth it might bring to the owner. As the Persian poet says, "If the augmentation of wealth depended upon learning, none would be so distressed as the ignorant." Success in life cannot be hoped for merely by the acquisition of learning, since it depends as well on several other qualities both physical, intellectual and moral, and also upon circumstances over which man has little control.

Nature works by means of her laws, which do not act by leaps or long strides but by proper gradations, and in our worldly affairs the method which is most in accordance with those laws is always the most successful. As an example, we might take the English constitution, which as it was built up step by step has become the most enduring of its kind and a model for other states. But the sudden establishment of the First Republic in France proved a failure, for that country, ground down for centuries by the despotic power of her Monarchy, at once found herself free after the dread ordeal of her Revolution, and as it had not been qualified by successive stages of training to be equal to the occasion, the

unnatural child had a short and stormy existence. In India also there has been a sort of a Revolution by the blessed advent and quick progress of Western thought and education ; but as other things have not gone hand in hand nor kept pace with it, there appears to be a comparatively abnormal development of that education. While physical training, systematic moral teaching, and, above all, technical education lag behind, mere intellectual education has outstripped them all. Had this last however, gone hand in hand with the former the result would undoubtedly have been far more satisfactory. With the old arts and industries becoming extinct, and with not much expectation of their being resuscitated soon on a better scale ; with agriculture carried on in a rudimentary way over impoverished soil, and competition becoming more brisk day by day, there is at present not a very cheerful prospect for the educated native. It might be said that just now India is in a transition state, and unless she settle down by degrees to a condition of normal progress in every direction, a great deal will have to be suffered by many of her children. The wheel of progress, turning as it does here and there, will rouse up and crush down at the same time. We see that even in the vegetable kingdom there is a struggle for existence, and the law of the "survival of the fittest" ultimately prevails everywhere. This law points out, that to be successful in the struggle something more than intellectual development is wanted. Gloomy as the future prospects of educated natives might be, they are not so gloomy as one would imagine them to be at the first smarting of disappointment. "Necessity is the mother of invention," and though you might be flooded once or twice you rise up with renewed hope each time, and if perseverance fail not success in most cases is ultimately secured.

Already the tide has begun to turn. The recipients of

education now know that education must first be taken for its own sake, and that it cannot always be depended upon to secure a respectable livelihood. Education has hitherto mostly occupied itself with unproductive labour, but its attention has now been drawn towards productive labour as well. The reviving and establishing of productive arts and industries is, however, not an easy task, and persons working in that direction single handed cannot be expected to accomplish much. The first difficulty, that of acquiring a knowledge of new arts and manufactures, could with a certain amount of trouble and expense be overcome, but in the practical application, or rather, adaptation of that knowledge to the circumstances of this country lies the great stumbling block. Wholesale importation of new methods and arts does not succeed, while an intelligent adaptation of them certainly would. Some time ago we used to hear a great deal about the Perozeshah Pottery works near Bombay, but of late there has been silence, the fact being that there is a difficulty of adopting the new art to the materials that are found here. So also with respect to the graduates from the Sydapet farm. Nearly all have taken employment as teachers in agricultural schools, but they would have done far better had some of them taken to farming and shown how the improved method that they have been taught could produce better results. Failures in the introduction of new arts or industries and new methods are inevitable, and in the commencement will be frequent. No wonder, then, that service is so eagerly sought for. There is no such risk in service, and intellectual work is also better paid. A very small per centage can however secure service, and the majority will soon have to open up new paths for themselves. This very glut in the intellectual market will call forth the energy necessary to graft and grow profitable industries and arts, which otherwise neither take

root nor thrive, as the wild antelope brought to bay puts forth all its might and often forces out a means of safe escape. So will the intelligent educated youth of this country be in time forced to steer clear of the block in his way by trying new and profitable paths.

The disproportionate increase of educated youths is often attributed to cheap education, but on that point the following remarks of Professor Wordsworth are worth quoting :—" It is often said by ignorant or prejudiced persons that the State in India gives a nearly gratuitous education to pauper boys, who are thus raised to positions in life for which they are wholly unfitted. The fact is that high education is much more nearly gratuitous in England, owing to the liberality of royal and episcopal benefactors in ancient times than it is in India, and the cost of such education as our young men receive in Indian colleges is higher than the cost of a similar, though probably much superior, education in France and Germany at the present time." This authoritative opinion from a high educational officer proves that those who receive higher education pay as high a price as is exacted for it by the civilized countries of Europe, and consequently to speak of gratuitous education is a mistake, and the cause of the difficulty must be sought for elsewhere. Taking into consideration the whole of the population, the number of students that matriculate every year, or take their degrees, is extremely small, and yet that small number seems too large to be provided for by the country. The reason of this anomaly lies to a certain extent in the fact that India being chiefly an agricultural country with a poor population spread over the greater part of it, there are no openings for the educated except in large towns and cities, the number of which is limited. Were, then, small centres of thriving populations spread all over this Indian continent the difficulty would not

be felt as now. Touching on this point, it must be mentioned that the attention of the educated ought to be directed towards agriculture in some degree. There are several among them who could take to agriculture, and very probably make a more independent and respectable living than being at the desk. Several out of the educated class again, who have got settled occupations, would most likely benefit themselves as well as those around by investing a moderate amount of their capital in agriculture, which they could try and improve by their superior intelligence, aided by the advice and information that they command; and here it will be said that it is easy to preach but difficult to put a doctrine into practice. It must however be remembered that some amount of preaching and discussion is always necessary. There are very few organizations, clubs, societies, or meetings among the educated class during or after their college career for the interchange of mutual thought, and those that have the opportunity have not thought of doing so to any appreciable extent.

Turning from this part of the subject we come to the views of a few ardent educationists, who, over-anxious about the rapid progress of education, lament that the superstition, the ignorance and extreme conservatism of the Indian people form great drawbacks. To a certain extent this is true, but speaking of the conservatism of the Indians it is well worth knowing whether that conservatism has not in a manner been useful in checking the Anglicising process. It is not difficult to imitate, but true knowledge scarcely consists in calling forth the imitative faculty. Originality, whether in thought, manners, fashion, the products of art, is far more desirable than servile copying, and in this respect the tardiness of the Indians is somewhat of a gain when Western progress of a superior type is as it were sweeping away everything of old. Though this progress comes to us from *civilized* Europe, a

selection must be made that we might keep up what is good and reject the dross.

Like the French vines grafted by Mons. Ermens on terraces on the hills of beautiful Cashmere, where they promise to thrive and even outstrip their native growth, English education and English thought planted on Indian soil has borne fruit, and bids fair to yield a most luxuriant harvest under proper management, careful tending and moderate pruning. The Indian has not much physique to spare, and the enormous strain to which continuous brain work subjects the youthful frame is certainly detrimental to vigorous health in mature years. A part of this strain could be avoided by a judicious early education, such as European children have the benefit of at their homes and infant schools. What these children without effort and unconsciously pick up at a tender age has to be learnt with effort by the native youth. But this apart, the method with which they study without regard to proper physical exercise requires careful supervision. The idea of passing examinations is so paramount, and the anxiety thereof is so great, that by a large number of them no sacrifice is considered too heavy for the time being.

Something like systematic moral training again can only be given by the parents at home, both by example and by precept, as for various good reasons the State has to keep aloof from imparting religious and moral education.* In the improvement of manners and the acquisition of gentlemanly qualities the professors and teachers however could do a great deal if they cared to associate freely with their pupils. In this respect some of the Madras professors could well read a lesson to their brothers of the Western Presidency.

* We would suggest to the writer that moral teaching is not necessarily excluded from Government institutions.—ED.

The educated natives as a class have often been characterized as discontented subjects, but it does not really appear that the knowledge that they acquire engenders discontent in their minds, except it be in the case of a few who, through various causes, are unable to secure suitable work or employment. Such a discontent however is not a dissatisfaction against their Government, but rather a disappointment at their own peculiar lot, a disappointment which men in every grade and under every Government feel when their honest efforts to obtain a competency prove futile. If in some instances the natives as a body have asked for certain political rights, it is scarcely fair to assume that the educated class on that account make discontented subjects, the fact being that among the natives it is the educated who are best able to appreciate the blessings of a powerful and benign Government, and who in times of difficulty would be the means of checking, to a certain extent, the fanaticism of the ignorant classes who could easily be led astray by designing men.

It has been by this time acknowledged on all hands that higher education has been the means of raising generally the tone of the morality of the natives, and that no doubt is a great acquisition. During the period in which they prosecute their studies, the comparative isolation from worldly cares, the association with their teachers and professors, and the communion with the thoughts of the master minds whose works they study, awaken their higher nature, increase their self-respect, give breadth to their thoughts, and make them live in a purer atmosphere. A youth fresh from college may perhaps now and then show self-conceit, but a little self-laudation could be pardoned to novices who very soon come to understand the stern realities of life. On the whole, the educated class will be found, if looked at with an unprejudiced mind, to behave respectfully towards their superiors.

and to perform their work more intelligently and with a more proper sense of duty than others who are ready to show extreme servility.

The education of the masses, it is said, is to a certain extent neglected to keep up higher education, and although it is true that there should be greater facilities for the masses to acquire elementary education, the want in that direction cannot be made a pretext for curtailing the institutions for imparting higher education. Extend elementary education by all means, but do not do so at the expense of the other, whose benefits, though they might be enjoyed comparatively by the few, are of lasting duration, and the progress of which is necessary for creating an intellectual aristocracy who will in time be the natural leaders of the land. Higher education in spite of the number of teachers that could now easily be had is getting dearer every day, and the time has not yet come to leave the public to strive by themselves for giving higher education to native youths without State help.

The difficulties that have been felt by this generation of natives in acquiring higher education will to a certain extent be lessened in the case of the next generation, as a great many things will be acquired by them without effort in their home education; but the competition that they will have to face in manhood will be all the more keen, and what to do with the educated youths, how best to utilize their knowledge in profitable work, will long remain a vexed question. It is highly necessary that societies of sincere-minded members should be constituted at various places to discuss among other things this question in all its bearings, and try to give impetus to such arts, industries and manufactures as would successfully be introduced into this country. Co-operation effects a great deal, and without aiming at too much, even a moderate beginning made in that direction, firstly to collect all the

available information on certain selected matters, could of itself show the way to the next step that would be advisable to take. If Japan has been roused to import into its country a practical knowledge of European and American arts, why not India? If our well-to-do natives even lost a little of their capital in the commencement in their effort to acclimatise certain arts and industries, it would be a gain in the long run. But such an undertaking cannot be left to individual gentlemen; it can more successfully be accomplished by manageable unions.

The craving for education has now become wide-spread, and as the range of mental vision increases, if there be not an adequate field for the exercise of talent in various directions an undesirable state of things would arise, to avoid which technical education and agricultural improvement would be a remedy to a great extent, and in this direction the educated can considerably help themselves by keeping in mind the remarks of the Oxford professor to a college student who, having passed his final examination, went to take leave of the professor and said that he was going away, as he had finished his education. "Why, young man," said he, "how can you have finished your education, when I am just commencing mine?" When we leave college we are only on the first round of the ladder, and every one of us must thereafter carry on our studies with some sort of system in some one direction so as to be useful to ourselves and others. In our studies there must always be a certain aim, for

"If not to some peculiar end assigned,
Study is the specious trifling of the mind."

Many therefore could direct their studies in after life towards finding out some means of providing for the real wants of the country.

In all that has above been said there is nothing new, and

the same thoughts have at various times been given out in a much better way by other and abler men, but if the saying of old things could lead to some sort of profitable discussion in the matter, I shall not have taken up the time of the readers of this *Journal* in vain.

PESTANJI DORABJI KHANDALEWALA, L.C.E.

P.S.—We have seen established in the State of Baroda a liberal educational policy, which in time promises to grow in well developed proportion, and in the matter of technical education as well perhaps this State will set an example by giving instructions in and impetus to those arts which are most suited to this province.

ADVICE OF A NATIVE LADY TO HINDU SCHOOL GIRLS.

(We are indebted to Mr. Sheriarjee Nusserwanjee Ginwalla for bringing to our notice the following interesting address by a native lady of Bombay, and for translating it.)

The *Rast Goftar*, a weekly Gujarati paper published in Bombay, gave lately an account of a Hindu party assembled by a native *Vaid*, or medical practitioner, named Sett Juttashanker Vithuljee, just before the marriage of his daughter, Bai Jaikore, in order that she might distribute some prizes to her former schoolfellows. These girls belonged to the Gujarati Hindu Female Schools, which are supported by Sir Munguldass Nathoobhoy and Sett Dwarkadas Vasanjee, and about 200 were present on the occasion, besides many ladies and gentlemen interested in the ceremony. The *Rast Goftar* continues: "After hearing some verses and poems from the girls, Bai Jaikore read to them a speech, in part written by that young lady herself and partly written for her at home. At its conclusion the Hon. Rao Sahib Vishvanath Narayan Mundlik, C.S.I., distributed the presents to the school girls on behalf of Sett Juttashanker.

Hereupon the proceedings ended to the satisfaction of all. We quote below the address read by Bai Jaikore, in doing which our only object is to give due encouragement to a clever lady who shows so much devotion and warmheartedness towards female education. At the same time we cannot refrain from giving his meed of praise to Sett Juttashanker for calling together this gathering. He is only a middle class but respectable gentleman, and notwithstanding this he has taken a more honorable initiation than the rich, by inviting a gathering, the idea of which had never occurred to those who are rolling in riches. Mr. Juttashanker has set a more desirable precedent than is done by the system of caste feasts and dinners. If other rich Hindus were to follow in his footsteps no little encouragement would be given to the work of female education."

Bai Jaikore read the following address in Gujarati at the meeting:—

"Sisters,—I am very glad to see you all assembled here to-day, because I have been able to avail myself of this opportunity to express at one and the same time my ideas to you all in conversation with you, and to meet all those together with whom I had studied in the Female School, and other sisters who following our examples have taken the praiseworthy course of learning the sciences. Dear sisters, though I have ceased attending school since several years past, yet I have continued my connection with the school as one of its ex-students to this day. I must now sever that connection, as the happy time of taking on my head the burden of family and domestic life in conformity with social and worldly principles, and putting the knowledge I have gained in this school to the test of experience, is close at hand. Before doing so, therefore, I felt some slight temptation to assemble you all, gentle sisters, together, and exchange visits and to give you what encouragement it may be possible for me. I suggested this idea to my worthy parents. It was accepted with pleasure by them, and at their instance by their relatives, who are the true benefactors of female education, and it is they who have invited you all here. Therefore, sisters, what prizes or presents it becomes me to offer you will be given away by my well wishers and superiors, and my father's most

beloved friend, the Honorable Rao Sahib Vishvanath Narayan Mundlik, C.S.I., and I take leave to say a few words which I wish to say for myself.

“Sisters (or friends), the mutual connections or friendships formed in school are lasting. My heart is drawn towards you, and so is yours towards me, which I can very well make out from the appearance you present at this time. Good sisters, attend school as long as you can and learn whatever you possibly can. There is no end or limit to the field of learning or science. Besides this, we have in consequence of our awkward customs to leave off school-going at a very early age. There are no such books as one could wish or desire to have for private reading, and other means are almost none. Our country will not be prosperous without ourselves. It therefore befits us to labour so as to be of assistance to and useful for the purposes of him whose secretary we are to be, by doing what we can to learn or study. To be able to read and write only does not mean a perfect education. We should gain some knowledge of our religion. Our studies are at present in its infancy. Our superiors have to a great degree fallen backwards in this respect. We have therefore to prepare ourselves by our own exertions, and having done so to show what advantages have been derived by us and our superiors by reason of education, and it depends on us to tempt them to give better or higher education to posterity and the nations yet unborn. Good friends, cheer up. Don't think even a moment of your precious time to be useless. Boys can learn to a great age, but for us girls there is a certain fixed period of time, during which we have to take what education we can. Pray therefore leave off playing and amusements and delight yourselves in learning. I shall be proud as you progress in your studies, because by doing so you will be of material assistance in the beneficent work of doing good to the female sex. Parents will indulge us, but as we grow up that indulgence will make us very disagreeable. Believe in what I say by way of advice, and learn; be virtuous, and if you cannot learn more, try and learn this much at all events, that you should always be of a gentle disposition. Shun idleness and be industrious, take to habits of cleanliness,

do not quarrel, but be of good cheer and contentment. Do not violate the lawful commands or authority of your superiors or betters. Pocket or tolerate what anybody tells you, but don't retort. Be in the habit of remaining more at your husband's than at your parents' house. Respect your father and mother-in-law just as you would your own parents. Consider your husband's brother and sister as your own. Don't get wild at their wrathful conduct. If they fight and quarrel, don't you do the same and break the peace of the family. Don't take it all at heart and keep yourself aloof from or indifferent to others. You should respect your husband's brother or sister-in-law and consider them as your superiors or betters. You should always and for ever serve and worship your lord, knowing him to be your preceptor, your guardian angel or protector. You should give him good advice and assistance in all his affairs. You should behave virtuously and try to increase the fame of your parents, who have maintained and brought you up. You should behave in such a way as to have them spoken of as having won the applause of the world—this only is the return for their mighty obligations which we on our part can make them. Sisters, it is now getting late; I have much to say, but it cannot be exhausted here: Therefore my recommendation to you in conclusion is that you should read and meditate deeply the book, which is I believe out of print but is to be printed, called *Anoosooya-Bhayoodaya*, and you should not forget the duties of a lady therein pointed out and the advice there given. It was my great desire to have that book presented to you on my behalf, but having run short of all copies we have been obliged to have some more printed, which cannot for the present be done. But as soon as some of the copies thereof are printed I will make sure to send some of them for your school. For the present I am going to have a book called *Mookta* presented to you, with the ideas expressed wherein I quite agree, and I have to recommend you on my part to read works like *Bodh Vachan*, *Nitee Bodh Katha*, *Bal Mitra*, *Shalopiyogi Nitee Granth*, *Nitee Vachan*, *Sansar Sookh*, *Dulput Kavya*, *Jayakomari Vijaya Natak*, *Lalitadakh Darshak*, the play of *Harischandra*, the play of *Nall Damiyante*, the essay on calamities or worldly sufferings—*Sansar*

Doekh-Darshak Natak, the works on *Kavya Dokan*, the version of the *Ramayana*, &c., &c. I shall call on you occasionally when I can do so, and I shall feel anxious to know how and to what extent you have progressed in your studies; pray therefore do me the favor to let me know about them, and if you can do so you also should get your parents to call together gatherings of this nature, whereby we may be better able to attain the end in view, and may God help you in fulfilling the desired objects of your mind. Having offered this little prayer for you, the blessing I am about to offer you is that you may all be worthy of the position of virtuous ladies after having listened to this short prayer of mine, having well understood it and acted upon it. May this supplication bear fruits!"

THE CULTIVATION OF SCIENCE IN INDIA.

REPLY TO MR. U. K. DUTT.

I was pleased to find in the January number of this Journal some suggestions on the cultivation of science in India by Mr. U. K. Dutt. As subjects like this are of the greatest importance to our country, discussions on them cannot but be interesting both to the people of India and also to its well-wishers. Discussion generally leads to clear ideas; and, inasmuch as increased knowledge means increased responsibility, those of my countrymen, who by passing their days usefully in one of the centres of Western enlightenment are constantly enlarging the sphere of their duties, can do no better than, by discussing, to arrive at some definite ideas on this subject, as the enlistment of their active energies in it would soon fall within that ever-spreading sphere of duties.

That the progress of civilisation involves progress of science, and that the pursuit of science and its application to art should be more general in India, are observations too sensible to meet with opposition. Indeed, I entirely agree with Mr. Dutt when he sets forth the main problem, but I part company with him when he attempts its solution. His scheme of suggestions is ingenious and

plausible ; but, viewed in its practical bearing, it is not one which fails to arrive at the desired end, but one which can hardly be put even to the test. In fact it shows a disregard to the existing state of things, and in few words implies such thorough changes as could only be attempted by the governing body, with less risk if it be native, with much risk if it be a foreign one. Perhaps Mr. Dutt's scheme might have a better chance of trial in Japan, as appears from Mr. Masijuma's writing.

Mr. Dutt sets out with the assumption that the state of science-culture in India is not hopeful, because it is only possible through the English language. He has grounded his assumption on the supposition that several years of our life must be spent in acquiring that language, and that very few can afford to "lose nearly half of their life in pursuit of science, which they might well employ in seeking for a livelihood." Against these arguments I would show that English, merely as a language, is not so difficult to acquire as he supposes, and that in India English education, instead of being a digression from the ways of livelihood, is almost universally pursued as one leading to them.

Mr. Dutt says "after nine years of schooling in English, we can neither understand a fluent English speaker nor converse in it very fluently." To be able to speak well, and to be spoken to readily, though very useful, are not good tests for ascertaining one's proficiency in a language. They are mechanical arts, which are better learnt by a little practice, and not so well by much reading. I have come across some Continental men, well acquainted with the English science-literature, speaking very imperfect English, and feeling difficulty in following a lecturer. On the other hand, many there are who speak fluently, but can scarcely read.

But Mr. Dutt says, further, that we understand comparatively little English. In considering this we must not lose sight of the fact that nine years in a school are not spent in acquiring the language only, but in education generally. We must also look to the defective system of schooling which at present exists. One of the defects in that system consists in putting boys to learn English without giving them an insight into their vernacular. Nothing facilitates the acquirement of knowledge so much as association

and comparison. It is obvious that language as knowledge in the abstract can in no way be so easily acquired as through one's vernacular. When thus attained it affords a standard for comparison, and thereby gives distinct localities in the recesses of memory for the elements of any new language. As an illustration of this, I would simply mention the fact that, as a general rule, the vernacular scholars are the best students in their classes in all English schools, and they go more rapidly through the school-course ; so that, while it takes other students nine years, it does not take them more than five or six years to be ready for the University matriculation.

Another of the defects in the system of schooling is to be found in the arrangement of the classes and subjects. Can anything be more absurd than this, that a student should be required to spend seven years of his school life in learning such subjects as geography ? Yet it is a fact. With each advance in class students get new books, but no new knowledge. Second Clift succeeds First Clift, Stewart follows Anderson. The same thing they read in one and all. As in geography, so in many other subjects. It would be out of place here to examine in detail the defects of the present system of schooling, but I feel certain that a more rational organisation may save three or four years of each young man's life from being simply wasted. Now that there is no more any restriction as to the minimum age for matriculation, a system, which takes away three or more years of the best period of a student's life, which induces a sluggishness of intellect at the very time when it should have its full play, ought to have our serious consideration.

Now with regard to the point that English education is more sought for as a means of livelihood, no arguments are needed at all. It is a fact recognised by everyone who has some experience of India.

Having considered Mr. Dutt's arguments against the English language being the medium of science-culture, I would give some in favour of it. During the last few years there have been several books and articles on science published in the Bengali language. I have had occasion to read many of them. One circumstance which I remember to have noticed at the time was that all words

used in those books, and not current in the language, I had to understand through corresponding words or ideas in English. Some of them immediately suggested the latter; others did not. These I had to observe through their formation; then I had to wander through certain vague ideas derived from their radices till one suggested the real corresponding idea in English, and then all seemed clear. And my impression is that if I had not had some knowledge of those subjects through the English, I should have contented myself with that vague intermediate state of the understanding which I have just mentioned. I have examined purely vernacular students who read those books, and for whom they are intended, and, so far as my experience goes, they have very loose ideas about such words and phrases, and consequently about the subject of which the books treat. I have seen also that the articles on popular science, which are now to be found oftentimes in the Bengali periodicals, are read with more interest and more accurate thought by those who are well read in English literature than by those whose education has been of a purely vernacular character.

From these facts, it appears to me, that so long as our vernacular is not sufficiently enriched in science, so long as the number of words having oscillating ideas about them abound, and so long as we have other reasons for learning the English language, not only is a decent knowledge of the sciences by the greatest number of people best possible through it, but it must be used as a stepping-stone to reach that eminence of ideas whence alone we can construct a ladder of our own.

How the vernacular can be so enriched as to do away with this necessity is the next point of my contention with Mr. Dutt. He seems to think if a few persons be made to go through a University course in Europe, and these be appointed teachers and lecturers on their return, and encouraged to write in the vernacular, the difficulty would be met. That such persons might do much towards the advancement of the language cannot be denied, but the conditions on which they are supposed to do so renders the project imaginary. Now who is to appoint them as teachers and lecturers? Who are to attend their lectures? If by some change in the present system of education vernacular Universities were

established, whose honours could secure to their students position and prospects in life not inferior to those of the English Universities, then alone Mr. Dutt's scheme of lectures, researches, magazines, &c., on an extensive scale, and exclusively in the vernacular, might be feasible. In India, where education, English and vernacular, is almost entirely a state machinery, changes of the above nature could only be effected by the Government. But when we consider that the Government, by giving education to the people, serves its own purpose too, that out of the two millions who are receiving education in India the Government will want the services of a million, we do not think it possible for the Government to encourage the vernacular so much at the expense of its own language.

On the other hand, if we suppose those persons appointed as lecturers by means of a private fund, I do not see any chance of the lecturers meeting with an audience so long as attendance on their lectures remains in the option of the people, and is not a necessary condition for some of their purposes in life. Making the lectures at first free of charge would not alter the case materially.

In my opinion the better way to proceed for enriching the vernacular would be to see if this be a new task or one already being worked out ; then, if the latter, to see what are the circumstances favouring and what discouraging it, and then to see how the one could be furthered and the other checked. The following observations will have special reference to Bengal, but in principle may be applied to other provinces as well. I have had ample opportunities for watching the progress of the Bengali language during four or five years, and my conviction is that, during the last ten or twelve years the progress of the language, in all branches, is extremely satisfactory. At present, perhaps, there is in each main branch of science one book at least. The following list very nearly represents all the books on science that have been published during the last few years :—

Chemistry	...	...	...	5	Medicine	...	...	...	...	1
Physics	...	...	...	1	Surgery	...	...	...	...	1
Botany	..	...	...	5	Physiology	...	...	...	...	1
Physical Geography	...	...	...	4	Materia Medica	...	...	...	...	3
Zoology	..	...	...	1	Medical Jurisprudence	...	...	...	...	1

These numbers comprise all the various books on the above subjects which I remember to have seen while in India. The number may have increased. Nor does the above list contain books on Indian Medicine or on the Mathematical sciences.

Nearly all the books have sprung out of necessity, and the necessity which has brought them in keeps them up. Some of them have already gone through four or five editions. Since the introduction of general science into the courses for the Vernacular and the Normal School Examinations, books on these subjects have been in demand. The medical books have come out to meet the wants of the students of the Vernacular Medical Schools. The books, as they are increasing in number, are becoming, by competition, better and better, so much so that the same book in its latest edition seems almost a different one.

While then circumstances are so tending to our desired object, is it not more reasonable that we should look to see if the institutions through which the task has been commenced need improvement? These institutions, as I said before, are the Normal, the Vernacular and the Vernacular Medical Schools. That they are not as they should be will appear to every right thinking man. It is not possible for me here to dwell upon the details in which they require improvement, but I should content myself with mentioning the principal points.

The Vernacular Schools being more the places of education, preliminary to the English Schools mostly, and to the Normal Schools partially, might be left out of consideration here. The Normal Schools, as preparing the future teachers from whom the youths in all the primary Schools will receive their first instruction, as the only solitary instances of a purely vernacular high education, are looked to with interest by all who bestow any thought on their country. That the prospect in life for those who go through them is so discouraging that only the siftings of the Vernacular Schools should come to them; that these institutions, (already far too few), which under a thorough foreign government are peculiarly in want of its protecting hand, should meet with its pruning knife (for I learn from the Educational Report of 1878 that their number has been reduced from 31 to 17), that the Government should not feel inclined to let them have a chance of

asserting their power of giving a good sound education, education irrespective of language, are things to be pitied.

No better is the condition of the Vernacular Medical Schools. I find from the same Educational Report that the number of students in them is gradually decreasing. This has been accounted for by the supposition that the novelty of the Vernacular Schools has, to a certain extent, worn off. But in many instances, which I know of, the students discontinued their attendance at the school, finding it not a very easy task, for much hard-working is necessary in medical study, and considering that with all their trouble they would be no better off. Whatever may be the cause, this impending evil may be prevented by two means. Firstly, by making the prospects in life for these students a little brighter. It is not the duty of the Government to see everyone provided for, but to see that he who is, is provided for properly. Secondly, if some stringent rules are made against all quackery and unlicensed practice, they would not only ensure the continuance of the students but would provide them with better chances in country-practice by limiting competition.

I have said before that a foreign Government could not, if it would, adopt a system of extensive vernacular high education. This is one of the necessary evils of a foreign rule, which can only be mitigated but can never be avoided. When therefore a Government, whose very existence takes away all incitements and rewards from vernacular education, feels unable to satisfy the nation with such a natural right, it becomes its imperative duty to see that the most it can allow is conceded. For these reasons the duty of the British Government towards the vernacular languages of India is great, and its success or failure in the performance of that duty will determine to a great extent the progress of those languages.

We have seen, then, that at the first stage the vernacular may be best enriched in science by encouraging science-reading in the vernacular. To work upon the greatest number of people nothing could be so effectual as some Government measures. At the same time we can best co-operate with the Government in encouraging this science-reading by introducing into our country institutions and establishments of our own to give employment to the readers.

When this first stage will have done its work, when a sufficient number of readers has been established, when the elementary books have come out of themselves, when minds have been accustomed to the words and ideas, then will arrive the second stage. When we get to this point, then our active interference will be necessary, then we shall have directly to encourage higher writings, and then alone Mr. Dutt's suggestions may have fair play. But in incorporating such a vast structure as the Modern Sciences into our language, whose elasticity can only by gradual distention make adequate room within it for that large mass, we must be patient, as it must, of necessity, be a slow process.

There is however something, which by hindering the progress of the first stage, just mentioned, renders the approach of the second more distant, which, not remedied, our part of the work in the first stage remains undone, and which impedes the progress of all science-culture in India, vernacular and English. That is a thing which deserves our first consideration. In respect of this, at least, we cannot be too impatient, and this is the state of our Industries in India. As it needs more than a passing remark, and as I have already encroached much on the valuable space of this Journal, I leave it here to consider in some other issue.

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THE BEGUMS OF BHÓPÁL.

BY PROFESSOR E. REHATSEK.

(Continued from page 171.)

Sekander Begum remains loyal during the mutinies, receives the Star of India, travels, goes on a pilgrimage to Mekkah, &c. Her return and death in Bhópál.—In 1857, when new cartridges were distributed among the Hindu and Muhammadan troops, they all believed them to have been prepared with animal fat, to handle any kind of which is unlawful to the former, whilst the latter are by their religion prohibited from touching only that of pigs. All

however refused to have anything to do with the new cartridges, and the troops in the cantonments of Myruth (Meerut) near Delhi, who manifested some signs of discontent, having been put under restraint by the authorities, revolted, slew their officers, burnt their houses, and were so incensed against the English that they spared neither their wives nor children. On the 16th Ramadán in 1273 (11th May, 1857), these rebellious troops marched to Delhi, the garrison of which had acted in the same manner. On that occasion Ab-ul-zafar Seráj-ud-din Bahádur, the Emperor, a man ninety years old and drawing from the English a pension of one lakh of rupees per mensem, who nominally sat on the throne of Delhi, was proclaimed the sovereign of all India. This rebellion spread in a few days over the whole of Bengal, the army of which cast off its allegiance to the Honourable East India Company, killed its officers, robbed the treasuries, plundered the Ryots and concentrated their forces at Delhi. This period is called the "Mutiny," and has been described in detail by European authors. At that time the Maharájah Jyáji Rao Syndhyah and Tukóji Rao Holkar, although they govern large countries and possess great armies, became so much afraid of the mutineers that they retired from the contest, and in the cantonment of Morár near Gwályár, as well as in the Residency of Indór, the English were killed; whereas Sekander Begum, who had at this critical season maintained her authority over the town and army of Bhópál, was enabled with perfect ease to supply the British Government with provisions, which she sent us as far as Kálpy for the troops, whilst she distributed her own to maintain order in various districts up to the frontier of the town of Ságur and of Bondylkund, as her own subjects had remained perfectly loyal to the English; but two Jaghirdárs of Anbapány in the E'lláqah of Bhópál, namely Fadl Muhammad Khán and A'údil Muhammad Khan, rebelled, and their estates were confiscated. The former having been driven by the English troops, among whom were some from Bhópál, into the fort of Rúhatghar, offered resistance, but was at last taken alive and hung; the latter vanished as if he had never been born. After that the troops of the Contingent raised the standard of revolt at Syhór, but were kept in check by those of Bhópál, who protected also the camp and district from their

depredations, till the English Sirdárs arrived and captured the mutineers.

After the mutinies had been quelled Sekander Begum, who, as has just been shown, had remained faithful to the British Government and loyally aided it during that critical period, counted on its favour, and being anxious to retain the administration of Bhópál in her own grasp, corresponded with several Political Agents on that subject so successfully that a letter dated the 31st December, 1859 arrived from the Governor-General, informing Sekander Begum that Sir Richmond Shakespear, his Agent in Central India, had informed him of her desire, and he granted it. As, however, according to former arrangements Sháh Jehán Begum was to have become the sovereign of Bhópál on attaining her majority, Captain Higgins, the Political Agent, consulted her on the subject, and as she agreed with the wishes of her mother, he communicated her wishes to Sir R. Shakespear, who in his turn wrote to her that it had been a very wise one, and that accordingly Sekander Begum would during her life remain at the head of the administration, the more so as the British Government was, on account of the loyalty so conspicuously manifested by her towards it during the critical period of the mutinies, very desirous to please her. Then the Viceroy's Agent in Central India wrote to Sekander Begum that although in 1855, at the wedding of Sháh Jehán Begum, Captain Eden had issued a proclamation to the people of Bhópál that she would, after attaining her majority, become the head of the Government, and that the said period had arrived on the 20th July of the present year, the Governor-General now conferred the supreme power for life on Sekander Begum, because he had taken into consideration and complied with the desire of Sháh Jehán Begum herself, who had declared to Captain Higgins that she desired her mother to retain the sovereign power. This resolution of the Governor-General Sekander Begum was requested to publish to all her Sirdars and subjects. The above mentioned two Politicals arrived from Syhór and Indór on the 1st of May, 1860, in Bhópál, where they installed Sekander Begum as Nawáb, and Sháh Jehán Begum as heir apparent. On that occasion the Viceroy sent as presents a string of pearls, bracelets, two shawls, various kinds of expensive cloth, a silver

penholder, a European cannon, a caparisoned horse, an elephant with a silver howdah and gold-embroidered trappings.

Having been informed by the Political Agent of Bhópál that the Viceroy would come to Jabalpúr, where the princes of the country would meet him, and having been invited to do so likewise, the three Begums, Qudasyah, Sekander, and Sháh Jelán with her husband, prepared for the journey. They set out with a number of their Sirdárs, accompanied by a portion of the army, and arrived at their destination on the 8th January, 1861, but the Viceroy on the 15th, when the meeting took place. The Sirdars of Bhópál, mounted on elephants and dressed in the richest garments, proceeded to the tent of the Viceroy, where they were met by his Agent for Central India, and by the Chief Secretary, the latter taking hold of Sekander Begum's hand to help her down from the elephant, whilst the former paid the same attention to Qudasyah Begum; similar honours being done also by other officers to Nawáb Mua'z Muhammad Khán, to Nawáb Amrá wr daulah—husband of the youngest Begum—and to other Sirdars; the English soldiers presenting arms. On entering the tent, the guests were ushered by the Chief Secretary to their respective chairs on which their names were written. Perfect silence prevailed, and gradually the pavilion became full of guests. When the Governor General entered with four companions, the English guards presented arms, and the whole assembly rose. He then took his seat with the just-mentioned four gentlemen on his right, and a number of Hindustani Sirdars on his left; a salute of cannon having been fired, he rose and delivered a speech, which the Secretary interpreted in Urdu, as follows:—"Nawáb Sekander Begum Sáhebah! You are very welcome in this Darbar, and I have for some time been desirous to thank you for the services you have performed to Her Majesty the Queen. You are the Sovereign of your State, and have never personally come in contact with the British Government, which had not long ago been threatened by its foes; and you, being a woman, have not only displayed valour and administrative talents worthy of brave and shrewd men, but have suppressed rebellion in Bhópál, and have at the time of the mutiny preserved the lives of Englishmen, among whom was also the Agent, and have, according to the best of your ability, aided the British Government. Such services

must not remain unrewarded ; accordingly I hereby present you with the Sanad, conferring upon you the possession of the Pergunnah of Byresyah, which formerly belonged to the principality of Dhar, but had been forfeited in the rebellion, and is henceforth and for ever to pertain to Bhópál, to commemorate your loyalty during a season of trial. I have much pleasure to present you this Sanad with my own hands, in a public darbar, in which officials of Her Majesty the Queen, the chiefs of Jabalpúr, the nobles of Ságur, and the principal members of your own darbar are present." After receiving the Sanad, which is a very brief document, dated 28th September, 1860, the Governor-General again resumed his seat, and Sekander Begum rising spoke as follows :—" I offer thanks, first to God, for having raised me to a station higher than my father, and then to Your Excellency for having established me absolute sovereign in his place : I shall be proud to obey you as long as I live, and never swerve from loyalty ; I am also sure that my children will act in the same manner." These words having been interpreted into English by the Secretary, the Governor-General presented Sekander Begum with a robe of honour, and gave her attar and pan with his own hands. Munshi Bhowáni Purshád, the Vakil of Bhópál, was presented by the English Government with a robe of honour, and a pension of rs. 100 per mensem for life. After having spoken to a few gentlemen from Ságur and Jabalpúr, the Viceroy took his departure, and Sekander Begum paid a visit to his lady, who made her sit on the same sofa with herself, spoke very affably, and presented her with a book and two bunches of flowers. The next day, at 11 a.m., the Viceroy arrived with 13 other gentlemen at the tent of Sekander Begum, where 108 persons of her relatives and nobles entitled to chairs were assembled. Myán Fújdár Muhammad Khán and Mudar-al-Muhám Sáheb came out to meet the Viceroy, whilst Sekander Begum herself went as far as his carriage to see him alight. When he entered, the nobles rose, placed their hands on their breasts, and bent their heads down to salute him. After 21 cannons had been fired, as many trays with presents were brought in, which the Begum requested the Viceroy to accept, assuring him that she would never forget the honour she had met with on the previous day, which was higher than either she or the State of Bhópál

had ever enjoyed, and that she would teach her children likewise to deserve it. When the Viceroy departed, 21 guns were again fired, and when the next day his wife came, nearly the same formalities were gone through. Then the return journey began, and the whole party again arrived in Bhópál on the 13th February, 1861.

When the Political Agent informed Sekander Begum that the Governor General would come to Allahabad for the purpose of conferring Knighthood and the decoration of the Star of India upon her, upon the Maharajah Syndhyah, the Rajah of Patyálah, and the Nawáb of Rámpúr, she departed to that place on the 1st of October, 1861, in the company of her mother Qudasyah Begum and her daughter Sháh Jehán Begum as well as the husband of the latter, the Nawáb Amra wa dáulah, with Myán Fajdár Muhammad Khán and the Mudár-al-muhám Sáhieb as well as other nobles, the whole number of the party together with the infantry and cavalry troops amounting to 5,241 persons. As soon as they arrived in Allahabád, the two elder Begums, namely Sekander and Qudasyah, went with the Fújdá Muhammad Khán and the Mudár-al-muhám to pay a visit to Lord Canning, which he returned the next day. The Darbar of investiture was held on the 1st November, 1861, when 19 guns were fired to salute Sekander Begum, and as many for the Maharajah Syndhyah, whilst the Rajah of Patyálah received 17, and the Nawáb of Rámpúr only 13. Precisely at 11 a.m. the Governor-General entered with the Secretary, an Under-Secretary, as well as other officials : and 21 guns were fired. Then the Chief Secretary read out the Statutes of the Star of India, whereon the above-mentioned four native sovereigns were by the Commander-in-Chief led to the throne, the first of them being the Maharajah of Gwalýár, the second the Begum of Bhópál, the third the Rajáh of Patyálah, and the fourth the Rajah of Rámpúr. Then the Chief Secretary handed the decorations to the Viceroy who suspended them according to the just mentioned order from the necks of the recipients, repeating each time in English the words, " Her Majesty the Queen has appointed you a Knight ; by her command I invest you with this badge of distinction and honour," which were interpreted by the Secretary in Urdu. Hereon the Commander-in-Chief again led the four

sovereigns back to their seats, whereon the Viceroy rising addressed them, and congratulated them on the reception of this decoration in a short speech, which having duly been interpreted in Urdu, the Darbar terminated by firing the above mentioned number of guns at the departure of the guests.

Compiled from the "History of Bhôpâl."

E. REHATSEK

(To be continued.)

THE MARY CARPENTER SCHOLARSHIPS.

(Bombay Branch.)

The Competitive Examination at Bombay in connection with these Scholarships, which are granted by the Bombay Branch of the National Indian Association, took place on Dec. 15, 1880, and we have received the following report, made to Mr. K. M. Shroff, Hon. Sec., of the results:—

NOTIFICATION.

The Mary Carpenter Scholarships (founded by the National Indian Association) for the year 1881 have been awarded as follows:—

Two Scholarships of rs. 6 per mensem each.

1. Bachubai Rustomjee Master, Churney Road Government Girls' School.
2. Sirinbai Bamansha Vakil, Churney Road Government Girls' School.

One Scholarship of rs. 5 per mensem.

1. Dosibai Framjee Barucha, Churney Road Government Girls' School.

Two Scholarships of rs. 4 per mensem.

1. Awabai Maneckjee Kabro, Churney Road Government Girls' School.
2. Sakrabai Sadashen, Bhagwandas Purshotumdas, Private Girls' School.

2. The Scholarships will be held under the conditions laid down in this office Notification, dated 13th October, 1880, published at page 255 of the *Educational Record* for that month. The Deputy Educational Inspectors, Bombay, will from time to time ascertain and report at this office that these conditions have been complied with, and will submit monthly bills for the amounts due on account of the Scholarships.

(Signed)

T. WADDINGTON, Col.,
Educational Inspector, C.D.

"True Copy," T. Waddington, Col., E.I., C.D.

Copy of paras. 2 to 5 of the report of the Committee appointed to conduct the Mary Carpenter Scholarship Examination dated 20th December, 1880 :—

2. On Wednesday, the 15th instant, 66 candidates from nine different schools put in their appearance to compete for the five Scholarships. Of these 42 were Gujarati speaking girls and 24 Marathi.

3. For the two Scholarships of rs. 4 in the Fourth Standard there were 54 candidates, of whom 27 stood the test. The two girls who passed the best examination under this Standard were Awabai Maneckjee Kabro, of the Government Churney Road Girls' School, and Sakrabai Sadashen, of the Bhagwandas Purshotumdas School. The former got 335 marks and the latter 322.

4. In the Fifth Standard there were ten competitors, and seven of these creditably passed the examination. Besides Dosibai Framjee Barucha, of the Government Churney Road Girls' School, who got the highest number of marks, viz., 299, and won the Scholarship of rs. 5, we beg leave to make honourable mention of Yamunabai Raghoba, of the Bhagwandas Purshotumdas School, and Perozbai Dhanjeebhai Karani, of the Kawayjee Jehangir School ; both of whom obtained 288 marks at the examination.

5. There was not a very keen competition for the two Scholarships of rs. 6 each. Only two candidates, Bachubai Rustomjee Master and Sirinbai Bamansha Vakil, of the Churney Road Government Girls' School, competed for the Scholarships in the Sixth Standard, and they succeeded in getting 299 and 280½ marks respectively.

Though both of them are considered eligible from the number of marks obtained to be rewarded with a Scholarship, Mr. Wagh objects to the award of the Scholarship to Sirinbai Bamansha Vakil, on the ground of her having got a Scholarship of rs. 6 in the same Standard last year. But in the absence of any such rule in the notification and in the face of a precedent on record of the same effect last year, the rest of the Committee are in favour of the Scholarship being awarded to Sirinbai Bamansha Vakil. Should your honour be disposed to decide otherwise, we most respectfully beg leave to propose that the Scholarship so lapsed be equally divided between the two girls Yamunabai Raghoba and Perozbai Dhanjeebhai Karani referred to in the 4th para. of this report.

True extract.

(Signed)

T. WADDINGTON, Col.,
Educational Inspector, C.D.

THE HISTORY OF BENARES (BARONSHI OR KASHI).

(Translated from the Bengali Magazine "*Banachôdhini Patrika*.")

Baronshi, or *Kashi*, is one of the oldest cities in the world. The exact date of its foundation is not known. According to the Hindu Shastras there are many strange tales in connection with its first establishment, viz., that it rose out of the earth and became famous by the power of the great Shiva. This is the common belief among the Hindus, but be the founder who he may—one of the gods or some devoted ascetic, he built this city to the praise and honor of Shiva and for the salvation of our souls, for whoever dies in this city will become absorbed into the deity, or become part of the soul of Shiva. It is for this reason the Hindus are so anxious to live in Kashi. It is said that the famous *Byāsho* being envious of the glory of Kashi built another city and called it after his own name, *Byāshokashi*, but the gods being very angry with him turned his proud

boasting into dust and pronounced this curse on him, that he who died in his Kashi should become an ass!

Sahib Hamilton says that Kashi was famous 1600 years before the Christian era, and that *Ketrobridho* was its first king. Concerning the great antiquity of Kashi, the learned Sahib Sherring* writes: "Nearly 2,500 years ago this city was renowned. At the time when Nineveh and Babylon were struggling for supremacy, when Athens was powerful, before Rome was heard of, before the wars between Greece and Persia, before the Persian dynasty had been made famous by Cyrus, before Nebuchadnezzar had taken Jerusalem and carried Judah captive, Baronshi, although not exactly famous, was looked upon as a matron among cities."

Having all this historical witness to the antiquity of Kashi and of the fall and rising again of its many kings, we cannot fail to be both pleased and astonished at its youthful freshness at the present day. We imagine that the same could hardly be said of any other city in the world. The meaning of the word *Kashi* is, "That which gives forth light." It has acquired its other name *Baronshi* from its situation between the two rivers Baruna (or Varuna) and Ashi. On the south side is the Ashi and on the north the Baruna, and in the space between them, about three miles wide, stands the true original Kashi, but geographers call it Baronshi, after the Baruna, which is the larger of the two rivers.

It has got yet another name—*Bonorosh*. Many people think this is merely a vulgar form of Baranshi, but *Bonor* was the name of an ancient king of Kashi, and this is the supposed origin of that appellation.

The Mussulmans being very jealous of the fame of Kashi, and wishing to appropriate it to themselves, tried to suppress the ancient name and changed it to Mahommedabad, but their design was frustrated.

Kashi lies 421 miles north of Calcutta, 74 from Allahabad, and from Delhi 466 miles. There is a prospect of its one day having a railway station. Kashi is placed to the north-west of

* This "Sahib Sherring" was for many years a missionary in Benares, and has published an interesting history of it.

the Ganges. At some distance from its confluence with the Ashi the Ganges takes the shape of a half-moon or bow, its banks are here lined with handsome stone buildings, piers arranged in lines and temples of great beauty, almost like an amphitheatre. Near Kashi the river Ganges is about 1,200 feet wide and in the rainy season this is increased to half a mile. Its depth in the hot weather is 50 feet, but during the rains often 100 feet. Kashi stands nearly 270 feet above the level of the sea; its inhabitants number 185,000, one-third of whom are Mahommedans; it has 30,000 houses, of which 11,000 are built of brick and the rest of stone. There are 1,500 Hindu temples and more than 300 mosques. The quarter of Kashi inhabited by the English is called Shikröl, and has about 3000 houses.

From what has been said it is clear that Baronshi has been celebrated time out of mind. It was again and again the seat of government of the Hindu kings. In the year 1193 the terrible Mahommed conquered it, but it became independent again. In 1529 the Moghul Emperor Baber having subdued it dethroned its king. The great Aroungzeeb destroyed images and temples without number in the North-west Provinces. Baronshi was a great place of pilgrimage for the Hindus, and for this reason his wrath fell specially on it. He built many beautiful mosques and changed its name to Mahommedabad, and by every means tried to destroy and dishonour the Hindu religion. Even the magnificent temple known as "Krishna's Banner" passed into the hands of the Mussulmans. The pillars of this building were 98 feet in height.

In 1760 Baronshi was separated from the empire of the Great Moghul, and in 1775 it was delivered over to the English by treaty, so the Hindu king became tributary, or, as it was called, "Zemindar," under the authority of the British. 22½ lacs of rupees was the tribute imposed on it by the East India Company. Choitsing was then the king of Kashi. Warren Hastings, the first Governor-General of India, was anxious by any means to increase the tribute, and tried to squeeze out of him a great deal more than the stipulated amount. The king again and again gave him what he demanded, but at last let

him know that it was beyond his power to pay any more. Hastings, being enraged, went in person to Baronshi and put the king in prison, whereupon the inhabitants, stung to the quick, rose in a fury, killed many of the English soldiers, and surrounding Hastings almost made him prisoner. The king took this opportunity to make his escape. In this adversity Hastings showed admirable skill and bravery, and at last took refuge in the fort of Chunar. Four days afterwards the English army assembled there, and 20,000 of the king's troops fell before them.

Choitsing became a cowherd, and lived for 29 years afterwards. The English having dethroned him made his nephew king in his stead. To this day his family, holding the position of kings, are held in high honor by the inhabitants of Kashi.

Hampstead.

(Translated by) EMMA COMYN.

THE ANJUMAN-I-PANJAB.

This useful Society, which was established in 1865 for the revival of Oriental learning, the advancement of knowledge among the people by the medium of the Vernacular, and the discussion of social, literary, scientific and political subjects of interest, has published its proceedings for the last quarter of 1880. The report includes an account of the deputation in November last to the Viceroy (on the occasion of the visit of H.E. to Lahore) for presenting an Address from the Anjuman, and from other Associations with similar aims. Dr. Leitner, the President, read the Address. The Marquis of Ripon, in reply, expressed his gratification in regard to the increasing influence of the Anjuman, and the practical exertions of its members in the cause of education. He remarked that while it is necessary that the State should take a large part in the advancement of education, it is a

matter for rejoicing when wealthy and educated persons came forward themselves to promote it, because, he was convinced, more is really done for solid education by such voluntary efforts than by the operations of any Central Government. Besides, taxation cannot provide such sums as are really required if the people of India are to be thoroughly educated, so "it is only by the spontaneous and liberal assistance of educated native gentlemen, and by their coming forward to take a fair share in the work that education can be placed on a sound basis" and attain the position which may be hoped for it in the future. Sir Robert Egerton, the Lieut.-Governor of the Panjab, has accepted the office of Patron of the Anjuman. Ten sons of native soldiers of the Panjab killed in the late Afghan war have been taken in charge by the Society for education and apprenticeship. A home has been set in order for the reception of these orphan boys, and they will be trained as printers, or carpenters, or to the profession of their fathers.

In the appendix to the Report there are some extracts from the proceedings of the Senate of the Panjab University College in response to the desire for suggestions expressed by the Simla Text Book Committee in reference to vernacular text books. The Senate cordially agreed with the Committee that the series of Readers for primary schools should convey instruction in regard to "Reverence to God, parents, teachers, rulers and the aged," and the native members "made a special representation on the importance of instilling lessons of reverence and of politeness in Government Schools, the neglect of which had been a serious drawback to their popularity, and had identified civilization, in the minds of many, with presumption, neglect of obligations, and the reverse of true wisdom. This was the reason why so many native gentlemen were unable to send their children to Government

Schools." Dr. Leitner, in a note on the same subject, urged the importance of securing the co-operation of parents in support of the ethical lessons given at school. He approved the proposal of the Committee that the Readers should contain "a simple sketch of the duties of a good citizen, and universally admitted principles of morality and of prudence," also, the suggestions as to teaching the importance of bodily exercise, and of "the dignity and usefulness of labour, and the importance of agriculture, commerce, professions, handicrafts, &c." There seems to be an increasing feeling among those connected with education in India that moral teaching is indispensable and possible even in Government Schools. The members of the Anjuman-i-Panjab will doubtless help to show how such teaching can be connected with the associations which, as Dr. Leitner says, "are sacred to their parents," and which vary according to nationality and creed.

The Anjuman publishes a weekly paper in Urdu, *The Akhbar-i-Anjuman-i-Panjab*, and arrangements have been made this year to publish a weekly English supplement (to be obtained from Dr. Amir Shah, one of the Secs. of the Anjuman, Lahore, at Rs. 5 per annum for Lahore subscribers, and Rs. 6 a. 12, including postage, for subscribers at a distance).

INTERNATIONAL CONGRESS OF ORIENTALISTS.

At the last Congress of Orientalists, which was held at Florence in September, 1878, it was decided that the next meeting should take place in Germany, and the German Oriental Society, to whom it was left to determine the place, have fixed on Berlin as the city where the fifth Congress

is to assemble. Professor Dr. Dillmann has been appointed President, and a Committee has been formed for carrying out the necessary arrangements. The date will be 12—17 September of this year. A circular letter has been issued by the President and Committee, inviting Orientalists of all nations to attend the Congress, and to take part in the proceedings. The subscription for membership, which entitles to the publications, is 10 imperial marks (10/-). All who desire to read papers or to speak at the Congress, are requested to communicate with the President or some member of the Committee before or on August 1st. The President's address is Grossbeerenstrasse 68, Berlin, S.W. Notices of intention to attend the Congress, and subscriptions, should be sent (before August 1) to Messrs. Asher & Co., Unter den Linden 5, Berlin, W., or to Mr. F. A. Brockhaus, Leipsic. Professor Dr. Weber, Ritterstrasse 56, Berlin, S.W., who is one of the Committee, has kindly forwarded to us the above information.

BOMBAY SOCIETY FOR THE PREVENTION OF CRUELTY TO ANIMALS.

We have received the Report of the Bombay Society for the Prevention of Cruelty to Animals for 1879 and 1880. This Society aims at preventing "cruel and improper treatment of animals, and the amelioration of their condition generally throughout India." It is considered also to have an important "influence as an agent in the education of the people:—the cultivation of those merciful impulses which tend to the growth of humanity." Several paid officers are employed, who warn, and prosecute if necessary, all persons who ill-treat animals; printed papers are distributed, containing information and suggestions in regard to animals, and explaining the laws bearing on their condition and treatment: efforts are made to introduce

into schools teaching which may impress on children the duty of gentle behaviour towards the lower animals ; and, in general, the Society aims at enlisting public opinion on the side of kindness and humanity. Sir Richard Temple, Bart., was a Patron of the Society until he left Bombay, and now Sir James Fergusson, Bart., has accepted the office. The total number of cases promoted in 1880 was 1420, which is 172 more than in the previous year. The activity of the Society's Agents has helped to improve the conduct of drivers of bullock carts and buggies towards their animals, so that the grosser cases of cruelty have almost disappeared. There is, however, still much overloading of carts and of other conveyances, partly because at present no law has been passed as to a fixed maximum of weight. For the first time a native agent has been lately employed, a Parsee, and the Committee consider that it would be very desirable to engage also a Hindu agent, so as to secure more native co-operation. There is a branch of the Society at Kurrachee. The Hon. Secs. at Bombay are Mr. K. M. Shroff and Rev. Charles Gilder.

The Calcutta Society with the same objects is also doing much useful work.

BENGAL BRANCH.

We have the satisfaction to announce that the Right Hon. the Marchioness of Ripon has become Patroness of the Bengal Branch of the National Indian Association, and that the following gentlemen have consented to be among the Vice-Presidents of the Branch :—Prince Farrokh Shah, Haji Nur Mahomed, and Dr. Kenneth McLeod. The Committee have lately lost the valuable help of one of the Hon. Secs., Mrs. J. B. Knight, who, since her return to Calcutta three years ago, has devoted her strength and leisure in a most unwearied way to promoting female education. Mrs. Knight's interest in the aims of this Association was thorough and genuine.

and she has gained the hearty esteem of her fellow-workers of various castes and creeds. The London Committee have been much indebted to her for her punctual communications, and her readiness to furnish them with the results of her local experience, and have several times expressed, in the form of a resolution, their sense of the advantage which they derived from her able and kind assistance. Mr. and Mrs. Knight will shortly arrive in England, and it is to be hoped that they will continue to show here their active sympathy with Indian progress. The Bengal Branch Committee have accepted the kind offer of Rev. Alfred J. Bamford, B.A., to take the post of Joint Hon. Sec. instead of Mrs. Knight, and we are glad to find that Mrs. Lindstedt has agreed to be Treasurer.

INDIAN INTELLIGENCE.

The Queen has been graciously pleased to confer the decoration of the Imperial Order of the Cross of India on Her Highness Lakshi Bhayie, Senior Rani of Travancore.

The Maharani Surnomoye has contributed Rs. 8,050 for establishing four scholarships in connection with the Sanskrit Title Examinations. The annual interest of this sum, which is to be invested in Government Securities, will be applied for scholarships of Rs. 8, 7, 6 and 4 respectively per month, tenable for one year, for proficiency in philosophy, Hindu law, the Vedas, and *Shahitya* (general literature).

At the last M.A. Examination in the University of Madras, N. Vaidyanathan, by obtaining the highest marks for Political Economy, was declared to have gained the Cobden Club silver medal.

The Factories Bill has passed the Indian Legislative Council. A clause has been inserted allowing the Bengal Government to place factories under the inspection of the magistrate of the district instead of under a regular inspector, and the lowest age for the

employment of a child in a factory has been changed to seven, instead of eight years, as in the former bill.

An influential meeting has been held at Madras for forming an Association to promote Physical Training and Field Games among the Youth of the Madras Presidency. Amongst the means proposed for effecting its objects are : the establishment of a good Gymnasium in the People's Park, the employment of an efficient Instructor in Gymnastics for schools, &c., forming a normal class to train gymnastic teachers, arranging for competition in gymnastics and granting prizes and certificates to encourage practice, forming a *dépôt* for manufacturing and supplying suitable apparatus, &c. In regard to Field Games, grounds for games (lawn tennis, Badminton, quoits, bowls, &c.) are to be established near the gymnasium, cricket clubs are to be encouraged, and exhibition days for athletic sports will be arranged. Mr. Grigg, Director of Public Instruction, is Chairman of the Executive Committee, and Mr. G. Duncan is one of the Hon. Secs. The *Hindu*, while fully agreeing as to the importance of efforts to promote physical improvement, suggests that the number of school hours should be reduced. The present degree of brain work required is considered by many excessive, and unless it is lessened boys will not have strength or inclination to attend a gymnasium.

Mr. V. C. Moonesawmy Moodeliar, Hon. Local Secretary of the National Indian Association at Bangalore, has sent the following notice of the School in the Bangalore Central Jail :—"I have the pleasure to inform you that I inspected the Bangalore Central Jail Juvenile School on Monday, the 3rd of January, 1881, by the kind permission of Dr. J. Henderson, Superintendent of Jails in Bangalore. The school consists of thirty juvenile offenders, all between twelve and sixteen years of age. Their castes and religions are various. They work four and a half hours in the school every day ; during the other hours of the day they are taught gardening, carpet-making, printing, &c. They were all examined in Canarese by me, and were found to do well in the following subjects :—Prose, poetry, grammar, geography, dictation, handwriting and arithmetic (in English figures) : their conduct is good ; their education is good and fair, some of them exhibit much intelligence and readiness at their lessons and at industrial works. Several

other manufacturing and useful works are made in the jail, which is kept very neatly and beautifully. All this is due to the main exertion of the popular Dr. J. Henderson, a prominent member of our National Indian Association and Surgeon to the Mysore Commission, Bangalore. After the examination was over I addressed the boys and showed them the folly of crime, the value of education, and their duties to God. The youths seem to have understood and appreciated my remarks on those subjects. Our noble sovereign His Highness the Maharajah of Mysore, with our Chief and Judicial Commissioner, also paid visits and examined the pupils last year, and there is a good hope that those boys will walk in the proper direction after they are released from the jail. Mr. Soobiah, the teacher, seems to take great pains in instructing the boys. I hope to inspect the said school again occasionally."

PERSONAL INTELLIGENCE.

At the recent Examination for H.M. Indian Medical Service, Mr. J. R. Kanga (Bombay) was among the successful candidates, and he will now go through the course at Netley Hospital.

Mr. E. D. Patell (Bombay) has passed the L.K.Q.C.P.I Examination.

Mr. K. R. Divecha (Bombay) has become a Student at the Royal Ophthalmic Hospital.

Arrival.—Mr. J. C. Sukhia from Bombay, for the Indian Medical Service.

Departures.—In the *Serapis* from Southampton, March 17, Surgeons Syed Hassan, H. C. Banerjee, S. C. Nandi, K. H. Mistri, H. M. Hakim, M. J. Kelawala, and M. P. Kharegat. In H.M. Troopship *Jumna*, Surgeon P. de Conceição.

We beg to acknowledge with thanks the "Tribune," a new weekly paper published at Lahore, as an English organ for educated native opinion, and the "Maharatta," (New Series), published at Poona. We also desire to express thanks to the editors of the "Hindu Patriot," the "East," the "Hindu," and the "Indian Spectator," for the regular supply of their papers.



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ANNUAL MEETING OF THE BENGAL BRANCH OF THE NATIONAL INDIAN ASSOCIATION.

The Annual Meeting of the Bengal Branch of this Association was held on March 10th, in the theatre of the Hindoo College, Dr. Kenneth McLeod, Vice-President, in the chair. There was a good attendance of European and Indian members and friends of the Association.

The proceedings began by the reading of the following paper by the Rev. K. M. Banerjee :—

HINDOO DOMESTIC LIFE IN BENGAL.

The state of society in Bengal before the age of Adisur, its "first hero" and king, is enveloped in almost hopeless obscurity. It is the legendary accounts of Adisur's own acts that throw just sufficient light to make the previous *darkness visible*. That Monarch appears himself to have been a foreigner to Bengal and of Aryan descent. The people, however, could scarcely have been of that lineage themselves—since their priests, though called Brahmins, were entirely ignorant of the Vedas and Vedic ritual. For when the king proposed for certain purposes to celebrate a sacrifice according to Vedic ritual, the indigenous priests were found incompetent for the conduct of such a ceremony—as well because of their ignorance of the Vedas, as also by reason of their

non-maintenance of the *sacred fire*. The proposed ceremony required the services of *Sagnic* Brahmins who had maintained the fire, consecrated by the first man after the deluge, whom the Indo-Aryans called Manu, and the Semitic races Noah or Na. The want of Sagnic priests in Bengal, which forced Adisur to import Brahmins from Kanouge, indicates that the Bengalees of that age were not of Aryan descent. At the same time it is not easy to determine their actual race. We can scarcely believe they were the same degraded races which are now found in Colestan Santalistau, and other outskirts of modern Bengal. The difficulty of identifying them with Coles and Santals arises from the fact that they had Brahmins of some kind as priests, and that, therefore, they must have had some sort of Hindooism for their religion. But the Coles and Santals had not, until recently perhaps, any sort of religious hierarchy. Probably the primitive population of Bengal was composed, not only of those savage aborigines, but also of some of the more civilized descendants of the Dasyus or Dásas [the Dáha according to Persian or Zendic orthography] who had accompanied or pursued the Aryans in their migratory expedition, from Persia to India.

But of whatever race the Bengalees of ante-Adisurian periods may have been, we can have no reason for doubting that in post-Adisurian times the Brahmins and Kayasthas at least were the descendants of the Brahmins and their servants who had come from the North-West on the invitation of the king of Bengal. The better classes of the Bengal population are therefore decidedly of Aryan extraction.

And here two peculiarities in the Aryan character must be referred to, in confirmation of this last observation, and for the better elucidation of Bengal domestic life. These were (1) their religion, which consisted in the maintenance of the sacred Fire in their private houses or homesteads—and (2ndly) their profession of agriculture. The Aryans had then no public temples for divine service, but religious exercises consisted in keeping up Fire in private houses—in rooms appropriated for the purpose “as a treasure (in the wording of the Rig Veda) for the benefit of men, and as an excellent guest and inviter for the gods” (i. 58, 6. x. 122, 5). And agriculture by which food was raised from the

earth was their chief occupation. The care with which this occupation was carried on by a cultivator determined the measure of his position in society. The best cultivator (*Sucharshani*) was synonymous with the *best of mankind*. And as cattle were necessary for cultivation, the possession of the bovine species was reckoned as the most valuable property.

If then we turn now to the domestic life of the Bengalee we find traces of the same peculiarities, only somewhat modified by assignable causes. For instance, we find in the houses of all who can afford it, a separate room, held as a sanctuary—not now in the shape of an “*Agniagar*,” or *abode of Fire*, the “Treasure and excellent guest” of the *Veda*, but as a *Thakur-ghur*, or *home for a divinity*, frequently in the form of a *Saligram*, “the Treasure and excellent guest” of post-Buddhistic times. Buddhism had thrown into disrepute, even in the estimation of Brahmins, the sacred fire and its oblations as component parts of domestic worship. The original idea of *private* worship still prevails even in public temples—where the priest and the priest only performs divine service without anybody else joining in it.

And as to the regard entertained for agriculture, the lands called *Brahmottra*, *Devatra*, *Chakran*, &c., are themselves proofs of the way in which offerings and grants in return for services, religious or secular, were tendered and accepted—and the lands so accepted were as a rule cultivated by the grantees themselves as if they were farmers by profession.

Beginning with the lowest grade, I shall first speak on the domestic life of the poorer classes—the *Ryots* of the *Mofussil*. We shall take for our type a man, not the poorest of the poor, but a humble peasant withal—holding, say 20 biggahs, either direct of the *Zemindar* as a *Shah praja*, or of an intermediate man as a subtenant or *Korfa*. We shall not now bring in here all the entanglements of a joint family; but we will suppose our peasant to be the sole holder of his tenure—having a wife and five children—of whom three are boys and two are girls. We shall suppose the eldest to be a grown up man, and the other two to be just rising to boyhood. The girls we will hold to be already married, and consequently out of their father's domicile.

The father and the eldest boy will probably each be able to

cultivate 10 biggahs with the assistance of one of the younger boys—and the 20 biggahs will thus be done justice to by their united efforts. In ordinary years, all surrounding circumstances being favourable on the whole, each biggah may be expected to yield 10 Aris of paddy with a fair quantity of straw (*vichdli*)—and the value of the whole produce may be estimated at rs. 14 per biggah—so that the gross yield of our Ryot's 20 biggahs may be considered as rs. 280 annually. But as a matter of fact he does not and cannot enjoy the whole. If we deduct the rent he pays to his landlord with other perquisites, and the interest exacted by his *Mahajan* or banker, he probably will not have even rs. 200 to boast of as his net gain.

Supposing, then, he gets rs. 16 a month from his land, and that he raises some vegetables from small plots of land about his homestead which we shall call his kitchen garden, under the superintendence of his lady, and that he also finds a few fishes and crabs in pools and water-holes about his lands, as well as supplies of fruits in their respective seasons from his mango, jack, guava, cocoanut, date, tamarind, plantain, and other trees, and if we also postulate a few milk-cows in his farm yard, we may fairly conclude that he would be a specimen of Bengala Ryot, neither too poor, nor affluent either, in his circumstances. The necessities of life he derives from his own lands. His remaining requisites would perhaps be in the shape of oil, salt and sugar. An ordinary shopkeeper would readily supply them for payment in coin or kind. And as for clothes and other personal coverings he would find no difficulty on market days when he himself would on his own part have to meet all comers, with his own paddy and straw, and surplus vegetables and fruits.

Thus furnished with food, raiment, and a little cash, he might live in ease and comfort with *his vine and olive branches* around his charpoy. From two quarters, however, he often meets with reverses which disturb his peace. These are first the exactions of Zemindary officers, and secondly the extortions of Licensed Tax Collectors. Both are equally ruthless. The one comes in the name of the Zemindar for extorting *abwabs*, the other in the name of the Government to exact taxes generally much above the legal demand. There is not in this country that one solace for the

humble peasant, which had fallen to the lot of a Persian peasant, of whom the author of the *Gulistan* says, *he was free from visits of Tax gatherers.*

But notwithstanding all drawbacks the Bengal peasant is on the whole happy and contented. The peasants of our neighbouring provinces of Behar and Orissa—to say nothing of still more distant localities of the N. W. P., cannot be said to be so well off. The Bengal peasant never leaves his home for menial service abroad. You never find a Bengalee menial servant out of Bengal, unless he be an inmate of a *Bengalee* family travelling or sojourning abroad. But look what scores of Beharees and Oriahs you find in Bengal itself as menial or still humbler servants of all classes of men. Almost all our palky bearers are Oriahs. Most of our ayahs, derwans, and other household servants are imports from Behar and other places. These facts speak volumes. It is not in human nature to separate from wife and family, and slave away time far from one's homestead in the lower occupations of life, unless impelled by stress of want. This stress must be presumed from our facts as existing in other provinces, but absent from the homes of Bengal peasants contented with their gains at home.

The domestic life of the Bengal peasant is however monotonous. He works in the field for the greater part of the day. His work begins in the morning and closes in the evening—with a break in the middle of the day when he bathes and takes his food—and perhaps indulges in a short journey to the land of *Nod*, if the pressure of the season allows it. His little cocoanut-shell hookah gets ample justice in the meantime. Indeed it is his constant companion—*his vade mecum*. It follows him to the field and returns with him to his cabinet. A gossip is also a recreation which charms him both in the field and the cabinet. There is no want of comrades at work, whether he is ploughing or weeding, transplanting or reaping. Pleasant gossip gives occupation to the tongue, while the hand is encumbered with work. And when comrades fail him, he takes to singing. The time for visiting or receiving visits can only be after the day's work in the evening in busy seasons. That is also the time for games and recreations; card-playing at whist is a favourite occupation until called to the nocturnal meal, which may be at 10 or 11 p.m., and then

the peasant betakes himself to a sleep, the soundness of which is in direct proportion to his labour in the day, and in inverse proportion to the scanty stock of ideas as disturbants in his brains.

His lady's life is scarcely less arduous. She or her daughters-in-law must purify the floors of the house with a good wash of cow-dung water. This daily purification with the substance of the sacred animal serves also as a good preservative from saltpetre damp. It is difficult to say whether our *majores* prescribed such a daily wash of mud floors from sanitary or religious considerations. Sanitary results have certainly appeared visibly, whatever the case may be from a religious point of view. The daily wash does duty for a layer of cement, without which the huts would scarcely be habitable from the rise of saltpetre damp and other causes. The female inmates have other duties to perform equally onerous. They have to clean the stone or metallic dishes and other utensils used for the meals of the preceding night. Then after they have bathed they have the duties of the kitchen. In this they receive no help from the male members of the family, except in the collection or supply of fuel. Even in this matter they are sometimes left to cook *without fuel*, like the Israelites making bricks without straw. Under such circumstances they collect as much wood as they can from dried and withered twigs and branches of trees. They have another resource too. The sacred animal whose substance is used in giving a purifying wash to their mud floors, yields assistance also in cooking. The same substance struck on the mud walls of the house, and impressed by the tender fingers of the peasant ladies, will form circular cakes of three or four inches in diameter. The walls will hospitably receive and loyally entertain them, both for their masters' and their own sakes—for those cakes are excellent preservatives from the effects of saltpetre—until they become perfectly dried by the sun, when they will drop off like fruits fully ripe, or be collected from the walls by the peasant ladies themselves. They then become good fuel for the kitchen, under the name and style of *Ghooton*, and in performing the service destined for them in the ovens, or *Choolas*, they will emit a dense fog of smoke most inhospitable to *mosquitos*, which clear off in disgust under that ill-treatment like indignant and injured guests, only however to

come back when the smoke has exhausted itself. The whole of the morning and forenoon of the ladies is spent in cleaning the house and preparing the food of the family. It is against etiquette for them to taste any of their own preparations before the men have done justice to them. The females dine afterwards, and whatever little time is left to them before sunset is consecrated to gossip among themselves and neighbours, perhaps to games also, and certainly to washing, dressing, and toileting for the evening. The preparations for the night meal then claim their attention, and they are not relieved until the males have taken their supper, and then they themselves follow suit.

The peasant's children are, if boys, impressed, when they have scarcely attained the age of five, to assist in the primary duties of cultivation as far as their age and strength will allow. If girls, they assist the females in household work. The services of children are too valuable even in their tender ages to be dispensed with for the purpose of education. Luchmee, who presides over material interests, must be first served. Saraswati, who presides over intellectual concerns, must be contented with the offals of Luchmee. When, however, the number of children is more than the exigencies of the field or the household will require, then if there be any favourable opportunity at little or no cost the supernumerary boys may be sent to school. But even this tribute to the goddess Saraswati is withheld in the transplanting and the reaping seasons. At such times all hands, however tender, must appear in the field. So that even where any education is attempted, it meets with serious interruptions and drawbacks. Still it is something when boys can learn the alphabet and are able to form the letters. It matters little whether they can spell correctly or not. If they can form letters and put them together to express any vocables, as peons sometimes do on letters entrusted to them, it is a great thing. As to orthography, it is at a discount in the vernaculars everywhere, except within the walls of schools connected with the University of Calcutta. Neither the vernacular records of the civil, criminal and fiscal courts, nor the Zemindary or household offices of native gentlemen care a straw for *long* or *short* in vowels, or distinctions of liquids, nasals or sibilants in consonants. To expect correct orthography in a peasant lad would be an Utopian idea apart from the practical business of life.

The peasant student we have supposed may also, in the midst of obstructions, learn the numerical figures—perhaps also the multiplication table, and may, when he grows up, be able to understand accounts roughly. We have known Ryots' sons proving tolerable clerks in this way, able to hold their own against Zemindars' agents and tax collectors. But such instructed Ryots are not numerous. The great bulk are ignorant and unable to understand their own accounts, and consequently liable to great impositions.

When a Ryot is sufficiently rich to spare a room in his house consecrated for religious purposes it becomes his *Thakur-ghur*, and then he procures a *saligram* or a ball of stone, which represents Vishnu. In such a case he has to avail himself of the services of a Brahmin for the worship of the idol morning and evening. This worship is entirely *vicarious*—the Ryot himself has nothing to do in it—but as he supplies the materials for the Pujah and pays for the priest's services in coin or kind, he is supposed to be credited with the *merit* of the religious ceremonies performed for him and at his expense. The moderately well-to-do peasant we have supposed lives in a village where representatives of other professions must become necessary appendages. There must be a priest to perform not only such daily offices as are necessary for the *Thakur-ghurs* but also for solemnizing marriages, and such other occasional services as Hindoos are fond of when they have any spare money to spend. But as the services are not numerous in rural villages we shall postpone them until we come to speak of towns.

A barber also becomes a necessity. In towns and cities many Hindoos have taken to keeping beards unshaven, in imitation of British customs introduced after the Crimean war. The normal Hindoo, however, keeps his moustache, but not his beard. He also shaves at least a portion of the hair on his head. It is for religious vows not unlike those of Nazarites in ancient Judea and on occasions of mourning for deceased relatives, that the Hindoo would allow all the hair of his body to remain untouched by the barber's razor. Men of the more serious professions, such as priests and Gurus, cannot keep moustaches or beards nor even much hair on their heads, unless they become hermits, in which

What we have already said about the domestic habits of our model peasant may be held as a type of all populations of rural districts. They generally live in mud huts, so arranged that the female department may be secluded, and one or more outer rooms may be left for the convenience of the male inmates, and the reception of male visitors. The number of huts in the female department is regulated by the numerical strength and the material resources of the parties. One or more barns for the warehousing of paddy for domestic use or sale would stand as an index of wealth and thrift.

In respect of the articles of food and dress there is ordinarily but little difference between the rich and poor. Rice, dall, fish, and vegetables are not very ~~as to~~ ^{as} themselves, and all partake of them more or less. The ~~r.~~ ^{rich} have finer rice and better fish, and may also indulge in ~~as~~ ^{as}—thehee, flour cakes and sweetmeats, and the poorer may ~~sonthe m~~ ^{have to} be contented with only rice and dall without the ~~adin~~ ^{addition} of fish and vegetables. But on the whole the staple food is ~~es~~ ^{very} much alike. The same may also be said with reference to ~~clothing~~ ^{clothing}. Barring fantastic dresses which appear sometimes on children of the better classes, the *Dhooty* and *Chadur* form the ordinary vestments of all grown up men. They may be cleaner and of a finer texture in the case of the opulent than what falls to the lot of the indigent, but that difference is not very material, especially when you see them in their own houses. Their *home* dress, in which the over-garment, the *Chadur*, is seldom present in hot weather, does not show much to distinguish one class of men from another.

A more visible distinction of rich and poor appears to privileged visitors in the secluded department of the females. The ladies of the richer are decked with more valuable jewelry than those of the indigent can expect. For this discrimination however, opportunities can scarcely be presented outside the female department. A more generally perceptible index of wealth appears on occasions of Poojahs and religious festivities. The opulent naturally display a more imposing appearance, and feed and fee the Brahmins more to their hearts' content than the indigent can possibly do.

Another index of wealth in rural villages consists in durable

houses of masonry work, whether it be entirely *pucca* or only *kancha-pucca*. This index, however, was exhibited but seldom, and with extreme diffidence, during the Mahometan rule and in the earlier periods of British rule. Such an exhibition could not fail to attract the longing eyes of dacoits, which in those days abounded in the country. But under the protection of the British Government a greater feeling of security has gradually prevailed, and people have waxed bolder. Still, strong prejudices prevailed against erections of brick and mortar, and I know that in a certain *pergunnah* the name of a quondam pious convert to Islam, who had interdicted such buildings, deters even Hindoos to this day from raising fabrics of that kind.

In towns and cities where people of great varieties are found, differing in colour, race and creed, and in habits and pursuits materially different, the rural type of life, though faintly observable in certain parts, cannot be recognized in its minuter lineaments. In villages business is always done in the mornings and afternoons, and consequently the mid-day is reserved for baths, meals, and perhaps a nap. In towns and cities business is governed in a great measure by the rules of Government, Kutcheries, Courts and Offices, and these in all seasons, as far as Bengal is concerned, devote the noon, forenoon and afternoon to business. People are therefore obliged to modify their normal habits. The morning is occupied by pursuits which otherwise would have been transferred to mid-day. The first meal, therefore, must be taken by ten in the morning, if not earlier, and recourse to a second repast of some sort becomes a necessity at the tiffin hour of the offices. The evening meal must be also somewhat accelerated for retiring at an earlier hour for the earlier performance of morning duties.

All professions get more work in towns than in villages. Ladies are also much relieved of the drudgery of the household. A new relation springs up as between master and servant. The patriarchal rule in rural life is much modified by the recognised and authorised courts of justice. The laws of the realm must govern all contracts and transactions in life. Personal caprice gives way to the equity of law; individual responsibilities accompany individual rights. No master can abruptly dismiss his servant without the compensation of a month's wages, nor can a servant desert *ad libitum* without notice.

In rural life, if disputes arose, they would be settled by the Mondol, Zemindar, or his Naib. Masters and servants, properly so called, would be rarely found, except in opulent families. A remote cousin, whether male or female, if in destitute circumstances, might become an inmate even of a household of moderate resources, and might find food and raiment in return for services rendered. Though accosted as kinsman and guest, the relation between the householder and the hanger-on would in reality be that of master and servant. The kinsman-guest could never have a will of his own; the will of the kinsman-host must be predominant in all respects. But in towns and cities distinct classes of men are found as servants with fixed salaries, and although the service generally degenerates into servitude, still a better understanding of law and right ordinarily prevails.

In well-to-do families you may expect to find a Brahmin officer as the head of the kitchen, and another of a superior calibre in charge of the *Thakur-ghur*. Notwithstanding severe denunciations in the Sastras against Brahmins demeaning themselves by taking to low occupations unworthy of their order, poverty easily yields to solicitations. Food cooked by a Brahmin is acceptable to all castes. No other cook could satisfy the scruples of any other than his own caste, and therefore a man in affluent or easy circumstances, if desirous of relieving his females of the toils of the kitchen, naturally looks for and easily obtains a Brahmin cook, whether male or female. It becomes a good occupation for a destitute widow when she is a good adept in that necessary art. It is very remarkable how, without any *recipe*, without any theoretic knowledge of the chemistry involved in the art, without any thermometer, or watch, or weighing scales, as guide, a Hindoo cook can regulate without a blunder the respective moments when she ought to place in her boiling pot the exact quantity of the several materials and condiments—the oil, the salt and the spices. It is but seldom that the eater has to complain that the curry is either unspiced or too much spiced; still rarer has the cook to fall back on the Spartan plea that the curry is nothing unless seasoned with fatigue and hunger.

As superintendent of the *Thakur-ghur* and religious guide in rites and ceremonies, the Brahmin occupies a more dignified but scarcely more necessary occupation than his clansman, the cook.

But in the society of the Brahmins themselves, the person who officiates as domestic priest does not occupy a much higher position than the cook. The *Poojary* is only a few steps superior to the *Randonee*. The Sastras stigmatise as *Vrātya* all Brahmins who live on stipends for work and labour, but, the *beau idéal* of a twice-born man is much above their level. The *beau idéal* of a Brahmin is the prosecution of learned pursuits and exercises in religious devotion, and living, not on wages received for services rendered in the kitchen, or the *Thakur-ghur*, or in any other way, but on voluntary offerings of the people as tributes due to religion and learning.

* The Poojary or family priest is, however, a man not devoid of much influence. Besides the services necessary for the household gods—the Penates of the family—his presence is necessary in all natal, nuptial, and funeral ceremonies, in rites after birth, in marriages and in Shrads. And there are numerous other occasional ceremonies and Poojahs. There are the annual Poojahs of Doorga, Kally, and other well-known gods. There are also the Vratras or vows, of which the women are especially fond. The mother takes to vows proper for securing long life and prosperity for children. The wife takes to vows for securing her husband's long life and good will towards her, and for deprecating the miseries of widowhood. The maid makes vows that she may not only have a husband young, beautiful, learned and rich, but also be herself so much regarded and loved as to be saved from the infliction of a *co-wife*, and lest one does fall to her lot, curses are invoked in anticipation against such interloping pretenders to her husband's affections. To this may again be added other periodical ceremonies proper to the different seasons. In all these ceremonies the services of the officiating priest or Purohit are duly appreciated and remunerated. Besides these twice-born servants, there must in such a family be a Khansama in charge of the Baboo's toilet, with at least one mate for serving the hooka, one maid servant for the Zenana, and others according to special exigencies.

The Brahmin held in the highest estimation for good offices to a family is its Guru. This gentleman's office is performed once for all to each member of the family by the whisper of a sacred *mantra*, which scarcely entails any labour on the whisperer, and is

supposed to be of the greatest efficacy from a religious point of view. For this office he is entitled to a veneration almost equaling divine homage. He generally visits his spiritual pupils or votaries once a year, accepts their obeisances, oblations and offerings, and confers his blessings. However meaningless this interchange of oblations and benedictions may now appear, it betokens the respect which Indians paid to their preceptors and the importance attached to their teachings, which appear to have been at one time real, and not merely mystical. The wording of the obeisance itself bears testimony to something real which once existed, while another popular adage also testifies to abuses having crept in a long while ago. The wording of the salutation is—"Salutation to the illustrious Gurn, who has by his pencil of the collyrium of knowledge opened the eyes of those who are blind under the darkness of ignorance." The adage is—"There are many Gurns who take away the wealth of their pupils, but rare is the Guru who takes away the misery of his pupil." The Guru lays a hereditary claim to families which had been attached to his forefathers, and the claim is generally allowed.

There is another officer often attached to a family, under the designation of a Guru, with the affix *mahaooy* to boot. He is a teacher of the alphabet and other elements of Bengalee lore, and, like the pedagogue in the picture called "Afternoon Nap," affords no little amusement to his juvenile pupils—generously at his own expense!

I have not yet said anything on the joint family system which very much qualifies Hindoo domestic life in Bengal. How amiable is it to see brothers living in unity, was the language of David in the Psalms. The joint family often sets forth such an amiable prospect. It is a great pleasure to see large numbers of human beings subordinating their own wills to the will of one venerable father or grandfather, and merging themselves, as it were, in him. This is the fair side of the picture; there is, however, another side of a different colour. Wills often differ among the members themselves, especially among their wives. Notwithstanding the respect and deference acknowledged to be due from juniors to seniors, as *primi inter pares*, there are always some disturbing causes, especially when there is no common father or grandfather

to challenge the obedience of all. An elder brother may have a younger wife than his younger brother. The younger's wife may plume herself on her seniority in age, and the elder brother's wife may not put up with her demeanour. A younger brother may be more meritorious and successful in life than an elder brother, and though he may himself be respectful to his less successful senior, his wife may do the opposite. From many circumstances incidental to human life the brothers may be embroiled, and family feuds may become a common source of mischief to all. A house divided against itself cannot stand. The history of family litigation in Bengal only affords too convincing proof in support of that adage.

A family, however, generally keeps together during the lifetime of a common father or grandfather. Partitions and separations become inevitable when there is no common head entitled to the respect of all the members ; but when they can manage to keep together in amity and in unity, it does become a pleasing and delightful sight. There are numberless mutual bonds to keep them together even in spite of themselves. The common property, if divided, results in the loss of that family prestige in which all are equally interested. If the property, again, consists of an estate or a valuable mansion, it is often incapable of division without some loss to every sharer. It almost becomes like the child in the fable about whom two women were quarrelling.

There is again another element in the joint family system which entails a loss on the community generally. A community is entitled to reap the benefit of the talent and ability of every component member. The joint family by subordinating the wills of the many to the will of one or two heads, has a tendency to stint intellectual growth and mental development of the many, which must so far be a loss to society.

In cases where a man of wealth has daughters but no sons, his daughters' sons become his heirs. The grandsons, however, do not come to their inheritance while the daughters are living, they being tenants for life. When there are several daughters each having sons of her own, not one of those sons can come in for his inheritance until his mother and all his aunts are dead. As long as any of these heirs presumptive has his mother living, things

may go smooth enough for him, but if his mother dies and his aunts are living, he remains a sort of cast-away until all his aunts have died. His status as an heir presumptive, it may be to a princely estate, continues, but he may himself remain penniless and without a shelter for an indefinite period, during which he finds it next to an impossibility even to raise small sums for his own subsistence, on the credit of his future inheritance, which, not being vested, can be no security for debts contracted if he dies while any of his aunts are yet alive.

Domestic life among Hindoos in Bengal has been within the last half of a century much affected by extraneous influences, especially in towns and cities. The people have come face to face with a hardier race of superior civilization, and have in a great measure learnt its language, and owing to a moral victory on its part have imbibed the spirit of its literature, and allowed it to supersede their mother-tongue in conversation and correspondence to a great extent. Missionary and other agencies have again by means of female teachers sent education into the inaccessible recesses of Zenanas themselves. Female schools have begun to vie with male schools, and female candidates are now found pressing even for University distinctions, hitherto the monopoly of the males. Occupations have entered Zenanas, other than those of the kitchen and its drudgeries. Household furniture is enlisting articles unknown to our forefathers. These changes are much on the increase. Professed Hindoos have been and are still going to England to finish education and adopt professions which, a quarter of a century ago, were beyond the grasp of a native of India. When such Hindoos return to their country they add a hundredfold impetus to the local progress of improvement and reform. Change, wholesale change, has become the motto of the day. Old things are repudiated, new things are courted. A breach has been made in the ramparts of the Zenana, which ere long must be stormed and burst open. Under such circumstances a solemn responsibility rests on all parties. Everyone appears to be affected more or less by the impetus of change. As far as a change is for the better a solemn responsibility rests on those who oppose it, and so far as a change in any respect is either unnecessary or worse than useless an equally grave responsibility

rests on the promoters of change. And it is under such circumstances that an Association such as this becomes doubly necessary for cogitating on passing events, distinguishing varying influences, encouraging what may appear right, and moderating what may seem to wander beyond the limits of propriety. Mental movements always require some moderating force, like the gravitating force which controls celestial motions. Everything in the world undergoes change, nothing in the universe is or can be at rest. We therefore need the controlling force of sober reflection on the changes and innovations visible around us so, that without unduly checking their impulse, we may regulate their tendency to fly off *ad libitum* from the centre of social order and propriety, and at the same time prevent such retrogressions as may stultify the very fundamental principles of reform. All this can only be effected by united and well organized efforts.

To the pioneers of reform and social improvement attaches the serious responsibility of initiating such customs and fashions as may on the one hand secure everything which refines and ennobles human nature, and on the other hand preserve the fundamental platform which hoary antiquity and experience have proved to be peculiarly suited to the circumstances of India and the genius of India's sons.

The following report of the speeches that followed the reading of Dr. K. M. Banerjee's paper is taken from the *Statesman and Friend of India*, Calcutta, March 12th :—

Dr. McLeod, in speaking on the subject of the paper, said that he was not at all surprised to find that no gentleman present was desirous of offering any remarks on the very extensive subject which had been traversed by the rev. lecturer, as to do justice to it, it would be necessary to enter into a great many topics which would require previous study. Dr. Banerjee had presented before them, very ably and clearly, the condition of life prevailing in a rural family in Bengal, and had led them on from the contemplation of that life as it existed in its simple, social form, to the complexities which had been induced by the introduction of foreign elements ; and he thought that the concluding portion of the address should induce them to carry on the work of social reforma-

tion which had been undertaken in the country. He would not offer any further remarks upon it, but would move a vote of thanks to Dr. Banerjee.—He said that the next item of business was to receive the Annual Report of the Association, and he would take it that all were familiar with its contents. Dr. Banerjee had very clearly shown them in his lecture that in the lower and simpler conditions of life the ladies of the family were engaged principally in cooking and gossiping. He had also shown them that in the gentler walks of life the duties of the kitchen had been taken off the shoulders of the ladies and placed on those of others. The time that was hitherto spent in cooking was now, with that natural tendency for gossip in females, spent, no doubt, in gossip, and he thought that it was the duty of an Association like theirs to make arrangements so that that gossip should be of an interesting character. He took it, therefore, that the object of zenana teaching which the Association had in view would strengthen with time, and he was glad to read in the report that “the work of zenana teaching has been carried on regularly and successfully. Two teachers of thorough efficiency are now employed; and the fees received for tuition have amounted to rs. 544—more than double the amount realized during the preceding year.” The satisfaction one felt in announcing such a fact was modified, however, by the statement that the Association was in need of help for carrying on its work. This need, as would be seen, had necessitated the desirability of a special appeal; and he thought that it only needed to make known the circumstances to recommend the enterprise to the community. The work carried on in the improvement of zenana literature was also, he thought, a subject for congratulation. The books had been extensively bought and circulated, and the supply of one volume at least had been nearly exhausted. The volume of the “Mary Carpenter Series” would this year consist of an abridged life of Mary Carpenter herself. With a few other remarks, Dr. McLeod asked the meeting to accept the Report, which it did with acclamation.—Dr. McLeod then said that the second item of business was to announce the retirement of Mrs. Knight from the office of Honorary Secretary and Treasurer to the Association. This announcement was an unfortunate one as regarded the well-being

of the Association, as it was to Mrs. Knight's untiring energy and zeal that the Association was indebted for the promotion of its objects and interests. Mrs. Knight had not only worked for, and in, the Society, but outside of it; she had exerted herself not only to carry out its work, but to carry out the spirit of the Society; she had associated with the ladies of Bengal on the terms of the most intimate friendship—had entertained them, and had been entertained by them—and had, in fact, moved among them as a sister, and he knew for himself that when the time came for Mrs. Knight to leave India, she would leave many a sore heart behind her. Mr. Knight also had been a true friend to Bengal, and for the services rendered, he had been selected by the rulers of the province for the purpose of giving advice in legislative matters. Mr. Knight's personal character was so much respected that the announcement of his departure would, Dr. McLeod had not the slightest doubt, be received with expressions of the deepest regret. In conclusion, Dr. McLeod asked the meeting to join him in giving both Mrs. and Mr. Knight a hearty cheer, not as expressive of their gladness at the separation, but as expressive of their just appreciation of the services which had been rendered by them to the Society.

At the suggestion of Dr. K. M. Banerjee, a formal vote of thanks to Mrs. Knight was placed on record.

Mr. Knight, in returning thanks on behalf of himself and Mrs. Knight, said that to Mrs. Knight the parting from a work in which she had been so long and earnestly engaged would be very severe and trying, and that she did so very unwillingly. But he hoped, and Mrs. Knight hoped, that even after she left India, she would still be able to take part in the work of the Association. This much was sure, that her sympathies would always be with the country in which she had lived so long, and which she had come to look upon as her home, so much so, that he doubted whether an English home, where she would have to make new associations and new friends, would suit her after a 29 years' residence in India.

Dr. McLeod said that the next announcement that he had to make was that Mrs. Lindstedt and the Rev. Mr. Bamford had consented to take up the offices of Treasurer and Secretary in

place of Mrs. Knight, and he had no doubt that ample justice would be done by them, as they were not strangers to the Association. Although they were very sorry to lose the services of Mrs. Knight, still it was a satisfaction to know that her mantle had fallen on such worthy shoulders ; and he might be permitted to say that though men came and women went, the Society would go on for ever.

The Rev. Mr. Bamford having briefly thanked the meeting, both on behalf of himself and Mrs. Lindstedt, for appointing them to the offices rendered vacant by the retirement of Mrs. Knight ;

Baboo Protap Chunder Mozumdar, in the name of those present, and in the name of the Hindoo community, asked to be allowed to convey to Mrs. Knight his expressions of gratitude and respect for the disinterested work done by her.

With the customary vote of thanks to the chair, the meeting separated.

The Report presented was as follows :—

NATIONAL INDIAN ASSOCIATION.

Patroness—H.R.H. THE PRINCESS OF WALES.

BENGAL BRANCH.

Patroness—HER EXCELLENCY THE MARCHIONESS OF RIPON.

PRESIDENT.—The Honourable Sir Ashley Eden, K.C.S.I.

VICE-PRESIDENTS.—The Lord Bishop of Calcutta, Lady Garth, Honourable Mr. Justice Jackson, C.I.E., H. Beverley, Esq., C.S., Her Highness the Maharani Surnomoye, I.C.I., The Prince Furrokh Shah, Dr. Kenneth McLeod, Hadji Noor Mahomed.

JOINT HONORARY SECRETARIES.—M. Ghose, Esq., Mrs. J. B. Knight.

HONORARY TREASURER.—Mrs. J. B. Knight.

COMMITTEE.—Honourable Syud Amir Ali, H. Beverley, Esq., C.S., Rev. K. M. Banerjee, LL.D., Babu K. C. Banerjee, Pandit Shib Nath Bhattacharjya, A. M. Bose, Esq., M.A., A. W. Croft, Esq., M.A., Babu Bankim Chunder Chatterjee, Babu D. M. Dass, Pandit Omesh Chandra Dutt, A. W. Garrett, Esq., B.A., H. L. Harrison, Esq., C.S., Mrs. K. McLeod, Mrs. Lindstedt, E. Lindstedt, Esq., Moulvie Abdul Latif Khan Bahadur, Babu Bhudeb

C. Mukherjee, Babu Dwarkanath Singha, H. C. Mallik, Esq., Mrs. J. F. Browne, J. B. Knight, Esq., Babu Jogesh Chundra Dutt, Moulvie Syud Amir Hossein, E. A. Dukes, Esq., Mrs. J. C. Murray, Syud Sharfuddin.

(Note.—Rev. Alfred T. Bainford has become Joint Hon. Sec. since Mrs. Knight's resignation, and Mrs. Lindstedt Hon. Treasurer.—Ed.)

REPORT FOR THE YEAR 1880.

1. The Committee, in presenting the Report for the past year, are glad to be able to congratulate the members on the steady continuance of the work of the Association, and the cordial recognition of its influence.

2. The work of zenana teaching has been carried on regularly and successfully. Two teachers of thorough efficiency are now fully employed; and the fees received for tuition have amounted to rs. 544—more than double the amount realised during the preceding year. This exceeds the cost of conveyance, but the salaries of teachers have to be met from the subscriptions of members, which are insufficient for the purpose. It is hoped that the special appeal which accompanies this Report will result in such an addition to the funds as will place the finances on a sound footing.

3. The cost of the Journal has been considerably increased, but the Committee do not see their way to a corresponding advance in the subscriptions. The Journal contains a large amount of valuable information on social subjects interesting to Indian readers, and there are still spare copies available for those who desire to subscribe to it. Subscribers to the Association receive the Journal free.

4. The volume of the *Mary Carpenter Series* for 1880 has been issued. It is entitled *Surnachir Kutir*, and is written by Babu Dwarkanath Ganguli, to whom the prize of rs. 200, offered by the Committee, has been awarded. A second edition of *The Second Daughter-in-law* has been issued by the author, Babu Shivanath Sastri; and the first issue of *Probandu Kusum* is nearly exhausted. It is gratifying to find that the healthy literature provided by the Association is appreciated by those for whom it is designed. For the present year, Babu Rajunikanto Gupta has been engaged to

write a Life of Mary Carpenter, abridged from the Biography published in England. It was felt that no fitter recognition could be given of the work done by this esteemed lady in and for India.

During the year three meetings of the Association have been held, at which interesting papers have been read on the following subjects:—"On Bengali Literature," by Bhoirab Chandra Banerjee. "On Hindu Women, past and present," by Babu Boidyanath Dutt. "On Charity in England, what it does, and how it does it," by Mr. J. B. Knight. Babu Bhoirab Chandra Banerjee has engaged to read a second paper on Bengali Literature, which will appear in the Journal when the subject is complete. Mr. Knight's paper is published, *in extenso*, in the February number of the Journal.

5. *Scholarships.* The lapsed portion of Miss Hemlotta Bose's scholarship has been awarded in scholarships of one rupee per month, tenable for two years, to Shusila Bose and Lillabatti Mozumdar, pupil at the Bethune School. The scholarship of rs. 5 a month to Miss Kumodini Kastogiri ceases at the end of February, 1881. A grant of rs. 2 per month has been paid for six months to a widow in the Bethune School, who was a boarder during 1879, and drew rs. 100 for that period. All these scholarships are met from funds received from the Home Association.

6. Many pleasant features of social intercourse have been developed during the year, and friendly gatherings of English and Bengali ladies have been held weekly at different houses.

7. The Committee announce with great satisfaction that Her Excellency the Marchioness of Ripon has graciously accepted the office of Patroness of the Bengal Branch of the Association; and that Prince Furrokh Shah, Dr. K. McLeod and Hadji Noor Mahomed have been added to the list of Vice-Presidents. They regret to have to record the departure from India of the Honourable Mr. Justice Jackson, one of the Vice-Presidents of the Association.

8. The Committee acknowledge the handsome donations of £20 sterling (realizing rs. 238-8-2) from Miss Manning, rs. 200 from the Maharani Surnomoye, and rs. 100 from Babu Janokynath Mookerjee.

9. During the year a local Committee was established at Jessore, of which Babu Peary Mohun Guha is the Honorary Secretary.

M. S. KNIGHT,

Honorary Secretary.

NATIONAL INDIAN ASSOCIATION—BENGAL BRANCH.

Treasurer's Report for the Year 1880.

RECEIPTS.	Rs.	a.	p.	EXPENDITURE.	Rs.	a.	p.
By Balance in hand, January, 1881	1358	3	5	To Postage .. .. .	..	..	..
" Annual Subscriptions	880	0	0	" Printing and Stationery .. .. .	..	..	..
" Subscriptions to Journal	43	12	0	" Advertisements .. .. .	..	..	..
" Donations	438	8	2	" Expenses of two Meetings .. .. .	..	..	..
" Life Subscriptions	100	0	0	" Salary of Peon .. .. .	..	..	..
" London Committee for Scholarships	84	0	0	" Postage on Journals from London .. .. .	..	..	..
" Sale of Mary Carpenter Series	901	7	2	" Aid to Schools	1224	0	0
" Sale of Paper of Information	10	4	10	" Zenana Instruction—Salaries	408	2	0
" Books	3	4	0	Conveyance hire .. .. .	..	..	..
" Fees for Zenana Teaching	554	0	0	" Scholarships .. .. .	..	..	..
" Interest on Government Promissory Notes	110	0	0	" London Committee on Account of Journal .. .. .	..	..	..
" Loan	500	0	0	" Printing Mary Carpenter series .. .. .	..	..	..
				" Paid to Babu Rajanikant Gupta (part share of proceeds of sale of Probandha Kusum) .. .. .	..	..	..
				" Prize to Babu Dwarkanath Ganguli for "Suruchir Kutir" .. .. .	..	..	..
				" Paid for Government Promissory Notes (rs. 500) .. .. .	..	..	..
					496	9	6
					Rs. 3,487	4	1

ASSETS.	Rs.	a.	p.	LIABILITIES.	Rs.	a.	p.
Cash in hand and in Bank (balance)	876	3	6	Scholarships, unexpended balance on 31st Dec...	52	0	0
Four Government Promissory Notes bearing interest at 4 per cent. ... Rs. 3500	0	0	0	Scholarships not awarded on 31st December ..	264	0	0
				Pundit Shivanath Sastri, $\frac{2}{3}$ share of proceeds of sale of Second Daughter-in-law (paid in Jan., 1881)	158	14	8
				M. S. KNIGHT, <i>Honorary Treasurer.</i>			

REVIEWS.

FAMILIAR INDIAN FLOWERS. By LENA LOWIS. London:
L. Reeve and Co., Henrietta Street.

ONE of the most striking features in the landscape of the plains of India is the number and variety of flowering trees and the gigantic climbers. Of small "hedgerow flowers," akin to the flowers growing by our way sides in England, there are none, or scarcely any, to be found. Vegetation is all on too large a scale for these unobtrusive little plants, and I have often looked in vain for a flower along the path when walking through the rice fields and jungle paths of Bengal. But this is in a measure made up to one by the bright flowers overhead, both the blossoms of the trees themselves, and also the number of orchids and similar parasites which grow upon their branches. Mrs. Lewis has given us some idea of a few of these, and especially of those which are usually grown in an Indian garden, in the pretty book she has just brought out, "Familiar Indian Flowers;" and although, in many instances, the small size of the book has necessarily compelled her to curtail the size of the flowers, and thereby frequently lose a striking portion of their characteristics, still enough remains to make the book a very charming reminder of their Indian gardens to those who have left the "glorious East" and are now at home, while many of the smaller flowers, such as the Plumbago, the Russelia, Quisqualis and others have been very accurately reproduced. The Poinciana Pulcherrima given in the work is a very fair specimen of the smaller kind of Poinciana, but it is almost a pity Mrs. Lewis did not give one

of the magnificent *Poinciana Regia*, with its splendid orange and crimson flowers, one of the petals of each flower *painted*, as one might say, so exquisitely are the scarlet and orange touches laid on to the pale yellow ground colour. I have already mentioned how striking the great creepers are, and the huge "scandent shrubs" straggling all over the garden if allowed to do so, till, if left uncared for and untenanted only for a few months, the place becomes a mass of jungle. Mrs. Lewis has given us several good specimens of these, such as the *Bignonia Venusta* and the *Beaumontia Grandiflora*. The latter fails greatly in point of size in the drawing, as the authoress herself remarks, but it is easy to imagine the great beauty of this grand white flower, set among its dark glossy leaves. It grows rapidly when it once takes to a place, and I have known it convert in one single season an ugly outhouse into a picture of beauty. The specimen of the *Bougainvillea* is not rich enough in colour in the plate, it is more like the pale varieties often seen in English conservatories. Growing freely as it does in Lower Bengal, and especially in the neighbourhood of Calcutta, it is a dazzling object in full flower, but it has to be constantly cut back and kept under or it soon overgrows everything near it and becomes a perfect "jungle" of rich disorder.

Indeed, the vast wealth and luxuriousness of growth in India, the rich and overabundant foliage and the masses of flowers, are very striking. I shall never forget the wonderful supply of roses during the cold season from our garden; gather as one might one never seemed to make any impression on the immense profusion. Roses require a good deal of care in Lower Bengal to keep the English stocks from degenerating, as they will if neglected, into nearly single flowers, but with due cultivation I have seen quite as magnificent specimens from gardens around Calcutta as in any.

garden in England. The cold season, from December to March, is the time for roses and for all other flowers belonging to more temperate climates, and I have known even violets to be successfully grown in pots on the north side of the house. Most of the English annuals are to be had in the cold season, in fact, Indian gardens then are much in character like an English garden in July. As March and April approach, and the sun gets higher and his rays fiercer, the delicate English flowers fade away and have to give place to their hardier sisters, and then the Indian garden becomes a blaze of gorgeous colour, scarlet and orange of all shades predominating. The waters now contribute their share of beauty in the way of flowering plants, and tanks and jheels are full of the many varieties of the water-lily. Nothing can exceed the loveliness of the well-known lotus lily, when covering whole tanks, as it frequently does in Bengal, with its wealth of flowers--rose-coloured, blue, and white—all three equally bright and beautiful. The lotus is the flower especially sacred to Buddha, and he is frequently depicted as seated in one. The centre of the flower containing the seed is largely eaten by natives, in fact it is a regular article of food when in season. Even the night does not fail to render its share of flowers, and many do not open at all until after the sun has set. I have often wandered into the garden after dark to see the blossoms of the beautiful cactus, *Cereus grandiflorus*, more commonly called the night-blowing cereus, a large disc, six inches across, very double, pure white in the centre with a yellowish brown exterior, and of most fragrant scent. Nor can I forget the exquisite flowers of the *Dhatura*, so aptly described by Heber :—

“ And sweetly to the moon confest,
The broad *Dhatura* bares her breast,
Of fragrant scent and virgin white,
A pearl around the locks of night !”

Natives are very fond of flowers, they play an important part in all their ceremonies and festivals, and several, like the lotus, the jessamine, and the orange marigold are considered sacred. I well remember soon after our arrival in India, when on visiting a large temple in Madras, long wreaths of white jessamine were thrown over our heads on our departure, and afterwards I found this was a very common custom towards a departing guest, to send him off wreathed with flowers. Bungy phoblo wreaths of marigolds are to be seen at every shrine. As now produced (gardener) has his own way, little else will he. Practice of a garden. Even high up in the Himalayas I saw a stup, when at Vishnuprag, at the entrance of the gate of 120 which leads direct to the sacred temple of But-hand as of Hindoo priests gave each pilgrim, besides a new (any who ranket), to wrap around him, and a staff, a bunch of yellow marigolds to help him on his way. A quaint confusion of ideas makes the Hindoo gardener hang long wreaths of marigolds over every gateway in Calcutta on Christmas Day, and it has become quite a matter of course to look upon these as appropriate "Christmas decorations." Most of the devices for Indian jewelry are taken from flowers, as for instance the round babul flower—a well known ornament in gold or silver—and the buds of the *chumpu* flower, imitated in the strings of *chumpukalis* worn as a girdle by little children and as a necklace by their elders.

I have spoken so far only of the flowers of the plains of India, but even this brief notice of "Familiar Indian Flowers" would be incomplete without a word about the delicious flowers of the hills—the lilies of the old Italian painters growing in the clefts of the rocks of the Neilgherries—the large white arums in the ditches—the hill sides covered with wild sweet-scented geraniums—the church-yard at Coonoor a garden of roses—and the masses of heliotrope everywhere.

One single bush growing in the court-yard of Sylk's hotel at Ootacamund was so large that a man on horseback was entirely screened by it, till it was cut down as being in the way from its large size. And then in the mountains in the eastern part of India—the Cossyah hills in Assam—we have the wonderful tribes of orchids of every hue and kind, filling the jungle with colour and beauty. One little wood I remember near Shillong, which nestled among the grass-covered downs in those parts, and went away and lay *fringed* all round high up on the treacherous then the Indianured band of the Vanda teres. The *thor*, scarlet and these mountains and again in the main part of the flowers now contrayas at Darjeeling, at Simla, and elsewhere, flowering plants, are their beauty and variety, as all who have varieties of the book will know, and nothing can exceed the glory of the well-known of colour of the rhododendron-covered slopes at Simla when in full blossom, standing out against the deep blue of the valleys, a blue I have seen nowhere but in the Himalayan *khuds*.

The subject of Indian flowers is an almost inexhaustible one, and, no doubt, Mrs. Lewis must have found it difficult to choose among such an "embarras de richesses;" but, on the whole, her selections are well made, although there are a few old favourites one would gladly have seen added to the list. The letterpress is scarcely equal to the plates, and would be better were the sentences more connected. Still, taken altogether, the book has many merits, and those who know India and its exhausting climate will admire the energy and perseverance Mrs. Lewis has shown, and will confess that she has very successfully vindicated the character of her countrywomen in the East, that they do not sit with their hands idly before them all day long and lounge away the bright hours in the mere effort of living, as is still the popular notion in England.

Lux.

A COMPLETE SYSTEM OF SHORT-HAND MARATHI. By
GUJAMAN BHAU VALJYA. Bombay, 1881. Price 12
Annas.

THE author of this pamphlet, after acquiring the art of English short-hand, determined to try to adapt its principles to the Marathi language, which has a cumbrous written character. After considerable labour he succeeded in arranging a series of easy phonographic signs very like those of Pitman, and he has now produced a concise manual, explaining his method. Practice of an hour a day for a year may, he considers, enable a student to report speeches delivered at the rate of 120 words per minute. The simplicity of this short-hand as compared with the Marathi alphabet is evident to any who look at the pamphlet, and it may be expected that those who study the system with the indispensable preliminary perseverance will find their services much in request at vernacular lectures and meetings.

THE READING PRIMER FOR INDIAN STUDENTS. By
MUNCHERJEE FRAMJEE PATEL, B.A., Bombay, 1880.
Price Two Annas.

THIS Primer consists of an ingenious attempt to classify the many English words which are variously spelt but similarly pronounced in order to assist Gujarathi and Marathi students of our language. It might be very useful as a book of reference to those who are learning English without the constant help of a teacher. There are shades of pronunciation which are not conveyed in the series of lessons, and some mistakes of classification could be pointed out, but the writer has taken great pains and must have studied the anomalies of our spelling with care.

LECTURE ON INDIA BY PROFESSOR MONIER WILLIAMS.

A lecture, illustrated with excellent diagrams and drawings, was delivered at Ventnor, in the Isle of Wight, on March 29th, by Professor Monier Williams, C.I.E., D.C.L., to the members of the Young Men's Christian Association, on "India and its Idol Worship," which was listened to with great interest. The lecturer began with some general remarks on the geographical position and the size and population of India. He then referred to the two principal religions that confront Christianity in India—the Hindu and the Muhammedan, and explained that the Hindu religion as well as the Muhammedan asserts strongly the unity of God, but that some of the more enlightened Hindus consider idol-worship to be necessary for the ignorant and illiterate, and in this way excuse it.

The Professor next dwelt on the belief of the Hindus in the manifestation of God in combinations of Three.—First, in three great natural objects—Sun, Fire, and Rain. All Hindus pray to the sun twice a day. They say, "I adore the excellent glory of the divine life-giving Sun, may he enlighten my understanding!" The second manifestation, according to the Veda, is in Fire. In every pious Hindu's home there ought to be a sacred fire kept continually burning. It is first used when a young couple are married; it represents God present as a witness at the marriage. After the wedding it is kept up by the married couple, who feed it daily with offerings of fragrant fuel and grain; it is employed at all their solemn ceremonies, and serves to burn their bodies when they are offered up as a last sacrifice to God at death. It is remarkable, that Fire with the Hindus has a triune character—the Fire of the Sun, the Fire of the Earth, and the Fire of Lightning; hence, it is often kept in three sacred receptacles. The third manifestation of God,

according to the Hindus, is in Rain. One of the Gods in the first Indian trinity (in the Veda) is called Indra—the Rain-dropper. What a delightful sound in India is the dropping of rain! can we wonder that the Indians beheld God manifested in the rain! . . .

These three great natural objects of worship constituted the earliest Indian trinity; in time they became personified and invested with personal attributes. This is natural to all Eastern peoples. Micah says poetically, "Hear ye, O mountains and ye strong foundations of the earth," and Isaiah says, "Break forth into singing, ye mountains, O forest and every tree therein," and David says, "Let the floods clap their hands, let the hills be joyful together." This illustrates the Oriental habit of personifying natural objects. We know, in fact, that true worship implies three things—Reverence, Trust, Love—and these can only be directed towards a personal God; and it is remarkable, that when once the need of a personal God took possession of the Hindu mind, Hinduism became saturated with Divine personalities. First we have the Supreme Being—Brahma—manifesting himself in a trinity of personalities, as: 1st—God the Creator, called *Brahmâ* (ending with a long vowel), instead of *Brahma* (ending with a short vowel), which is only applied to the Supreme impersonal Being; 2nd—God the Preserver, called *Vishnu*; 3rd—God the Destroyer and Re-creator, called *Siva*. They are represented by three fine heads in one body; sometimes *Brahma* has four faces looking in every direction, to show his watchful care over his creatures; *Vishnu* has four arms to show his power to save from whatever direction evil may come; *Siva* has three eyes to denote time—Infinite Time looking into the past, the present and the future. Sometimes one of the three persons is thought greater, sometimes another. An Indian poet thus describes their relationship:—

"In those three persons the one God was shown,
Each first in place, each last—not one alone;
Of *Brahma*, *Vishnu*, *Siva*, each may be,
First, second, third, among the blessed three."

Another of their sacred poets gives superiority to *Vishnu*,

the saviour, and that for a very remarkable reason. It appears that a certain great sage wished to settle the question as to which of the three was the greatest, so he went into the presence of Brahma, and omitted to make the reverential bow; the god was very angry, and wished to punish the sage, but the god's wife pacified him. Then he went into the presence of Siva, the Destroyer, and again purposely omitted a bow; the god's anger blazed up, and he took up a weapon to slay the sage, but again the god's wife interposed and pacified him. Then, lastly, he went before Vishnu, the saviour—this god was sleeping peacefully with his head on his wife's lap—now, thought the sage, I will put him to a severe trial, so he went up quietly and gave this god a terrible kick on his breast, so that the mark remained for ever on the god's body; but Vishnu, instead of showing anger, apologised for not having noticed the sage's entrance. Then he took the sage's foot on his own knee, and began to rub it gently, hoping that the force of the blow had not hurt it. "This" exclaimed the sage, "is the most powerful god, he conquers by the greatest of all powers—love, gentleness, and generosity." It appears from this story that there is not only a trinity of personal gods, but of goddesses also; these are called Sarasvati, Lakshmi, Kali. They are sometimes regarded as half the god's essence, just as in Indian books a man's wife is defined to be half the man—so a god's wife is half the god. Every god, according to the Hindus, ought to have maternal as well as paternal attributes. Observe, too, that the god Vishnu has taken various forms on the earth—has become flesh, in fact, in various ways—to save the world from particular calamities: first in three principal animal forms: a Fish, a Tortoise, and a Boar. . . . Next Vishnu has descended in three principal human forms, as: 1st—Rama, the model son; 2nd—Krishna, the model lover; 3rd—Buddha, the model monk.

Then, mark, that every man is a manifestation of God, and God is specially manifested in all good men. According to the Hindus there are three chief classes of men: first—the Clergy, called by the Hindus Brahmans, because supposed to be full of Brahma or god; secondly—Soldiers, who fight the battles of their country; thirdly—Tradespeople, who

increase the wealth of the country; clergymen, soldiers, and tradespeople are all believed to be manifestations of God—they are called by Hindus twice-born. With us baptism with water is a sign of regeneration; with Hindus a sacred thread is put over the head at the age of eight and worn ever afterwards, as a sign of new birth. It consists of three threads twisted together, and tied with a sacred knot, and those who wear it are thought to be regenerated by it. Perhaps you may think that the idea of men being manifestations of God may have a good effect in ennobling life, but unhappily the very devils, the very demons, are supposed to be developments of God; as there is a multiplicity of good incarnations so there is of evil,—for, according to Hindu theology, two opposite principles are needed to balance each other. The vast Pantheon must be balanced by an equally vast Pandemonium. In the Veda there is a general spirit of evil called *Tritra* associated with clouds and darkness, and thought to take the form of a serpent. In the latter system there are three principal Demons: 1—a Demon called *Ravana*, opposed to Rama—he has ten heads and twenty arms to denote power, and can take any shape, even the most beautiful; 2—a Demon called *Kansa*, who can also take any form, good or bad; 3—*Kali*, the evil spirit of the present age personified. Indian religious writers say that a man should ever strive after three things—good thoughts, good words, good deeds. Now Kali is ever inciting to three evil things—evil thoughts, evil words, evil deeds. But there are also other demons and devils without number—male and female—for demons and devils are believed to people the whole air around us; they are for ever on the watch to harm us; for ever spoiling and impeding every good work; for ever causing accidents, diseases, drought, plague, pestilence and famine. Happily, there are as many male and female gods as there are male and female demons—gods and demons engaged in unceasing conflict; and the gods that defeat demons are more worshipped than any other. For example, the hideous male god *Ganesa*, lord of the demon hosts, worshipped everywhere in India, is a special favourite. I once had a bad carriage accident in India (in the Western Ghats), and was gravely told by a native that it was caused by a Demon, who frequented that par-

tioular road, and that if I had worshipped this god Ganesa before starting, the accident would not have happened. Then, in the South there is another male god Ayenar, who is thought to ride about the fields and guard them from Demons. The villagers dedicate huge clay horses to this equestrian deity, placing them round his shrine. Furthermore certain goddesses are believed to have great power in protecting from demons. They are called the Divine Mothers; every village is guarded by a Divine Mother; and the remarkable thing is that the gods and goddesses which defend from demons may themselves turn into those very demons if offended by neglect. Thus the goddess who protects from the Demon of Small-pox may, if offended, become herself the Demon of Small-pox; nay, she may become herself very Small-pox incarnate. Hence, those who die of small-pox are not burnt in India but buried, lest in burning the corpse the goddess should be burnt too. And a still more remarkable fact is this: it is firmly believed that every man and women may themselves create devils; you and I may create devils. When people die in India their bodies are, as you probably know, burnt not buried. But every human being has two bodies—a gross body, and a subtle body; it is the gross body only that can be destroyed by fire at death. The subtle body is released by the burning of the other body, and carries off the soul. What, then, becomes of a man's vices and evil passions? They cannot be burnt away! They all assume personality, and become *demons*: as many vices as every man and woman has indulged during life, so many demons does he or she create at death. Even in life six vices are regarded by the Hindus as man's internal enemies—indwelling demons, as it were; they are Pride, Envy, Ignorance, Avarice, Anger, Lust. If a man has lived under the dominion of pride, his pride lives after him and becomes a Pride-Demon—and so with the other five vices. Or, again, if a man has been selfish, his selfishness becomes a Self-Demon: a liar creates a Lying-Demon: a drunkard creates a Drink-Demon. Perhaps the most numerous demons of all are the Pride-Demons. And these demons, created by man's vices, are supposed to assume very fanciful shapes and to infest the localities in which the vicious man lived. This is an awful re-

flection, full of solemn significance for us Christians as well as for the Hindus.

Then, there are triads of sacred animals—trinities of animal manifestations. Formerly God became incarnate in the Fish, the Tortoise, the Boar: at present God is especially manifested in Cows, Monkeys, and Snakes. The cow is of all animals the most useful and sacred in India. To kill a cow is the most heinous sin, next to killing a priest. In Benares sacred bulls wander about and jostle you everywhere, and it is a religious merit to feed them: people constantly keep images of cows in their houses. We beef-eaters are hopelessly lost and condemned to a terrible hell.—There is something very mysterious about a monkey from his resemblance to a man. Monkeys are supposed to have assisted the god Rama in his wars with the demons. Their leader was called Hanuman—this monkey-chief, Hanuman, is worshipped everywhere throughout India. Monkeys do great mischief, swarms cover temples and often injure the roofs of houses, but no one ventures to harm them; they are far too sacred manifestations of the Deity.—Do you wonder at Hindus standing in awe of snakes? The slightest bite of some Indian snakes causes instant death. Twenty thousand persons are said to perish every year in India by snake-bites—yet a pious Hindu never kills a snake! If a family suffers from the greatest of all calamities—the want of a son—the householder is supposed to have killed a serpent in some previous state of existence, for the Hindus believe that you and I and everybody else have lived in former states of being and will live again during one hundred thousand births; so to atone for the crime of killing a snake, they consecrate and set up the image of a serpent under some sacred tree. Moreover, the circular coils of snakes are to a Hindu the emblem of eternity. The great serpent called the Eternal is thought to support the Earth on one of his thousand heads, and to form a couch for the god Vishnu.

In India there is a trinity of sacred trees. First, the sacred Fig Tree, which forces its way through walls. In every village there is one of these fig trees—people worship it by walking round it. See that woman in the drawing. I saw her at ten in the morning walking round the tree. At twelve I came again.

She was still walking round, until she had walked one hundred and eight times. And why? To secure blessings for her husband and children: that is the great end and object of all a woman's religion in India. The other members of the plant-trinity are the sacred Basil, a kind of fragrant thyme; and the Bel (Vilva) with its triple leaf, typical of the three chief gods.

Next, we come to rivers. Rivers are a country's very life blood: no country destitute of rivers has ever made early advances in civilisation. China, India, Babylonia and Egypt, all owe their early progress to their rivers. If you could see the rivers of India, and observe what a blessing they are to the country, you would perhaps not wonder that they are worshipped. We find trinities of sacred rivers. For instance, in the north, the Ganges, the Jumna, the Sarasvati; in Central and Southern India, the Nerbada, the Kistna and the Godavari. The Ganges is by far the most sacred: it is described in Hindu sacred books as having issued from the toe of the god Vishnu in heaven, thence it fell on the head of Siva, and thence on the earth; the waters are not only pervaded by God's essence—they are part of God's essence. No sin too heinous, no character too black to be washed clean by Ganges water. See [diagram] the Sons of the Ganges, as they are called—that is, Priests sitting on the bank under large umbrellas to aid in the ablution and absolution of sinners. Ganges water in some bottles is carried all over India: no sinner likes to be without a store of this water. Countless temples, with flights of steps, line all sacred rivers: the sources and mouths of all rivers are most sacred spots.

Then there are trinities of Sacred Places or Towns, such as Benares, Gaya, Prayaga. Benares, on the Ganges, is the Jerusalem of India—every inch of the ground is hallowed; if the greatest sinner dies within ten miles of this sacred town he must go to heaven. There, the degrading effect of idolatry is seen as it is nowhere else in India. About half-a-million idols are scattered through the city in about three thousand temples. Probably many here present have been at Oxford—there we have about twenty-five churches. Imagine these multiplied by a thousand. Do away with every single place where beer, wine

or spirits are sold (and in Oxford I am sorry to say we have 1 to every 98 persons), and imagine for every public-house at least 50 places of worship,—imagine new churches constantly being built,—picture all round the town a circle of ten miles of consecrated ground, studded with sacred trees and sacred shrines,—picture the river lined with beautiful temples, and broad flights of steps for religious bathing, instead of with boat-houses for aquatic exercises,—imagine on holidays special trains bringing thousands of people, not to be present at boat races, concerts, or balls, but to wash away their sins in the holy river water, and to present offerings to half a million idols, and nearly as many priests,—picture the roads and thoroughfares crowded, not with pleasure seekers and excursionists, but with priests, pilgrims, monks and devotees,—picture a labyrinth of narrow streets in which sacred bulls are allowed to roam at will, jostling the throng of passengers at every turn,—lastly, imagine such a blending of religion with common life that all engaged in business of any kind, and all who walk the streets, have marks on their foreheads to denote their religious views and faith in particular gods. Imagine all this, and you will have but a faint idea of the great centre and metropolis of the Hindu religion—Benares. Two or three other sacred places are here [diagram] represented, viz., the Golden Temple at Amritsar.—Nasik, on the river Godavari,—and Sri-rangam, in the South of India. This last has, perhaps, the finest temple in India. It is the supposed counterpart of Vishnu's heaven. Seven enclosures are surrounded by seven walls, with noble, lofty gateways: in the centre is the interior shrine with its idol of supposed surpassing sanctity. This is the Holy of Holies of the Temple: it is shaped like the sacred syllable Om, symbolizing the trinity of divine manifestations. In the sixth wall is the narrow gate called Heaven's gate: once a year this is opened, and the idol is carried through. I was there on the day of its opening. Fifty thousand persons crushed through the gate, and every one who crowded through that straight and narrow portal felt certain of admission to Vishnu's heaven above.

Lastly, I come to stones. Yes, there is even a trinity of stones—a triad of pebble gods. Here [produced] are the very stones held to be gods. First, a Black Stone, supposed to be a part of

Vishnu ; Secondly, a White Stone, believed to be a part of Siva ; thirdly, a Red Stone, which represents Ganesa, lord of the demon host. They are all found in the sacred rivers of India.

I have said enough to show you how the extravagant Idolism and symbolism of India is the result of the doctrine of God's universal manifestation. Without doubt, this view of the nature of God has had deplorable consequences ; yet, in my opinion, it is not so objectionable as two other views of God's nature which are also common in India. One is, that God is a hard Task-master—the other is that God is an Angry Being, delighting in taking vengeance on his creatures.

The Professor then gave some illustrations of the hard penances and supposed meritorious religious performances undertaken by Hindus, who thus gain a reputation for great sanctity, and also of the cruel torments attributed to the god and goddess of Destruction. In conclusion he urged that what India wants is not more religion, but religion of the right kind.

ADDRESS OF THE NATIONAL MAHOMMEDAN ASSOCIATION TO H. E. THE VICEROY.

The following address was lately presented at Calcutta to the Viceroy by the National Mahommedan Association, of which the Honourable Syud Ameer Ali is Hon. Sec. We also give Lord Ripon's Reply :—

“To the Most Honorable the Marquis of Ripon, K.G., P.C.,
G.M.S.I., Viceroy and Governor-General of India.

“May it please Your Excellency,—We, the members of the National Mahommedan Association, on behalf of the Mussulman

community at large, desire to offer Your Excellency and the Marchioness of Ripon a most cordial welcome on your arrival at the Metropolis of British India.

“We avail ourselves of this opportunity to express to Your Excellency and to Lady Ripon our deep sympathy for your late illness; and we trust that the Providence who watches over the fate of nations as well as individuals will vouchsafe you health and strength to accomplish the work for which you have been missioned to this country.

“We have watched with great interest Your Excellency’s public utterances at Lahore and elsewhere, especially those in which you have expressed your views regarding the Mussulmans of India. We are bound to express our gratitude for the kindly sentiments with which Your Excellency seems to be animated towards the Indian Mahommedans.

“In spite of the interest which some of Your Excellency’s illustrious predecessors in the Viceroyalty of India have taken in the social and political improvement of the Mussulmans, it cannot be denied that, generally speaking, owing to causes beyond their own control, our co-religionists have been losing ground in the race of progress in this country. Some of the Local Governments have evinced an anxiety that the Mussulmans of India should regain the position which they have lost, but, unfortunately, no complete measure has yet been devised to give effect to their intentions.

“From the kindly sentiments expressed by Your Excellency in your public speeches in India, we gather the hope that, under Your Excellency’s *regime*, a new era will dawn on the fortunes of the Indian Mussulmans; and that, in political competition, their interests will be as safely guarded as those of other Indian nationalities.

“In conclusion, we beg to assure Your Excellency of the heartiness of our welcome, and we fervently pray that Your Excellency’s rule may be a source of blessing not only to our co-religionists, but to the people of this vast empire generally.

“We have the honor to subscribe ourselves as Your Excellency’s most loyal and obedient servants,

“MOHUMMUD FURROKH SHAH, MEER MOHUMMUD ALI, SYUD AMEER HOSAIN, SAMAUD DOWLA, MOHUMMUD YUSUFF, SYUD SHURFUDDIN, HAJI NOOR MAHOMED, HAJI MIRZA ABDUL KARIM, HAJI MOHUMMUD JAFER, HAJI SYUD SADIQ, AGA MOHUMMUD ALI CHINAWI, MIRZA MOHUMMUD KHALIL, MOHUMMUD HOSAIN NAKHODA, KABIRUDDIN AHMUD, DEEN MOHUMMUD, ABUL HASAN, SERAJUL ISLAM, SYUD ABDUR RAHIM, BUDRUDDIN HYDER, KHAJA ABDUL AZIZ, SHAH MEER LATAFUT HOSAIN, SYUD AAL-E-AHMUD, MIRZA MOHUMMUD BUKR, HAJI ABDULLAH DUGMAN, ABDUR RUZZACK, MEER MOHUMMUD KAZAN, SHERIF MAHMOOD, HAJI ABDUL LATEEF AHMED, ABDUL JUBBAR, HAJI ALI BUK, HAJI HUSUN ISMAIL, HAJI MAHOMED MAHMOOD KHUNJI, HAJI MAHOMED SALEH ELIAS, KHODA BUKSH; AND AMEER ALI, Secretary.”

“GOVERNMENT HOUSE, CALCUTTA,

March 9th, 1881.

“GENTLEMEN,—I am greatly obliged to you for your address, for the welcome which you give me to Calcutta, and for the sympathy which you so kindly express in connection with my late illness.

“It will be my endeavour, during my tenure of the office of Viceroy of India, to act with the most perfect impartiality towards persons of all races and religions in this country, and to maintain, in its fullest and most complete sense, that equality which our Queen-Empress has graciously guaranteed to all her Indian subjects, without distinction of class or creed.

“I shall, therefore, at all times desire to promote the welfare of the Mahommedan community of India.

“I remain, Gentlemen,

“Yours faithfully,

“RIPON.

“To the National Mahommedan Association.”

A STUDENT'S EXPENSES FOR OBTAINING DEGREES AT THE LONDON UNIVERSITY.

As the London University is a cosmopolitan one and does not enforce residence at a particular place it is quite impossible to give an estimate of the expenses, unless we have some preliminaries to start upon. Almost two-thirds of those who take London degrees are resident in London, and for practical purposes therefore we can confine ourselves to those students who are educated in some London School or College. Before considering the expenses of education itself it would be useful to determine once for all the cost of living in London. This would altogether depend upon the resources of the Student, and he may live upon from £70 to £300 a year with a proportionate amount of convenience and comfort. But as far as my experience goes, I have seen most of the Indian Students, nay English Students also, manage to live within about £100 a year (of which £80—£90 is spent in board and residence, and the rest in clothing, boots and other apparel).

The student, like every other temporary resident in London, may live in two ways, viz. (1) he may live in furnished lodgings, (2) he may live in a boarding-house. I have excluded the consideration of his living in a family, as that would cost invariably more than my estimate; but he who can afford to pay more than £80—£90 a year, especially if he be a foreigner, cannot do better than live in a family.

There is not much to choose between a lodging and a boarding-house. Each has its advantages and disadvantages, but students, as a rule, prefer lodging-houses. The ad-

vantages of a boarding establishment are, that the student soon acquires the customs, manners, and the language of the country, gets a varied amount of information (as the boarders are generally inhabitants of various parts of the world), corrects his old prejudices and errors, and gets a better idea of things than if he were living by himself, or if he were getting the distorted views of things through the refracting medium of the same person or family. If he is learning more foreign languages than one he may also acquire facility and fluency in conversation. Besides, if at any time he feels exhausted, and his mind gets wearied of studies, he may refresh himself by a pleasant conversation with his friends in the dining or drawing room. But the last, instead of being an advantage turns out disadvantageous in the case of most students. The allurements of pleasant conversation and games often makes him neglect the more earnest part of his work, and so he fails to succeed with his studies. It requires a strong mind indeed to avoid this and other temptations of a boarding-house. In this respect the lodging-house is a blessing to him, but he will find it oftentimes very dull unless he devises some method of recreation for himself at such times as he feels dull. But the great bother of lodgings is that ten to one you will not find an honest landlady, and you have to change almost continually till you find one. If you have more money to spend than what has been assumed beforehand, the lodging-house offers temptations by no means less than those of the boarding-house. You are perfectly safe in a quiet, respectable family, especially if you are young.

Now the expenses for studying for the Matriculation may be considered. Those who come to reside in London after they have passed it may omit this paragraph. The quickest way of getting through Matriculation is to be crammed, for which no estimate can be given, but anyone wishing it will

find thousands advertising in the daily papers who prepare students for the London Matriculation. Students may get prepared cheaply for this examination at some of the larger hospitals, evening schools, or even in some of the day schools. But this will do for those only whose aim is simply to pass the Matriculation. One who proceeds to take degrees will find it by far the best method to go through a system of class or classes in some good school or college where he means to continue his studies till he takes a degree. Let us imagine, therefore, that he begins his career on the 1st of October and appears for the Matriculation in June following. If he takes Greek, Latin, French, Mathematical, Physical and Chemical Classes, some classes of English Grammar and Literature (History, unless he is very young he can do at home), it would cost him £25 14s. 6d. in the University College.

	£	s.	d.
Physics	5	5	0
Latin	3	13	6
Greek	3	13	6
French	2	12	6
Mathematics	6	6	0
Chemistry	4	4	0
	<hr/>		
	£25	14	0

If he does not take Greek it would be £22 1s. (He may take Sanskrit or Arabic as a second language.) The fees quoted are those of University College, not because any preference is given to that college over other schools or colleges, but because it is convenient for me to do so, and there is very little difference between this and other good colleges. The cost of living from October to June would be £75, and the examination fee £2, the cost of books about £2 10s., making the whole expense £105. Those who have studied at other Universities may pass the Matriculation in

much less time and with much less expense ; again, they can pass the next, the degree Examination much quicker than we would suppose, but their case may be considered in a subsequent part of the paper.

When the student has passed the Matriculation, he has passed through the first general entrance to the University of London ; now he will have to make up his mind what degree he will take. He can take two or three, but not all at a time (except that he can pass the Preliminary Scientific and 1st B.Sc. Examinations at the same time). There are five faculties, viz: Arts, Science, Law, Medicine and Music. I shall not treat of the last as I have no experience whatever of the cost of preparation for B.Mus. Nor do I know that anyone up to this time has appeared at the examination. The calculations here given are those for a student who gets through the pass examination only in the least time. For those who wish to take honours it would surely be more expensive, both inasmuch as the student will have to take extra classes and buy more books, and sometimes to devote extra time. Those who wish to take more than one degree may do so without running the expenses to just as much as they would be in these calculations made separately for each degree. For these other calculations have been made.

To begin then, it would cost about £80 in classes, books and Examination fees for the B.A. degree, which would take two years and a quarter after passing the Matriculation, or only two years for those who come after they have matriculated and join the class in October. So it would cost £280 (with living) for the latter, and £305 to the former. For the B.Sc. degree it would cost about £100 in classes, and books and Examination fees, and adding the cost for living it would be £300 to those who had already matriculated and £325 to the former. Similarly for the LL.B., it would be about £420

to either, and for the M.B. examination £680, and M.B. and B.S. together £690.

Table showing the cost of Classes, &c., for the different degrees:—

1st B.Sc.		B.A.	
Chemistry	£19 19 0	Greek	£13 13 0
Physics	24 3 0	Latin	13 13 0
Mathematics	22 11 6	French or German ..	7 7 0
Zoology	8 8 0	Mathematics	22 11 6
Botany	4 14 6	English	12 12 0
Living, two years ..	200 0 0	Living two years ..	200 0 0
	<u>£279 16 0</u>		<u>£269 6 6</u>
2nd B.Sc.		Substituting Mechanical	
This is nearly the same, excepting taking Mental Science for Physics in the 2nd B.Sc. Examinations ..	£275 12 0	Philosophy for Mathematics	£260 15 0
Fee for Examinations ..	10 0 0	Substituting Mental	
Books and Instruments	15 0 0	Philosophy	257 5 0
	<u>£300 12 0</u>	Fee for Examinations ..	10 0 0
			<u>£267 5 0</u>
M.A.		Books, &c., about	10 0 0
Nine months' living ..	£75 0 0	Debating Club ..	2 0 0
Fee for Examination ..	10 0 0		<u>£279 5 0</u>
Books	19 0 0		
Class Fees over and above B.A.	10 10 0	M.B. and B.S.	
	<u>£105 10 0</u>	College and Hospital	
LL.B.		Fees	£136 10 0
Living for 3½ years	£350 0 0	Medical Society	1 10 0
Examination Fees ..	10 0 0	Five years' living ..	500 0 0
Lectures	27 6 0	Books and Apparatus, about	30 0 0
Books, about	30 0 0	Examination Fees ..	20 0 0
	<u>£417 6 0</u>		<u>£688 0 0</u>
Add to that: For the Bar	150 0 0	Without B.S.	5 0 0
	<u>£567 6 0</u>		<u>£683 0 0</u>
		Deduct Books	3 0 0
			<u>£680 0 0</u>

For M.A., it would cost about £105 over and above B.A. For the degrees of doctorate either in literature, science, law or medicine, no estimates can be definitely given. The latter, in fact, is more a question of time than money. The graduate may undertake the position of a teacher, or lawyer, or some situation in a hospital and thereby earn money and prepare for his final degree at the same time. Others can devote their time and money to the more useful purposes of original research, and finally come up and be examined for this higher qualification by persons who hold no higher degrees it may be than that of Bachelor in the respective subjects.

The above general statements should be slightly modified for particular cases. Already some remarks have been made to that effect, and some more shall be made now.

The student wishing to have the B.A. degree may usefully and very conveniently (provided he has more money than the estimated amount) spend his time in Oxford or Cambridge, and get B.A. at one of these Universities at the same time. It is expensive, no doubt, but the advantages of this course are manifest. This degree of the older Universities is more thought of than that of London. Besides, he can become a M.A. of the older Universities without undergoing any further examinations. He can get honours or even scholarships at the London examinations without incurring further expense. Next, as to M.A., London, it is true that a student can be allowed to appear at this Examination nine months after passing the B.A., yet it is not true that he will be able, generally speaking, to pass it successfully within that time unless thoroughly prepared for it beforehand, before even passing his B.A.

As for B.Sc. there is a great variety of subjects and some

subjects are cheaper or dearer than others. So that the cost given there would not hold good for any combination of subjects which a particular student may choose, but it might be said that the costs would not vary more than £10 either way.

One can conveniently combine this degree also with B.A. and M.Sc. of the older Universities, as also with B.A. or M.B. of London University. For the former the Student has to live in Oxford or Cambridge.

The latter combination means an extra amount of labour and it is not all who would be able to combine all very harmoniously.

But supposing one is clever enough to do it, it would cost him for

B.A. & B.Sc. combined about	£480
B.A. or B.Sc. & M.B... .. .	£780
B.A., B.Sc. & M.B.	£960

Those who go up for LL.B. examination are sure to be Solicitors or Barristers. Anyone without much extra work may become a Barrister and take the degree of LL.B. at the same time, and as most of those who go up for LL.B. do combine their work thus, it would not be amiss to state that they would not be able to do it at much less than £570 altogether. When we were considering about the expenses we purposely excluded all sources of income, and consequently scholarships and exhibitions which are far from lessening the expense, as is generally thought.

To recapitulate then the foregoing estimates, for the least amount of expense in taking the several degrees they may be thus tabulated :—

Table showing the expenses of living and preparing for the different degrees of London University, separately or in combination, together with the number of years required for the preparation.

	Number of years spent		Excluding matric.		Including matric.	
	without matric.	with matric.	Pass.	Honors.*	Pass.	Honors.†
B.A.	2	3	£280	£380	£410	£510
B.Sc.	2	3	300	400	430	530
LL.B.	3½	4½	420	570	525	675
M.B.	5	5½	680	880	785	985
M.B. and B.S.	5	5½	690	890	800	1000
M.A.	†2¾	†3½	385	485	515	615
B.A. and B.Sc.	3	4	480	630	585	735
B.A., B.Sc., & M.B.	5		780	980	885	1085
B.A., B.Sc., & M.B.	6	6¾	960	1160	1065	1265
LL.B. and Barrister-at-law	3½	4½	570	720	675	920

After all these estimates a word or two of caution might be added here. The above estimates are neither exact nor accurate. A great many will find the time given here much too short for what they would actually require. In one word, those aspiring for London degrees, and all hard-working Students always do so, must allow themselves plenty of time to get through their work, especially if they are preparing for honors.

In conclusion, a word about those who come prepared from elsewhere, passing some of the Examinations of the London University, which take place elsewhere also. Their

* The computation for honors has been made thus: £100 more has been allowed on the above for the honors of those which require 2 years to pass, £150 on those which take 2 to 4 years, and £200 on those which take more than 4 years.

† See remark made before.

cost would be from one-fourth to one-third less than what is given above.

U. K. DUTT.

(In the above calculations living and personal expenses are calculated at only £100 a year. Though some students with the strictest economy may live on that sum, yet, for clothes, travelling, and accidental expenses in addition to living, it would be probably safer to reckon £130 or £150 as required, independent of expenses connected with study.—ED.)

THE BEGUMS OF BHOPAL.

BY PROFESSOR E. REHATSEK.

(Continued from page 232.)

Sekander Begum now intended to make a little tour to several celebrated places, and orders were issued to the authorities from Lord Canning to receive her with due honours. Accordingly she departed from Allahabad, and arrived in the beginning of November, 1861, at Benares, where the Rajah of Rámnagar, Eshry Purshád Narayan, who bears also the title of Rajah of Benares, was pleased to see her ; but she greatly disapproved of the insani-
tary custom of poisoning the river as well as the atmosphere by the putrid bodies constantly thrown into the Ganges and floating about in it. Her Highness remained but a few days, and then travelled *via* Júpúr, Fydábád and Daryabád to Lucknow, where she arrived on the 10th December, met with politeness from the authorities, and was saluted by the required number of guns. After paying visits to all the chief localities, buildings and gardens, such as the Bádsháh-bágh, Qavsar-bágh, Hasanábád, Feringi-mahal, Company-bágh, the river Gunti, with its suspension-bridge, &c., she departed to Agra, where the beauty of the Táj-mahal struck her with astonishment, and the fort, the Moti-masjid, with the other noteworthy localities, likewise captivated her attention

and challenged her admiration. The mausoleum of the Emperor Akbar at Sekundra, three koss from Agra, was minutely inspected by the Begum, who copied also the sculptured cenotaphs into her diary. A few koss farther on the Begum had a look at Mathra, with its numerous Hindu temples of all sizes, the principal and most ornamental of which is that of Rámsythá ; as well as Bunderáhan, which is likewise a celebrated place of pilgrimage, and contains some temples with high domes. On the 22nd of January, 1862, the Begum arrived at Delhi, where she was on approaching the city first of all struck by the extent of ruins and ancient mausoleums skirting the road for several miles. The Qutb-minár, the grand mausoleum of the Emperor Humayún without, and the chief edifices within the city were inspected, such as the palace, the great mosque, and Selymghur, where the railway bridge crosses the river. On the 29th January the Begum started for Jeypúr, where she arrived on the 12th February ; there the Maharajah Ramsinghah politely came out as far as the gate of the town to meet her. As soon as the elephants with the Political Agent of Bhópál came in sight, the Maharajah's cavalcade, preceded by about 150 troopers and 30 of his own relatives or courtiers, advanced ; the Maharajah, with the Political Agent of Jeypúr, mounted on elephants, arriving the last. Now the Maharajah and the Begum saluted and conversed a little with each other ; then they proceeded to the palace, where a great darbar was held, at which about 300 persons entitled to chairs were present, and 25 Nátch girls sung with the accompaniments of Saranghis and drums. The performance being over, the Maharajah offered attar with pán to Sekander Begum, and suspended with his own hands a garland of flowers from her neck. She then proceeded to the Rámbágh, which had been arranged for her residence, and there the Maharajah paid her a return visit the next day ; afterwards he gave a splendid banquet to the Begum with all her troops, a special apartment being assigned to her, where she dined with her relatives, and 125 varieties of food were served. The repast being finished, the whole party adjourned to the grounds for the purpose of seeing an exhibition of fireworks, on which occasion also an interview with the Maharajah took place, who had up to that time been invisible, and civilities were exchanged.

The next day Pandit Shyvdyn waited upon the Begum, and she elicited from him the information that the army of Jeypúr consisted of 20,000 men, and that the revenue amounted to one krór of rupees, of which 33 lákhs fall to the share of the Maharajah's relatives, and as many are distributed for benevolent purposes and to worthy persons, whilst 34 lákhs enter the treasury and serve to defray the expenses of the Government. The Begum departed on the 12th February, and arrived on the 25th in Ajmyr, where she recited a Fútehah over the tomb of Khwajah Ma'yn-ud-dyn Chushty, which is, however, according to her opinion, honoured in many ways contrary to the tenets of Islám that must only grieve the spirit of the Khwajah. Then she continued her return journey, and arrived in Bhópál on the 4th April, 1862, after having travelled 1,670 miles in six months and eight days. Besides the expenses for various articles purchased during this journey, its cost amounted to rs. 67,154.

Having been informed by Mr. Higgins, the Political Agent of Bhópál, that the Governor-General would, in the month of February, 1863, hold a darbar at Agra to meet the principal chiefs of India, the Begum started on the 30th November, 1862, with her relatives, nobles and retinue, numbering 2,470 persons in all, from Bhópál on the journey *riá* Byrsyah, Serunj, Gunah, Shyvpúry, and arrived on the 22nd December at Gwályár, where they pitched tents on the plain of Phutbágh. As the Maharajah Syndhyah happened to be at Jhánsy, four of his Sirdars waited on the Begum, and feasted her whole retinue, but when he arrived he manifested a desire to see the Begum. Accordingly she proceeded on the 27th January, with eighteen of her nobles, to the house of the Maharajah, who received her with a salute of 19 guns, and presented her with attar after the usual civilities of the darbar had terminated, in which about 50 gentlemen entitled to chairs were present. On the 27th January the Maharajah Jyájj Rao Syndhyah paid his return visit, was received with a salute of 21 guns, and the usual civilities were exchanged.

On the 3rd February the Begum started from Gwályár, and arrived on the 10th in Agra, the Collector of which town came out to meet her, and the usual salute was fired in her honour. On the 13th Mr. Durand, the Secretary of the Viceroy, came on

behalf of the latter, with several other gentlemen, to pay their compliments and enquire about the health of the Begum. The darbar was held on the 16th February, and need not be specially described, as scarcely anything worth mentioning as far as the Begum is concerned took place in it, except the following dialogue between her and the Secretary :—"S. When Lord Canning went to London, H.M. the Queen asked him many questions about you, and expressed a desire to meet you.—B. I am her meanest servant ; it is very kind of her to have remembered me.—S. It is your intention to perform the pilgrimage to Mekkah.—B. In the religion of Islām it is a duty to do so once during life. When I go there I shall inform you, and my daughter, Nawāb Shāh Jehan Begum, is in the shadow of your protection.—S. We take a great deal of interest in her. You also desire to visit Fatahpūr, Sykry, and other places. The Viceroy is pleased with your intention, and is also very fond of travelling.—B. The Viceroy travels on Government affairs, but we for amusement and the sharpening of our intellects, because much experience is gained by travel." Then the Begum took leave, but went on the 17th to the general darbar, in which the Viceroy delivered a complimentary address to the assembled princes. On the 18th February the Begum departed, and arrived in Bhōpāl on the 2nd of April. The ordinary expenses of this trip amounted to rs. 11,636, but the Viceroy had presented the Begum with a costly robe of honour worth rs. 17,100.

The Begums, taking with them also Myān Fūjdār Muhammad Khan, started from Bhōpāl on their pilgrimage to Mekkah on the 5th November, 1863, but spent three days more in the garden of Furhat-eszā (increaser of joy), whence they despatched a caravan of nearly one thousand men and women to Bombay, and then proceeded to Burhanpūr, at that time the last station on the railway, by which they arrived in Bombay on the 13th December, where they at once chartered two sailing vessels for the retinue with the baggage, and the third, which was a steamer, for themselves, the just-named Fūjdār and the Mudār-ul-mahūm, as well as for the other nobles in attendance. They weighed anchor on the 6th January, 1864, arrived on the 23rd in the port of Jeddah, and on the evening of the 26th in the holy city of Mekkah, where

they performed all the required ceremonies, and remained till the 16th May, departing on the 17th to Mena, where they likewise did so, but being hindered from visiting Medinah for fear of the predatory Bedouins, they embarked on the 21st of May at Jeddah for Bombay, where they safely arrived on the 10th of June.

In Bombay Sekander Begum had an interview with the Governor, and went on the 21st July to Púna, where she spent the rainy season and resided till the 3rd September, when she took her departure, and, travelling by easy stages, arrived in Bhópál on the 5th October, 1864. Besides the costly presents made by Sekander Begum to the Sheryf of Mekkah, to the officials connected with the Ka'bah, and besides the alms bestowed on the poor, her expenses of the trip amounted to rs. 199,882, and Qudasyah Begum spent an equal sum. Sekander Begum has described her pilgrimage to Mekkah in a volume, which was translated into English and published in 1870 by the wife of the Political Agent of Bhópál, Mrs. William Willoughby Osborne, accordingly it would be superfluous in this place to rehearse it.

On the 14th May, 1866, a letter arrived from Colonel Richard Meade, the Governor-General's Agent in Central India, informing Sekander Begum that the Viceroy would, in his capacity of Grand Master of the most excellent Order of the Star of India, on the 10th of November, hold a darbar in the town of Agra, and inviting her to be present on that occasion. She replied that she would be pleased to comply, and accordingly started on the 2nd of October with her retinue, and arrived by easy stages on the 1st of November in Agra. The Viceroy came by rail from Calcutta on the 10th, and held the darbar on the 19th November, in which he delivered a speech complimenting, but also admonishing the assembled princes to govern their States well. The Viceroy departed on the 22nd November from Agra to Gwalyúr, and the princes dispersed to their own possessions; the Begum, however, made several small excursions, and finally returned to Bhópál. She went, namely, by rail to Delhi and back to Agra; then to Fatahpúr Sykry, to Bhurtpúr, to Dyk, Gubardhan, Muthrá, and again back to Agra; lastly, she proceeded homeward through Dhúlpúr, Gwalyúr, Dutya, Jhánsy, and arrived on the 27th January, 1867, in the Qusbah of Syvánas, which belongs to Bhópál, and on the 9th

February, in her own capital. The total of the expenses of the journey amounted to rs. 102,205. The Begum was particularly pleased with the edifices of Fatahpúr Sykry, although most of them are in ruins, and with this trip all her travels came to an end, because after completing it she was taken ill with an intestinal complaint that neither her own Yunány physicians nor European doctors were able to subdue. The disease prevailed over her constitution so that the natural warmth of her body was extinguished, and she died on the 30th October, 1868, at the age of 51 years, 8 months and 15 days. She was born on the 1st September, 1818, got married on the 18th April, 1835, and became sovereign of Bhópál on the 4th January, 1846. She had an agreeable figure of a middling stature and a small waist; all her limbs were well proportioned; her complexion was fair, her hair abundant, and her forehead broad. She was well educated, diligent in transacting business and in attending to the affairs of the State, she had a good knowledge of arithmetic, was well acquainted with Persian literature, and belonged in religion to the Hanafy sect of the Sunnis, according to which she was also buried by her testamentary injunction, prohibiting all superfluous ceremonies as well as the erection of a dome over her remains; accordingly only a large marble tomb was built over them in the garden Furhat-efzá. She also provided well for her friends and dependents; in the documents however confirming them in the possession of their Jaghirs and pensions, these were not to be held "from generation to generation" but only "for life."

Sháh Jehán Begum.—Sháh Jehán Begum was born on the 20th July, 1838, in the fort of Islámnagar, and was on the 4th of January, 1847, at the age of about nine years and a-half, raised to the Masnad of Bhópál; and on the 5th of April of the same year a great banquet was given by Sekander Begum when the ears of the young Princess were bored, as well as on the 4th May, when she had nearly completed her first perusal of the Qoran, on which occasion, as well as on the former one, large sums were disbursed as gifts. Then her secular education was continued; she practised arithmetic, learnt to write and to read elegantly, as well as to transact business.

On the 26th July, 1855, the wedding of Sháh Jehán Begum

took place, as has been already observed ; and nearly three years afterwards, on the 9th July, 1858, she gave birth to Sultán Jehán Begum. On the 1st of May, 1860, Sháh Jehán Begum renounced of her own free will and accord all claims to the Masnad of Bhópál during the life of her mother, Sekander Begum, to whom she surrendered it, and assumed, instead of the title of Nawáb, only that of Heir Apparent, as we have already recorded. On the 27th October, 1860, Sháh Jehán Begum gave birth to her second daughter, Suleymán Begum, who, however, died on the 9th June, 1865, and was buried in the Núr bāgh, or garden of light. In commemoration of her name a mosque, with the Suleymány School, was built.

On the 25th June, 1867, Sháh Jehán Begum's husband, the Nawáb Báqy Muhammad Khán Bahádur, died. He went on pilgrimage to Mekkah, where he fell sick, and was on his return treated by native as well as European doctors, but all to no purpose. He was buried in his own garden. On the 30th October, 1868, when Sekander Begum, the mother of Sháh Jehán Begum, died, all Government business was suspended, as is usual on such occasions, and the ceremonies of mourning continued for three days. The English gentlemen of the Agency of Syhór and of the Residency at Indór put on mourning according to the European fashion, the shops were shut, and official transactions ceased.

Sháh Jehán Begum assumed the reins of Government immediately after her mother's death, but was, on the 18th of November, 1868, formally installed as Nawáb, and her daughter, Sultán Jehán Begum, as Heir Apparent, by Colonel John William Wìlloughby Osborne, C.B., the Political Agent of Bhópál, who had for that purpose come to the town with Colonel R. J. Meade, the Agent of the Governor-General for Central India, and with some other gentlemen, on which occasion salutes were fired and nuzzurs presented by the Sirdars and others. In the darbar held on that day at 7 a.m. each of the two Bégums read a speech. That of Sháh Jehán Begum, being the first, was as follows :—"I offer thanks to God for having created me the daughter of Nawáb Sekander Begum, the Sovereign of Bhópál, who proved a loyal and constant friend to the English at a time of trial, as well as thrifty and systematic in her administration. I am also thankful to Her

Majesty the Queen of India and England, as well as to her high officials, who have, with a great sense of justice, conferred great benefits on my mother. They have, namely, first of all installed her, according to the Treaty, Sovereign of Bhópál after the demise of her father, Nazyr-ud-daulah Nazar Muhammad Khan Bahadur. Secondly, they rewarded the loyalty of Sekander Begum, which she manifested more conspicuously than usual during the mutinies, by conferring upon her the Pergunnah of Byrayah and the Star of India of the first class, whereby her dignity was increased among her peers. Thirdly, being apprised of the orderly administration and flourishing condition of the State of Bhópál, His Excellency the Viceroy held it up to the princes assembled in the Agra darbar as a model to be followed by them, and installed me after the demise of my mother to be her successor as a matter of right. I am also obliged to Colonel Meade, who has at my wish come to Bhópál, and has—in the same manner as Colonel Shakespear had installed my mother to be Nawáb and myself to be Heir Apparent—on this occasion invested me with the Sovereign power over Bhópál, and has designated my daughter as my successor. I am very grateful to Colonel Osborne, the Political Agent of Bhópál, who has during the illness of my mother personally taken much interest in her medical treatment, has manifested great sympathy, and has after her demise given due notice of the event to the British Government, so that all the ancient usages current during the reign of my mother will remain in force also during mine, all of which benefits conferred upon me by Her Majesty and by her officials I shall never forget whilst I live.” The following is the speech read by Sultán Jehán Begum, who was at that time ten years old:—“The thanks and praises due to God for His boundless grace, in raising me to this high station and dignity, are greater than I am able to express. I am grateful to His Excellency the Governor-General, to the Agent of Central India and to the Political Agent of Bhópál, who have, by order of the Government, installed me as the Heir Presumptive of my mother, the Sovereign of Bhópál, and I hope the Almighty will allow me to spend all my life in loyalty.”

The Proclamation published by Colonel R. J. Meade, C.S.I., Agent to the Governor-General in Central India, for the informa-

tion of all the subjects of Bhópál, was the following:—"It is hereby made known that when, after the decease of her father, Nawáb Jehángir Muhammad Khán Sáheb, the mother of the Nawáb Sháh Jehán Begum—namely, Nawáb Sekander Begum Sáhebah—had, on the 4th December, 1846, been installed by the British Government on the Masnad until the said Sháh Jehán Begum should attain her majority ; and that when this epoch arrived, on the 20th July, 1859, the Political Agent asked Sháh Jehán Begum whether she would be willing to assume the reins of Government or to leave them in the hands of her mother for life, she preferred the latter alternative, and that therefore on the 13th December, 1859, a letter from Sir Richard Shakespear, Agent to the Governor-General in Central India, arrived, with the information to the address of Sháh Jehán Begum, that, according to her own wish, the Sovereignty was to devolve upon her mother for life, that she would meanwhile be the heir presumptive, and after her any offspring of hers. Accordingly, on the 1st May, 1860, Sekander Begum was installed as Nawáb for life ; but the Masnad having become vacant by her death on the 30th October, 1868, Sháh Jehán Begum was this day installed Nawáb, and her daughter, Sultán Jehán Begum, as Heir Apparent, in a public darbar, in the presence of her relatives, Sirdars, nobles, and the inhabitants of Bhópál, by the Agent of the Governor-General for Central India the Political Agent of Bhópál, and other British officials. Accordingly, all the people of the State of Bhópál are hereby enjoined to pay due allegiance and obedience to Sháh Jehán Begum, their Sovereign."

Sháh Jehán Begum commenced formally to reign in the month of January, 1869, and gave on that occasion great banquets, not only to the British political officials present, but also to her own Sirdars, nobles, and the general population of the town of Bhópál. One of the first cares which engaged the attention of the Begum was the paying of the debts left by her mother, amounting in all to rs. 678,471. and she succeeded in doing so by degrees, so that in 1872 none were left. To put a stop to the extortions and bribery which had since a number of years begun to flourish, the Begum undertook various tours in her possessions, encouraged all kinds of persons to state their grievances to her, and she had occasion to

remove various officials from their posts for their malpractices, some of them being also compelled to disgorge their ill-gotten gains and to refund moneys to their rightful owners.

On the 2nd September, 1869, Sháh Jehán Begum received, through Colonel Edward Thomson, the translation of a Khuritah, sent to her address by the Duke of Argyll, who was at that time Secretary of State for India, informing the Begum that the Queen condoled with her in her bereavement, and hoped that she would reign as prosperously as her deceased mother. To this letter, bearing the date of the 31st July, the Begum sent a reply on the 22nd September, through the Duke of Argyll, thanking Her Majesty for her kind remembrance.

Compiled from the "History of Bhópál."

E. REHATSEK.

(To be continued.)

A SMALL STATE IN SOUTHERN INDIA.

The small inland State of Pudukottai, near Tanjore and Trichinopoly, in Southern India, has now the advantage of being administered by the Hon. A. Sashiah Sastri, C.S.I., who was lately Dewan at Travancore. The Report of his second year of administration, 1879-1880, shows that many much-needed reforms have already been started under his able direction. When Mr. Sashiah Sastri undertook to become the Rajah's Sirkele, or Minister, there were no written laws, the judicial courts were corrupt and dilatory, the land revenue system was oppressive to the Ryot, and the people felt that "plunder and extortion were everywhere." The state of the finances, too, was critical, so that reforms involving expense had to be postponed. The Minister, however, mainly by introducing "better agency in the *personnel* of the adminis-

tration," has already produced good results. The newly-appointed Civil Judge, S. Vythinath Iyer, B.A., B.L., soon cleared the arrears in his Court, and has inspired confidence in the people as to his judgments, so that his name "has become a household word throughout the State." Some of the appellate jurisdiction has now been transferred to his charge. The Salt Department has also been placed under an active and intelligent manager. One most salutary change effected by the Minister has been that of substituting money assessments for the revenue system called "*amaní*," by which the crop was shared half and half between the Government and the Ryot, a system leading to endless frauds and vexations. An assessment has now been made according to which the annual value of the Government share of produce, calculated on five years, so as to obtain a fair average, has been commuted into an annual money payment. Public works are being taken in hand; improved organisation is instituted in the public offices; the hospital management is better supervised; and, thus, notwithstanding financial difficulties, a better state of things is beginning for Pudukottai. There is a Central High School, which has been reported by the Inspectors as improving under "the present painstaking Head Master." Village (*Taluk*) Schools have not yet succeeded in the State, the people being mainly poor agriculturists. The Minister remarks:—"To such as care for a knowledge of Reading, Writing and Arithmetic to the extent they want the *Pial* Schools are at hand, and furnish at a very cheap rate and at home the necessary training in a couple of years or so. *Taluk* or Village Schools on the modern plan, and with modern text-books and modern methods and course of instruction, have no chance with a population so situated; and I almost think it a pity to withdraw boys from their wonted hereditary career of practical

usefulness for the purpose of learning to cast sums on black-board and slate, while the Prial Schools teach them to do it mentally. A system of grant-in-aid to the Masters of Prial Schools, on the condition of their introducing and teaching a few simple text-books on Geography and History, it strikes me, would suit the existing condition better; and it is my intention to work out that system tentatively in a few large villages with the aid of the money saved by the abolition of Taluq Schools." The young Rajah is at College at Madras. There are still four years of management before his majority, so that the administration will have time for effecting considerable improvement before he becomes its actual ruler.

LECTURE ON INDIA BY SIR GEORGE CAMPBELL.

A paper by Sir George Campbell, K.C.S.I., M.P., was read at the Society of Arts on March 25th, on the Tenure and Cultivation of Land in India, Andrew Cassels, Esq., in the chair. After describing the system of land tenure in various parts of India, and remarking on our ignorance as to the best methods of agriculture under the conditions of Indian soil and climate, Sir George Campbell urged the desirability of a Government Agricultural Department for working out information as to improved methods and machinery, and introducing new varieties and new staples. In the concluding part of his lecture he referred to the various kinds of Indian exportable produce. He considered that in cotton and wheat India will not be able to compete very successfully with America, but that there is no limit to the demand for Indian rice, and that jute, oil-seeds and indigo will be more and more

exported. Tea will also prove successful, if the relation between tea-planters and the coolies can become satisfactory.

An interesting discussion followed the reading of the paper. It was opened by Sir William Robinson, who agreed as to the main suggestion of the lecturer, "the prospective usefulness of a real agricultural department in connection with the local Governments and the Government of India."—Mr. Robert Cust spoke upon the land tenure of the Punjaub, showing how the old village system, which was found existing, had been accepted and perpetuated in that part of India, to the great advantage of revenue arrangements. "The great secret of governing Oriental countries was to let the people alone. Lord Lawrence's maxim was, an easy settlement and a rapid collection, with no balances. In this way they never had any trouble; the people knew there was so much to pay for each village, and the head man paid the bill."—Mr. Pal Chowdhuri, a zemindar of Bengal, said he did not think that the time was come when high cultivation could be profitably introduced into India. When labour has become less cheap, and land less abundant, the European system may prove profitable, but hardly at present. He agreed with Sir George Campbell and the speakers who had preceded him that the money-lenders are very useful, especially in Bengal. If there were no such class property would be continually passing from hand to hand by forced sale. He agreed that there were some who did not treat their customers well, but, on the other hand, some were very lenient, and went on lending to people who could not pay their debts even for years.—Mr. A. Rogers (late member of the Bombay Council) was not altogether in favour of the introduction of an Agricultural Department, lest systems of native agriculture should be interfered with.—Mr. Long urged the importance of the village system. With regard to the Bengal ryots, he said they owed an immense debt of gratitude to Sir George Campbell, who, in the face of much opposition, had promoted reforms, which would carry his name down to posterity, as one of the benefactors of Bengal.

INDIAN INTELLIGENCE.

The Lieutenant-Governor of Bengal has sanctioned the establishment of two special senior scholarships of rs. 25 and rs. 20 respectively to be awarded annually to female candidates who pass the First Arts Examination, tenable for two years, on the condition that the holders continue their studies at an institution approved by the Director of Public Instruction.

The Hon. G. N. Gujapati Rao, Member of the Legislative Council of Madras, has received the title of Raja from the Viceroy as a personal distinction. His interest in the cause of female education is well known.

The Annual Conversazione of the Mahomedan Literary Society, which was held a few weeks ago, was as successful as usual, through the exertions of Nawab Abdul Luteef. There were many interesting scientific experiments, and a fine exhibition of artistic objects. H.E. the Viceroy and the Lieutenant-Governor honoured the Society by being present.

At the late distribution of prizes at the Sir Jamsetjee Jejeebhoy Art Schools at Bombay, the Secretary stated that the number of students on the rolls was 176. Two of the students were paid by the Government of the Central Provinces, and two by the States of Bhownaggar and Rutlam. In the elementary school there were 94 pupils, whom 51 were Hindus, 23 Parsees, 7 native Christians, 6 Europeans, 4 Jews, 3 Eurasians. Twenty-eight students were on the rolls for the architectural drawing class. As there is a demand in India for architectural draftsmen, it is expected that these students will find good employ, as some have already done. The painting atelier was attended by 16 students, and the sculpture by 12.

We regret to record the death of Rao Bahadur Chintaman Sakharam Chitnis, 1st class Sub-Judge at Poona. He was connected with many public institutions, and he had laboured hard to establish the Deccan Social Reform Association, which, it is to be hoped, will still be carried on.

Dr. P. K. Ray, Professor of Mental and Moral Science at Dacca College, has been elected as Examiner in History and

Geography for the Calcutta Entrance Examination to be held in December next.

The Fine Arts Committee at Madras, whose Annual Exhibition has lately been opened, propose to institute a public Picture Gallery in Madras. It will consist partly of good copies of European master pieces, and partly of works of Anglo-Indian and native artists and amateurs.

A Society has been established by Kumar Rajendra Narain Roy for encouraging Bengali Literature. It is under a good Managing Committee, which includes Dr. Rajendra Lal Mittra Roy Bahadur, C.I.E., Dr. K. M. Banerjee, and other well-known names.

We have received Reports of the Victoria Girls' High School for European and Eurasian children at Poona, which owes its success to the zealous management of Mrs. Sorabji and her daughters. It was opened in 1876 with only 7 pupils, and now there are 108, including those of the Branch School, which has been opened for Parsees and Hindus. Mrs. Sorabji and the supporters of the School are endeavouring to obtain funds for a large building to accommodate 150 children. We have the testimony of native gentlemen as to the good education imparted by Mrs. Sorabji, and it is hoped that she may obtain sufficient money for enlarging the institution.

We learn from *Brahmo Public Opinion* that the Committee of the Bengal Ladies' Association at Calcutta have sketched the following programme of work for this year:—1. Extension of the Library. 2. General and special scientific education among the members. 3. Publication of good books. 4. Works of charity, as far as funds will permit. Lastly. Excursion parties to places of interest. It is intended to form a separate class for children, in which lessons will be given on natural history as well as on moral subjects. 'At a recent social gathering of the Ladies' Association a popular lecture was delivered on "Our Food—the Grains," illustrated by diagrams. There were also recitations and singing.

The Annual Convocation of the Calcutta University for conferring degrees was held on March 19th, under the presidency of the Vice-Chancellor, the Hon. A. Wilson. While admitting

that much yet remains to be done in regard to the employment of educated natives in the public service, Mr. Wilson pointed out that it is impossible for Government to satisfy the increasing demands for such employment, and that graduates should open new fields of work for themselves.

The annual distribution of prizes at the Military Female Orphan Asylum, Madras, presided over by H. E. Neville B. Chamberlain, Commander-in-Chief, took place in December. The report was satisfactory. Of the sixteen girls who went up last year to the Teachers' Examination, fourteen passed; of the three presented for the first grade, all passed. The Inspectress of Schools (Mrs. Brander) considered that the teaching had been careful and energetic, and she particularly praised the reading, pronunciation, spelling and writing. She also pronounced the order and discipline of the school was excellent, and referred to the pleasant tone prevailing, which the Directresses of the school ascribe mainly to the influence of the Lady Superintendent, Mrs. Rose, who received their hearty thanks for "her constant care of and thought for the welfare of the children." Six of the girls had passed an examination in nursing, and were prepared to enter on this profession. The Asylum was founded ninety years ago by Lady Campbell.

PERSONAL INTELLIGENCE.

Mr. M. B. Braganza (Bombay) stood 12th in the list of successful candidates in the late Competitive Examination for the Indian Medical Service.

Seyyid Nurol Huda, of St. John's College, Cambridge, received the degrees of Bachelor of Arts and Bachelor of Law on March 24.

Arrivals.—Mr. U. K. Deb, of the Shaba Bazaar Raj family, from Calcutta, for the Bar. Mr. C. H. Underwood, from Bombay, for Medicine.

Departure.—Mr. Seyyid Nurol Huda, for Bengal.

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HOME EDUCATION FOR INDIAN LADIES.

The following article consists of the Paper read by Mr. C. N. Banerjee at the Meeting of the National Indian Association on May 23rd, which is reported later in this Journal :—

HOME EDUCATION FOR INDIAN LADIES.

Mr. Chairman, Ladies and Gentlemen,—The subject for this evening is not only a delicate one, but is one which requires considerable tact in its treatment. Delicate, I say, inasmuch as it concerns ladies. Requiring tact, I say, because it concerns them in a most tender point—their education. The economy of the human female mind requires very delicate manipulation, and to us of the opposite sex they present such varieties that angels may well fear to tread on such holy ground. I felt considerably flattered to read such a paper, but when I had to think over the subject, Alps on Alps rose before my mental vision to such an extent that I felt overpowered. And even now I do not make quite sure whether it would not have been better for me to have refrained from its treatment, and to have asked that to some abler person than my unworthy self had been entrusted the duty of standing up before an English assembly like this in their own

home to tell them about the state, progress and requirements of education among my countrywomen. I shall, therefore, ask you to overlook any short-comings of mine, especially as I have to address you in a language which is not my mother-tongue. If I am unable to convey to you exactly my meaning so well as I could wish in your language, and in such a manner as the importance of the subject requires, I have to crave your indulgence. I feel sure you will give me your sympathy when you find I have to steer my barque safely through Scylla on the one hand and Charybdis on the other.

Before proceeding direct to my subject I do not think I shall be *ultra vires* if I ask you to bear in mind that India is divided strictly speaking into three Presidencies, viz., Bengal, Madras and Bombay; that each of these Presidencies is divided into different Provinces; that each Province is sub-divided into different Governments and Administrations; thus Bengal is divided into Bengal proper, including Behar, under a Lieutenant-Governor, and Assam under a Chief Commissioner. The North West Provinces and the Punjab are each under a Lieutenant-Governor. As I am not sufficiently acquainted with the educational work in the other provinces of this great country, I must pass them over in silence, for if I do otherwise I could at best cursorily go through them, besides as my time is limited I purpose to confine myself to Bengal, and chiefly to Calcutta.

Now Bengal extends over the lower courses of the sacred Ganges and the Brahmaputra, and her chief town is Calcutta. Bengal contains by the last census in my possession an area of 205,702 square miles, and a population of 64,184,548 souls.* Calcutta stands on the Hooghly, and is perhaps by far the most populous town in India, and has rapidly risen to be a capital worthy of a great empire in every sense of the word. The female population of Calcutta, according to my latest information, excluding Christians, European and native and other races, consists of :—

		Adults.	Girls under 10.	Total.
Hindoos	... ..	98,901	19,740	118,641
Mussulmen	... ..	28,738	8,842	37,580
Total	... ..	127,639	28,582	156,221

Males, 31,902,778 ; females, 32,281,770.

I now propose to divide my subject into three distinct portions, viz. :—

- 1st. The Ancient Period.
- 2nd. The Intervening Period.
- 3rd. The Present Period.

1st or Ancient Period.—I only touch on this period cursorily in the belief that it will be interesting to you to know the position the education of our ladies occupied then, and that it will remove any existing misconceptions. I also believe that my countrymen by hearing over and over again what our ladies were in by-gone days will be stirred up to emulate the chivalry and share in the enlightened views of our forefathers, and thus give an additional stimulus to the cause of female education. To begin then. If we commence at the Vedic period, in what state do we find female culture? Why, we find woman in the sphere she was placed by nature at her creation. We find woman described as “the light of the dwelling.” We find woman not only studying the *Gyatri* but teaching the *Vedas*, and that on an equality with the male teachers. Seclusion of females was then totally unknown, for from *Sukta iii.* of the *Rig-Veda* we learn that woman “used to go out adorned for festivals or to mingle in the midnight foray.” I could bring before you authorities upon authorities to show that Hindoo females of that period were not only highly educated, but that they also participated, in no stinted way, in all the pure freedom, intellectual enjoyment and social advantages which education invariably carries in her train. Gallantry was not wanting. We have authentic accounts to prove that spotless maidens were assigned as prizes for specific heroic deeds, but not to unworthy objects. Young ladies of their own free will and choice used to fling garlands of flowers round the neck of the winning hero, who would more willingly forego heaven itself than fail to call his own the fair hands which flung the garland round his neck.

Passing on to the Post-Vedic period, we notice that the education given to woman rendered her a fit companion to her husband in all religious, political, or social matters, but towards the end of this period certain retrenchments in woman's status were made. She was prohibited from reading the *Vedas*—their Scriptures.

With the view of compensating this loss, we find an edict tolerating inter-marriages. Further curtailments were introduced a few years later, for we find Angira, a contemporary of Manu, enjoining Suttee—the immolation of the living wife on the funeral pyre of her deceased husband—without making the practice compulsory. This practice took such a deep root in the country, that it was not until 1829 that the British Legislature had to make the practice penal. On the other hand, we learn from Manu, that re-marriage of widows was in force. Infant marriages were never allowed, for the bride had to be a consenting party, and could not be given away by the father or guardian, nor accepted by the bridegroom against her own expressed or implied consent, and this is quite deducible from the fact that the great Bishma directed that should a king in war capture his enemy's daughter, and wish to espouse her, she must be allowed a year's grace after the proposal for consideration, and should she then decide against her suitor, she was free. Polygamy was under ban, and although practically the law was a dead letter, still polygamous marriages were rare. Woman had a legal status of her own whether married or single, for, according to Manu, the wife, if injured in her person or property, could get the injury redressed. A married woman was never placed in the position of a *feme covert* in the sense of the English law. Then, again, the *Tantras* particularly enjoined that a woman should receive a careful education, that a wife should never be chastised nor forsaken so long as chaste. The names of Damayanti, Indumati, Kekeyi, and Sita are quite sufficient to judge of woman's education. Among the lower classes the same tone of morality and purity prevailed, nor was their education less. Music, vocal and instrumental, and dancing, were the accomplishments of the age, as from the *Mahabharat* we learn that Arjun was the music and dancing master to Birat's family. Women were not only found as regnant queens, but also as regents. Inter-marriages were allowed, for between 327 and 127 B.C. we find a Greek—Alexander—marrying a daughter of Porus, and Chandra Gupta marrying a Greek lady, the daughter of Seleucus. The education and freedom of women remained in the same state of high efficiency down to the 2nd century A.D. The Greek writers of that time bear testimony to the chastity of Hindoo women, and to their share in religious

rites, and to the fact of no money being required as dowry in marriage settlements. If we go down to the 12th century A.D. we shall find up to that age numerous instances of educated women who moved freely in society, *e.g.*, Maya, Vishaka, Shureka and others.

The 2nd, or Intervening Period.—This period is generally placed between 1176 and 1761 A.D., during the very early part of which there seems to have been no sensible diminution in woman's status. There are authentic accounts of their strong attachment to religion, of their courage and fortitude, and of their intellectual attainments. Even inter-marriages with Mahomedans, though few in number, are on record. During the later portion of this period Suttee began to be on the increase. Education received a powerful check, and that to such an extent that I may, without indulging in strong language, safely say the lamp of life was extinguished, and the degeneration of woman was complete. Going on as years roll by, we find the seclusion of our ladies and their growth in ignorance was a *fait accompli*. It has been supposed that women were hid in the inner apartments of their dwellings, not only exclusively to guard them from the dread of the excesses of a ribald and unscrupulous soldiery, but also to protect them from the desigus of a promiscuous society whose morals had begun to be corrupt. It is also said, whether rightly or wrongly I do not know, that the practice originated from a courtly affectation of imitating the customs of the Mahomedan conquerors. Hindoos ascribe to the Mahomedan period the date of the origin of female seclusion and ignorance. Mahomedans, however, contest the assertion, on the ground that the custom prevailed among the Athenians as well as other Oriental nations. To discuss which theory is correct would be foreign to our present purpose. Suffice it to say that the Zenana system, and with it non-education, was complete at the beginning of the 3rd, or present period, which is the British period.

The 3rd Period.—It will suit our purpose better to sub-divide this period into two further periods, *viz.*, the Early and Later periods.

The Early Period.—During this period I do not pretend to say that every individual female was unacquainted with letters. On the contrary, I incline to the belief that there are instances of a

few women well versed in letters, and to show this I have only to adduce the case of a most exemplary ruler, Aholya Baye, the wife of Mulhar Rao, who lived in 1754 A.D. At the age of 30 she used to sit in open durbar listening personally, with patience and unwearied attention, to every complaint, scrupulously respecting private rights, studying the interests of all classes, initiating and carrying out measures conducive to the welfare of her subjects, loving truth, hating flattery, and leading a religious and holy life. Truly Malcolm said, she is a "striking example of the practical benefit a mind may receive from performing worldly duties under a deep sense of responsibility to its Creator." In our own days the names of the Maharanee Sornomoyee, Miss Toru Dutt, now dead, and Roma Baye are not unknown to you.

The Later Period.—The commencement of this period may be placed in 1818 A.D. To start, allow me to explain to you what a Zenana is. The word is a Persian word meaning lady, and consequently anything belonging to a lady receives the common and now familiar name of Zenana. Hence any portion of a house (no matter of whatever pretensions) devoted to the exclusive use and occupation of women is called Zenana. Dr. Kanaye Lall Dey Roy Bahadoor describes the Zenana as "situated on the back of the *dalan*, i.e., a hall for the celebration of *poojah*, or worship," to which were assigned the females, comprising our mothers and our wives, our sisters and our daughters, in fact, all the dearest partners and associates of our social existence. The construction of these apartments is always the subject of jealous scrupulousness. There must be as few windows as possible, and when they cannot be altogether avoided, care is taken that they do not open into a public street or on a neighbour's house. As regards the inmates of these buildings, a Hindoo editor of a newspaper, evidently without careful consideration of facts, recorded that "up to this time our women have been the most miserable drudges on the face of the earth, cribbed, cabined and confined within the four walls of their Zenana prison house, all their curiosity is nipped in the bud, and all enjoyments of life are proscribed to them." This seems to me rather a highly coloured picture, for I am fully persuaded that the Zenana women have never been and are not now in such a strict state of confinement as to make their seclusion

abominable and irksome to them. I cannot concede that our women were drudges in the full sense of the word. On the footing on which seclusion at present stands, I believe, nothing could be more degrading to the feelings of an orthodox Indian lady than to come out of the *Purdah*, as it would be to her Western sister to live within the *Purdah*. Within the *Purdah* ladies are subjected to no very great restrictions on their liberties. Families, in covered vehicles, always interchange visits among each other. On occasions of religious festivals and social festivities several families meet together in one house, and with loving hearts and with a degree of cheerfulness and alacrity, not easily surpassed anywhere else, are found on a sultry day trying to vie with each other in the culinary department, which is a source of great pride and satisfaction to them. Dishes after dishes for the satisfaction of the inner man of each individual who compose that gigantic assembly are placed before each guest. In household matters every deference is paid to the *Grihini*, or *materfamilias*, of the family. The *Korta*, or *paterfamilias*, will seldom undertake anything without consulting his better half, whether it be to invest his superfluous cash, or to take a journey to better the prospects of his family, or to settle disputes. The *Grihini* always takes the initiative in matters appertaining to the marriage of a son or daughter, or in asking friends to a banquet, or to exchange presents with relatives and friends. A co-wife in a respectable family now a days is a *rara avis*. The time of the Zenana lady is fully occupied in looking after her household duties, and imparting moral instruction, though in a crude form, to her children. The leisure hour is occupied in such pastimes as dice, cards, and so on, in relating or hearing *goppas*, or stories, and in listening to younger male relatives who communicate to them their own ideas and experiences of the outer world. I feel positively sure I shall not be without the mark were I to tell you that there is no female member of any respectable family, in any town or village, who had not heard with mournfulness and regret, within a few minutes of its receipt, the sad news lately flashed by the wire of the lamented death of the Earl of Beaconsfield, nor shall I be wide of the mark if I were to tell you of the animated discussions which must have ensued among them regarding the ability of this great Premier and of the salient

points of his public life. But, despite the manner I have told you in which the time of the Zenana lady is occupied, I am bound to say that she has been sadly neglected in the culture and formation of her mind and in the regulation of her intellectual powers. I hold that, although a Zenana lady may be quite content in being, and consider it a privilege to be confined within Zenana walls, her position under this system can never be what was intended for woman. I also hold that her present status, without the solid advantages of education and knowledge, was never that status which was assigned to her by the Great Creator. I quite hold that if the sterner portion of creation require culture, the fairer portion also require the same culture. If men require to be familiarized with moral and sublime truths to steer their course through this world, I hold that to women the same truths are equally necessary.

“ Woman's cause is man's, they rise or sink
Together, dwarf'd or godlike, bond or free.”

The truth inculcated in these two lines has, I feel confident, come home at some time or other to every man of culture, and strenuous exertions are being made to improve the status of the fair sex. But I am anticipating.

In returning to 1818 I propose to place before you as short accounts as I can of the obstacles which existed in the way of the introduction of education, of the efforts made to overcome those obstacles, with their results, and then to conclude by discussing our present requirements.

A fierce struggle had to be made and a sore battle had to be waged to combat existing ideas and customs sanctioned by years, and even by women themselves, before any attempt succeeded to give to women even an apology for education. Oppositionists rose up in numbers. The capacity of women for high culture was denied to them by one party to whom it was blasphemy of the blackest dye to hear that woman could vie with man in the acquisition of a liberal education. By another party knowledge was considered power, and that party feared to place it within the reach of woman, for education they considered might become an instrument of intrigue and rampant evil, and indeed ethical

writers urged that it was only by material restraints that woman's depraved nature could be protected, evidently forgetting that in all elements of virtue the female character is superior to the male, for history bears testimony to the plain fact that the female sex is capable of exercising and has exercised an unbounded and important influence either for weal or woe on the destinies of nations. Widowhood was by a third party pleaded as the inevitable result of having women taught. No greater calamity could befall a family than where a woman became a widow, for the wife-as-widow was considered as the sole responsible agent for driving away *Lukshmi*, the goddess of fortune, from the household. The late Mr. Woodrow, Inspector of Schools, East Bengal, truly said: "It is almost incredible that gentlemen should believe in such an absurd story. Even if they do not believe it they act on it and the incarceration of woman's intellect remains the same." Opposition to female education was brought forward in every shape which the human heart could desire. Opposition from men, opposition from women, and even opposition from English writers were poured forth, and all attempts to introduce education proved futile. English newspapers of the day described Zenanas as sinks of iniquity, into which with great solicitude they counselled English ladies never to enter. These Zenanas were considered by them as a pestilential atmosphere, entrance into which would corrupt the morals of the English woman. Aye, beyond this, the able and devoted Missionaries who went to Bengal, and whose heartfelt desire was the education of our families, were so filled with despair that they wrote home to say that they considered this field simply an impossibility.

But amidst all this stout opposition the well-known Mr. J. H. Harrington threw down the gauntlet and challenged the battle, and being strenuously supported by a man whose name is even now a household word in every Bengali family, David Hare, established in 1818 the Calcutta School Society, which after a labour of three years saw a cloud no bigger than a man's hand rise on the educational horizon. Sir Hyde East testifies that even then Native gentlemen "were to be found of the highest respectability who were giving attention to female education." Two years later saw a new society, the Juvenile Society, starting into life. Shortly

after founding a school they had the satisfaction of seeing forty girls, pupils of this school, passing a public examination. Simultaneously with these exertions several Bengali gentlemen, among them prominently Rajah afterwards Sir Radhakant Deb Bahadoor and Mr. Peary Chand Mittra, gave all the support that wealth, influence and position could give to such a cause. Sir Radhakant was a staunch friend of female education. At a great risk he burst through the iron bonds of custom and cast from him the chains of usage, and then trampled upon all opposition. He held examinations for girls in his own palatial residence, in those days an act of great moral courage which shook Calcutta to its very centre. Thus encouraged, Miss Cooke, afterwards the well-known Mrs. Wilson, succeeded in establishing in Calcutta 10 schools with 277 girls, and in securing the patronage of the Marchioness of Hastings. The fact of that very patronage caused in the following year an increase in the number of schools to 22 and of pupils to 400. As these schools were not intended for disseminating Christian truths, several Hindoo gentlemen came forward to further the cause, and among them Rajah Buddinath Roy, who contributed the munificent sum of £2,000 for a school building to be used for training female teachers. In 1824 a Ladies' Society was formed, to which all Mrs. Wilson's schools were transferred. These schools in 1826 were 30 in number with 600 children. With Rajah Buddinath's donation and other contributions the foundation stone of the Central School was laid by Lady Amherst, who became its first patroness. No progress worth recording was observable till 1849, when Government received applications from Messrs. Joykissen and Rajkissen Mookerjee to establish girls' schools in Uterparah, six miles from the opposite side of Calcutta, but as female education had not yet undergone the ordeal of actual experiment to enable the forming of a fair criterion as to the success of such schools the application was refused. At the same time our capital town asked for a new school, but owing to the low state of the exchequer this application was also shelved. In the face of these discouragements a true friend of education and a member of the Supreme Council, Mr. Drinkwater Bethune, lent all his support and weight to the movement. Being ably and heartily seconded by Rajah Dhukinaranjan Mookerjee, of Oude

fame, and the Victoria Hindoo, afterwards the Victoria School, was established in the Rajah's house. Finally it took the name of the Bethune School of the present day, and enrolled 34 pupils.

You, sir, are undoubtedly aware that this school was started amid violent opposition for giving a strictly unsectarian education to girls of the higher classes of Hindoos. Although the school sustained a severe loss in 1851 by the death of its founder, it was not destined to die out. The Governor-General of the day, Lord Dalhousie, came nobly to the rescue and defrayed all its expenses from his private purse to the date of his retirement, when it became a Government Institution at a cost of nearly £62 a year. We next find the attention of the Governor-General being pointedly drawn by the late Hon. Court of Directors of the East Indian Company to the state of female education. As was to be expected, the Governor-General, on the receipt of this despatch, impressed upon all local Governments the necessity of holding out encouragement to all who showed a disposition to establish girls' schools on these grounds, which have full force even now : 1st, that no single change in the habits of the people was likely to lead to more important and beneficial consequences than the education of their females. 2nd, that the practice of growing up in actual ignorance was neither sanctioned nor required by religion. And 3rd, that education was slowly finding its way among females whose relatives could afford to pay for special tutors. As a response to the wishes of Government several schools sprang up in and around Calcutta as well as in other Presidencies down to 1854, when the Court of Directors issued that great charter of education for India, the famous despatch of Sir Charles Wood, now Lord Halifax, which among other matters strongly inculcated the paramount importance of female education in India. On receipt of this despatch the Governor-General might be said to have initiated the system of grants-in-aid, which has done so much for education. But despite all this, the people at large not having then sufficiently advanced to love female education from any innate appreciation of its intrinsic merits, nor yet being able to uproot long-standing prejudices, all systematic plans for the education of girls had to look up to Government and to Government only for their chief pecuniary support. Between the intervening years of 1854

and 1861 we find an increasing number of schools in most of the educational circles into which Bengal is divided. You, sir, will doubtless recollect that in your official career in Bengal you found several such schools in the South Bengal circle. In Dacca, in the East Bengal circle, one school was found taught by a widow, herself a Hindoo, whose labour of love was remunerated by one yearly payment of an average of three pence per head, the highest fee being two shillings. During the following year Mr. Woodrow records that female education "had been arrested, but happily by obstacles from without and not from within. Vehement detestation and horror of female education were passing away."

Notwithstanding that the quality of the education being given was considered unsatisfactory, the fact that education had struck out deep roots and was taking suitable nourishment, at least in the Presidency town of Calcutta, could not be gainsaid, for indisputable evidence shows that young men were straining every nerve to allow the plant to be grafted permanently on the soil. Students at several of the advanced Colleges were trying themselves to educate their wives and sisters at home, and the discussions at the Presidency College Debating Club render clear evidence that the system of Zenana education, or home teaching, was then being considered as absolutely necessary. In fact, the then Director of P.I. remarked, "to yield fruits of lasting value female education must be brought within the penetralia of home, and as it has already gained such entrance the case is not hopeless." To show you that it was actually hopeful, I have to tell you that the well-known Ishur Chunder Vidyasagar testifies that he found no opposition in establishing girls' schools, but he had the sympathies of the people with him.

Twenty-five years after the foundation stone of the Central School had been laid, the Female Normal School, in connection with the Church Missionary Society, came to work hand in hand with its elder sister. The Normal School expressly professed to train up European and Eurasian female teachers for the Zenanas and Schools. In a few years later an attempt was made to carry the light of education into Zenanas. A commencement was made in 1855 with only one Zenana. The following year saw the amalgamation of both the Schools, which were kept up by contri-

butions from England and from the European community in Calcutta, aided by a Government grant of £210 a year. I think I shall not be wrong if I place the commencement of the system of Zenana education in 1856, because evidence is forthcoming of the employment of Zenana tutors for the first time in this year in several well-to-do families in Calcutta. Government, in 1862, for the first time, sanctioned the training up of a few Bengali women to serve as tutors in girls' schools and families, and two years later applied a sum of £500 for several objects, one of them being the distribution of useful books and periodicals in Schools and Zenanas. In that same year a Normal School at Dacca, with 36 pupils, for training tutors, was established. Considering the natural objections to receive tutors of questionable castes into families, it is singular to find that no opposition was offered in Dacca by several respectable gentlemen to receive teachers from the strictly speaking Byraginee sect. Another noteworthy fact is that in an Adult and Girls' School in the Dacca circle we find 61 pupils, whose ages varied from twelve to forty, and that this School was conducted by a lady of the Brahmin caste, who was highly respected by the neighbourhood, not only for the purity of her character, but also for her high scholastic attainments. To take you through Bengal, district by district, would simply be tedious. It is enough to bear in mind that in almost every Bengal district schools were increasing. While Government was sowing broadcast the seeds of education all over the land, private Societies were beginning to grasp the fact that there was sufficient waste land requiring cultivation, and the efforts of those Societies will be presently noticed.

It is gratifying to find about this time several well disposed English ladies reporting favourably on the progress of Zenana education. Thus we find Mrs. Woodrow visiting 83 Zenanas in Calcutta. We find her, again, with Mrs. Cotton, the wife of the Bishop of Calcutta, in Dacca. Later on we notice Lady Emma Baring, Miss Milman, and Mrs. Woodrow in the Brahmo Samaj School, then superintended by Mrs. Wince. Then we have Lady Phear at the Banga Mahila Biddalya. The Director of P.I. corroborated the report of the progress, for, he states that in the North-East and Central East Circles the Zenana system was being

carried on vigorously. Taking up the most prominent events of succeeding years, we find a Normal School established in Rampore Beaulah in 1867, at the instance of the late enlightened Koomar Chunder Nath Roy, of Nattore, aided by Koomar Promotho Nath Roy, of Diggaputty. Both these gentlemen offered to endow the School, and the proposals were accepted. The next event is the establishment of several Schools, and even benighted Behar participated in the movement. In consequence of the increase in these Schools inquiries were instituted whether they were not the result of official pressure. Several defects were brought to light, of which most even now prevail. They were,—1st, want of competent teachers ; 2nd, want of scholarships ; 3rd, want of inspection by a lady inspectress ; 4th, early marriage of girls ; 5th, social customs of the country ; 6th, indifference on part of parents ; 7th, poverty of parents except in the well-to-do classes ; and 8th, unwillingness of parents to pay high fees. As time presses, I have to skip over several years, only intimating that up to 31st March, 1880, in the whole of Bengal 162,423 girls in Schools, and 2,119 pupils in Zenanas, were under instruction.

But before passing on to the Schools and Zenana Agencies in Calcutta and its immediate neighbourhood, to which I wish to direct particular attention, I shall only say that with the funds of the Native Normal and the Dacca Adult Schools already referred to, and which had to be subsequently closed, aided by a Government grant of £132 a year, the Dacca Eden School was opened in June 1878. It is in a fair state of progress and now has more than 150 pupils on its rolls, 26 of whom are learning English. A Zenana Education Society in Dacca, comprised entirely of gentlemen of the Brahmo persuasion, formed in 1870, passed 46 out of 55 ladies and girls whom they examined at their homes in presence of male members of their own families of unimpeachable character. This system was carried on to 1877, when it was ascertained personally by the Government Inspectress of Schools, with whom we shall be better acquainted presently, that the questions set at the examinations were evidently answered with assistance. The Inspectress supports her assertion on the ground that she found pupils actually reading books of a standard lower than that of the examination with

which they are credited to have passed. Whether these examinations will be discontinued or not has not yet been decided.

Before returning to Calcutta I shall tell you very briefly about the exertions of the Uterparah Hitakari Shobha, as they deserve prominent notice. This Shobha was formed on 5th April, 1863, and one of its objects was the encouragement of female education. This object was effected by inviting all girls' schools in the Hooghly *cum* Howrah district to compete at an Examination for award of scholarships. The conduct of the examinations in the Burdwan fiscal Division was assigned to the Shobha, who also undertook to examine all girls' schools in Bengal, provided they complied with certain conditions not necessary to be detailed here. The Shobha awards scholarships of several grades and has also the award of the Mary Carpenter Scholarships attached to the Burdwan Division, according to result of examinations. The course followed by the Shobha has answered admirably. Two very gratifying circumstances in connection with the Shobha cannot be passed over, as they clearly show that with the gradual extension of female education the custom of early marriage has received the first stroke of its death blow, and that difference of religious belief is in no way any hinderance to the progress of that education. The first is that the girl who appeared at the Zenana examination of 1876 was 13 years of age and was unmarried, and a member of the well-known bigoted orthodox family of the Gossains of Serampore. The second is that a Mahomedan girls' school, under Missionary superintendence, applied for and received permission to be affiliated to the Shobha.

In returning to Calcutta I hope, without trespassing too much on your patience, just to give you very brief sketches of the different principal Agencies at work. These Agencies are—

1. The Bethune School.
2. The Indian Female Normal School.
3. The Presbyterian and Free Church of Scotland Mission.
4. The American Mission.
5. The Ladies' Association.
6. The National Indian Association.

The Bethune School.—We find, in 1863, the number of pupils

had risen from 34 to 98 and the Government grant from £62 to £120 per annum. In 1868 an adult class for training mistresses was added, but owing to its inability to attract pupils had to be closed in 1872. In 1873 a Committee of native gentlemen, with Mr. Justice, now, Sir John Phear, as President, was attached to the school. In 1876 Sir John urged the amalgamation of this school with the Banga Mahila Bidyalya, superintended by Mrs. Beveridge, then Miss Akroyd, on the following grounds, viz., that the school was not at all sought after, and that the parents complained that the fee of four shillings per head per mensem was exorbitant. The proposed amalgamation, which was carried into effect in 1878-79, was accepted by Government, on condition that for the accommodation of the pupils £2,500 were subscribed privately. Subsequently fifteen boarders were received in the new building. From this time the school has shown a healthy improvement, and in 1878 succeeded in passing one young lady at the Entrance Examination of the Calcutta University, and in 1880 two more. Scholarships, especially created by Government, were granted to all three, one of whom stood eleventh on the list of passes. Miss Kadumbini Bose has since passed the First Arts Examination of the University. Subsequently three pupils, two in English, passed the Middle Scholarship Examination. First Arts and B.A. Classes have been added to the school, so that the school, in exactly thirty years, has risen from an elementary to a Collegiate Institution. The Government grant is now £900 instead of £100 a year. The fees, I believe, are four shillings a head per mensem.

I now come to speak of Zenana Agencies. Among them, according to latest accounts, the Indian Female Normal School, in connection with the Church Missionary Society, holds the first place. This Agency has been found specially successful in training teachers. I have already given you an account of this Agency up to 1856. Since then the Society has taken up several stations, but not very far from Calcutta. You already know that only one Zenana was accessible to them in 1855. Last year they had 100 Zenanas. The rate of fees demanded and cheerfully paid is two shillings a month per head; the monthly Government grant is £46.

The next Agency, according to the estimation of the Government Inspectress of Schools, is the Presbyterian Mission. I am hardly acquainted with the origin of this Agency. I can only tell you that the Government monthly grant is £15 and the monthly local contribution is £22. On 30th August, 1872, a yearly grant of £20 was given by Government to the New Normal School established in Entally. This school has, I believe, passed a young lady through the Entrance Examination of the University. In 1877-78 the monthly grants to the Church of Scotland and Free Church Agencies were respectively raised to £10 and £9, and to the Normal School about £16 10s.; Dr. Duff's School also received £8 a month. An Upper School, a Training School and Zenana teaching, under the supervision of Miss Pigot, in connection with the Scottish Ladies' Association, is working, I am told, with commendable zeal and industry. Last year 765 pupils were under Miss Pigot's supervision. The Orphanage has 46 girls, of whom 20 are engaged in teaching.

The next is the American Mission. This agency was organised in 1864 by Miss Brittan, supported by the New York Ladies' Association. From 10 pupils in 1864, the pupils rose to 851 in 1871-72. The monthly Government grant is £75, while the monthly local contributions amount to £140. The monthly fee varies from four to six shillings per head per mensem. In 1876-77 Miss Brittan had 160 Zenanas to work in, and the number has since increased. The pupils are taught up to the Bethune School (not College) standard. At the Allahabad Missionary Conference in 1872, Miss Brittan describes her work thus, a plan which I believe is still carried on. She says:—"Native Christian women visit each house every day, and give all the secular teaching. The lady Missionaries follow, visiting every house once a week, examining the lessons of the whole week, and explaining them thoroughly and giving a good Bible lesson."

We now come to the Ladies' Association in connection with the Society for the Propagation of the Gospel in Foreign Parts. This Association was established in 1866 with the object of promoting female education among non-Christians. In 1870 the Association extended its operations to Calcutta. The last

Report shows that 18 Zenanas, with 40 pupils, were opened to Miss Hoare, the Superintendent. The foundation stone of a memorial school, called the Milman School, was laid by Bishop Johnson on Valentine's Day, 1879. One of the teachers in connection with this Association reports:—"Zenana work is making progress. I have as much as myself and two teachers can get through."

Last, though not least, I have to notice your Association both in London and in Calcutta. It is needless for me to tell you that the former was founded at the close of 1870, and the latter in 1875-76 by Miss Carpenter. One of the aims of this Association, as you are aware, is directed to female education, and I find from your last Report that within the past two years the work of secular Zenana education was commenced. Although the experiment is in its very infancy, the Association sees before it a hopeful future. Miss Carpenter's visit to Calcutta in 1864 was important to the cause of female education, for after personal observation she pressed upon Government the necessity of a training class for indigenous teachers and of night-schools for girls. Both proposals were accepted by Government. After her death in 1877, your Committee offered to the Bengal Government to found, as a memento to Miss Carpenter's memory, five Scholarships, to be thrown open to competition by all Bengali girls. The offer having been accepted, has supplied a pressing need in that direction.

Having carried you now through the exertions and efforts made in Bengal, and principally in Calcutta, you may naturally ask, "Has the State, in view of the peculiar position of India, rendered that material help she is bound to render, and, if so, to what extent?" I must meet your question by a counter question, "Could Government have done more than it has done?" Now, notice, first, the Government of Bengal is now spending £6,604½ a year on the education of females. Government has encouraged the publication of suitable school books, has granted scholarships, and has recognised and is recognising all attempts to pass young ladies through the University courses. Government has also introduced a system of payment by standards. Under this system six standards have been promul-

gated, and all grants in future will be determined according to the result of examination by each standard. But the crowning effort to give a healthy stimulus to female education is the appointment for the inspection of Schools and Zenana Agencies of an Inspectress; and a more suitable selection could not have been made than the appointment of Mrs. Wheeler, a daughter of the well-known Dr. K. M. Banerjee—a Christian by religion, a Brahmin by birth, and a lady by education and position.

Our next enquiry must be directed to ascertain the extent to which education has progressed among pupils under instruction in connection with Zenana Agencies. From the latest information in my possession, I find in Calcutta itself the number of pupils under this system who were examined by the Government Inspectress was 2,119, of whom 1861 were placed in the Lower Primary Stage, 200 in the Higher Primary Stage, and 58 in the Middle Stage. With the object of just giving you an idea of what these stages are, I must explain the Lower Primary Stage consists of—of course all in vernacular—elementary reading, writing and enumeration. The next two stages go a little further on, with the addition of dictation in the Higher Primary Stage, and grammar and geography and simple paraphrase in the Middle Stage.

We now to “Have these Agencies answered the purpose?” I am afraid, ^{scarcely} a satisfactory reply cannot be given. The Inspectress, ⁱⁿ her first visit to several Zenanas in 1877, brings prominently to notice the general incompetence of the teachers employed in consequence of their defective training, of the inability of the European teachers to exercise a healthy supervision over the work of their subordinates from their want of familiarity with the language of the pupils. The next defect pointed out is the improper and inadequate distribution of time among the teachers, to whom, on an average, only two hours a week, inclusive of the time given to Bible lessons and needle-work, is assigned to each house. Add to this the fact the number of teachers is infinitesimally small to the number of pupils, for if there be three pupils in a Zenana and a teacher has to go through a dozen of Zenanas per diem, how is it possible for her to supply the need of thirty-six pupils in various stages

of progress. Other defects have also been found out, and all have been forcibly characterised by the present Director P.I. and adopted by Government as defects of character of teachers and of the management of the Agencies. The defects of character are, first, the incapacity of the indigenous teachers; and second, considering the sources from which they are at present necessarily drawn, their untrustworthiness. The defects of management are, first, want of unity and a common organisation among different Agencies; second, absence of any sustained effort to enforce payment of fees; third, multiplication of schools within a limited area; and fourth, attempts to teach elderly women ignorant of any previous training.

But considering the insuperable obstacles and difficulties which the Agencies have had to contend with, and also considering that they have bravely fought their battles in the face of these difficulties, through evil report and through good report, I think it would be unjustifiable to withhold from them the praise they justly deserve. It is owing to these Agencies, ladies and gentlemen, that in many families the work of education is going on, and perhaps much of it does not come within the "ken" of the Government Inspectress. I have reason to believe that in many cases a solid foundation is being laid, especially in families of the upper classes which no outsider sees.

As time presses on, I must push on to what^{ed} our requirements with especial regard to the Zenana. ^{at 10} ³⁰ We have a large female population to deal with and we must bear in mind that the Agencies are over worked, and it must therefore be admitted that there is more room. Your Association has already made a commencement, but its work, judging from the reports of Mrs. Wince and Mrs. Dissent placed in my hands, is at present on a very limited scale. But any agency other than those in full operation will require all the circumspection and care that can be given to it. You are aware that an ambassador coming to a foreign court without being properly accredited, if received at all, is received with extreme suspicion and unwillingness. For the teachers of your Association to go to the Zenana and seek admission without proper introduction, except in perhaps a few solitary instances, would be idle. You have already a Branch in

Calcutta—your teachers must seek entrance through this Branch. They must not only be thoroughly efficient, but must also be properly trained, and if you think it advisable to employ foreigners, they must have good acquaintance with the language of the country, inasmuch as for the present all the instruction conveyed to pupils must be in their own vernaculars. But I would wish that the lady superintendent should be the only European on the staff. She ought to be a trained English teacher and have some knowledge of the vernacular before she leaves for India. Owing to various obvious causes the difficulties of getting properly educated and trained indigenous teachers are extremely great. The low origin of most of these teachers, to my knowledge is very prejudicial to their reception in respectable Zenanas. If Government institutions failed to attract to their Normal classes females of respectable birth to be trained as teachers, I fail to see how you can secure a better class of teachers than those already working under the existing Agencies. In fact, teachers of the present status would flatly refuse to join you without having the option of introducing the Bible given them. But should a better class be found among the only source—the Brahmo families—you must require from them some guarantee of their ability for their fitness for such work. Having secured your teachers, you must give them proper time to visit each Zenana, and their work should be strictly scrutinised at least once a week by the lady superintendent, who should be empowered to reward the most successful tutor. All the Zenanas visited should be thrown open to the inspection of the Government Inspectress, so that by contributing your quota you could secure a Government grant which will at the same time vest you with a certain prestige which will be greatly to your benefit. The education you propose to give must in no way be inferior to that given by the existing Agencies. I find the teachers already employed by your Association are demanding higher fees than those demanded by the existing Agencies. If you persist in your present demands you cannot expect much success, for, notwithstanding that the majority of my countrymen readily acknowledge the advantages of female education and are not unwilling to educate

their wives and daughters, I am afraid they do not yet value such instruction to that extent as to be willing to pay high fees for no higher education than what is now available. I believe Sir Richard Temple was convinced that in a place like Calcutta, in the face of European influence and example, female education was only attractive if a disproportionately low scale of charges was offered to parents and guardians. But if you determine to give an education of a standard higher than at present exists, you must be prepared to pay your teachers high salaries, which in the present state of your finances, as seen in the report of your late Calcutta Secretary, Mrs. Knight, you are now unable to afford. The next point to which I would like to direct your consideration is the extent of education which you are prepared to supply. At the beginning, for obvious reasons, you should not attempt more than the six standards sanctioned by Government for the Zenanas. They consist, roughly speaking, of the three R's, Grammar and Geography. I have laid on the table details of these standards, which you can inspect at pleasure. It appears to me you may safely add to it a little of the history of our own country along with English, plain and fancy needlework at option, and if the wishes of Zenana ladies as expressed to Mrs. Woodrow when she visited the Zenanas at her late husband's request be considered desirable to be complied with, music and drawing could be added and higher English also, of course on the understanding that accomplishments must be paid for separately.

In conclusion, I approach with considerable diffidence a ^{*}most vital and important question, which cannot be passed over in silence. I have already shown you what my countrywomen have done in the past, and what they are now capable of doing. Now, Sir, in order to fit them to take their proper position in society, and above all at home, every thoughtful mind must naturally ask what is the basis upon which education shall be given to them. Shall it be an education leavened with Christian truths, or shall it be strictly secular? You will, ladies and gentlemen, observe that Government rigidly follows out the principle of neutrality as promulgated in Her Majesty's proclamation on the occasion of the transfer of the government of

India from the East India Company to the Crown. That principle is based on the fact that while Christians will not tolerate any interference with their own belief, and with their own observances, no reason exists why the followers of any other faith should have their own belief and observances interfered with, and on this principle the education of our men has always been conducted, and that same principle is now extended to the education of our ladies. Whilst the Zenana Agencies connected with Missions insist on the teaching of the Bible, the charge against the Government system of education, as many of you know, is that Government has reared up a body of men who have lost all faith in their own religious belief; and inasmuch as no adequate has been substituted they have drifted into Atheism and Materialism. It is feared by a pursuance of the same policy the same result will be found in Zenanas. To take, therefore, into consideration whether Zenana education shall be on a Christian basis or whether it shall be exclusively unsectarian is quite relevant. The consideration seems to me of stupendous moment. Here we are landed in a labyrinth from which extrication is not easy. Here arises a problem—an enigma—the solution of which is fraught with the gravest difficulties. Here opens before your vision a gordian knot in the unravelment of which the subtlest intellect must enter with deep solicitude. To approach the subject impartially, I am bound to place before you two prevalent adverse opinions. One class of thinkers hold that by the introduction of a western education among the sterner sex of Orientals, you have created an irreligious body of men who have turned into Atheists and Free-thinkers. They urge that education in itself is an evil, and that there is more hope for an ignorant than for an educated man. If such be the case with man, the prospects, they argue, of giving a similar education to the softer sex is appalling, for you, thereby, disturb all that makes home sweet and produce a thoroughly irreligious future generation. The other class of thinkers hold that the position taken up is untenable, for, say they, although the men do not pledge themselves to any form of religion, yet the majority believe in a future state of rewards and punishments, and in the unchanging principles of right and wrong evidently due to the

fact of the incidental teaching of moral truths. In support of their argument, they adduce the fact that the men brought up under the Government system of education, have by their honesty of purpose and uprightness of conduct in every walk of life proved that the Government policy of neutrality is not unjustifiable. They also hold that if men have not been turned into a properly irreligious body, the case with women cannot be otherwise.

Now, ladies and gentlemen, we may well ask, does any culpable responsibility attach to you in giving a secular education to our ladies? From the testimony of several Inspectors of schools, from your chairman in 1855-56 to the present time, and from several personal enquiries from non-Christian friends in India, I find there is no objection to Christian teachers. It is probable this is so because only this class of teachers is available, but when a report of the Bethune School expressly states that the fact of the Bible being a text book is not objected to in the case of children, and that my countrymen receive teachers who stipulate to teach the Bible, the objection to Christian teachers simply because they are Christians does not hold. Bearing in mind the remarks of a Lord Advocate who urged with a great deal of truth that "ignorance with its inseparable companions, irreligion, crime and poverty, have lived, thriven, grown and multiplied upon denunciations against a godless education," and also bearing in mind that our ladies are highly conservative in all religious matters, and that education if carried on properly must at least teach indirect lessons of morality, I am not prepared to say that we shall turn out an irreligious body of women, although for my own part, looking at the status of women in Pagan and in Christian Rome, looking at the abolition of the slave trade in Africa, looking at the prosperous education of America, and looking at the freedom and liberty enjoyed in your own country by women, I feel thoroughly convinced that education and civilisation must stand upon a religious basis, *that* being the only safeguard to rear up a virtuous generation. Even feeling, as I do, that religion gives to education its proper direction and imparts to it its highest motives, I should be very loth to say of a teaching body which has started on its work

pledged to religious neutrality, that because it does not teach all that the higher sanctions of Christianity require, its hand shall be stayed. I cannot support the doctrine—leave alone woman in her present state, *sans* education, *sans* enlightenment, *sans* liberty, unless she consents to receive a Christian education. An education thus forced is prejudicial to the interests of Christianity itself. Men of sober thought, mature judgment, wide experience and devout Christians withal do not hold that a secular education turns out a nation entirely void of all religious and moral obligations. In this view the late Lord Lawrence in 1858 recorded that “in India at least a purely secular system of education was not adverse to religious influences.” His Lordship was followed by Sir William Muir, who after a few years distinctly stated, that “the State rightly refrained from inculcating any particular religious tenets.” Mr. Woodrow has also told us that “Zenana Agencies should be strictly neutral in religious matters,” founded no doubt on the belief that such a system if worked vigorously with the co-operation of Hindoos would not only push forward education, but would further the cause of Missions. I say, then, that if your teachers will only instil into the minds of their pupils moral principles and inculcate lessons of truth and justice, as well as enlist their sympathies in the cause of a catholic love in its widest sense, you will do the country a piece of substantial service which cannot but produce goodly fruit hereafter. I say you, as well as all Agencies connected with Missions are working to the same end, and I see no reason why you should not give each other a friendly shake of the hand and depart your own ways to do your own work. The field is so large that you cannot tread upon each other’s corns, and for the Mission Agencies to supply the whole need is simply an impossibility at present. Let both the Christian and the secular plough dig up the virgin soil, each in its own way, without interfering with each other, and you will each find your own reward. If the orthodox Hindoo demands a non-Christian teaching, let your Association supply his need. If the less orthodox Hindoo prefer Christian teachers, the Missions are already on the field. To both I wish a hearty God-speed.

One word before I sit down. It appears singular that I have not said a word about the Mahomedan community. My only reply is that I have no intimate acquaintance with the internal life of a Mahomedan household. All that I know is that in respectable households girls are generally taught the Koran, and that some elementary education is given in Hindoostani, and to a few in Persian also. I believe the Zenana system has not come into operation among the Mahomedan community from various causes, which it is not necessary now to discuss. I am however told that a breach has already been made in the ramparts of that community. I am also told that one of the ladies attached to the Church Missionary Society Agency has been able to get some work in one or two families. I also find that 1062 Mahomedan girls were in schools last year in Bengal. If my Hindoo and Mahomedan countrymen will only co-operate with each other in the great work before them, and in which they are most intimately concerned, the end must before long be attained.

Thanking you, ladies and gentlemen, for the patience with which you have listened to me, let me close by saying that you are aiding a noble cause, and your reward will come to you of its own self. Toil and labour are the watch words of the day, rest and contentment will follow, when India's children will arise and call you blessed.

THE HIGHER APPOINTMENTS HELD BY THE NATIVES IN THE NORTH-WESTERN PROVINCES OF INDIA.

Among the many peoples comprised in the British Empire I think the natives of India may with good grace claim to stand in the first and foremost rank, as subjects whose hearts are full of unaffected loyalty towards her most gracious Majesty Victoria, Queen of Great Britain and (I am proud as a native of India to add) "Empress of India." Nothing could,

therefore, be more cheering and comforting to the minds of such loyal subjects than to see the public attention more attracted towards the amelioration of their condition, and the public eyes more vigilantly watching their interests, and also to see a good many private persons take a deep interest in their welfare. Happily such is the regard of our rulers towards India at the present moment; and accordingly questions whether directly or indirectly connected with it find great consideration and discussion both publicly and privately. I, in consequence, hope it will not be considered presumptuous to say a word or two as to the posts held by the natives of Hindoostan at such a critical time; my chief regret being that my ignorance or rather imperfect knowledge of appointments in other parts of India than the North-Western Provinces (from which I am) will oblige me to confine my few remarks to those in that part of India only. I can, however, say there is not much difference between the pay of natives employed in my own country and in other parts of the Peninsula; and that differences are chiefly in names and details rather than in substantial facts.

It will be reasonable to mention first the prominent services—I mean the Judicial and Executive, and natural to begin with the lowest of the higher appointments held by the Indians in those services. The *Sharishtadar* (Secretary for the District Magistrate and Collector) and the *Peshkar* (Secretary for the Sub-Magistrate and Collector) are, I think, the first who claim their mention on my list. The former gets a salary of rs. 100, that is nearly £10 a month; sometimes a little more and perhaps sometimes a little less, according to the largeness or smallness of the district in which he works; while the latter receives only from rs. 60 (nearly £6) to rs. 75 (nearly £7 : 10) per month. The former being the Secretary for a District Magistrate, who is *always a*

European, exercises (if a favourite of his) a great influence not only over the poor citizens but also over other native officials, and is held in considerable respect, whereas the latter, as he is the Secretary for a Sub-Magistrate and Collector, who is *always a native*, is entirely destitute of any such regard or honour, as he has very little influence. He has, however, to my thinking, a very great advantage over the Secretary for the Magistrate. He has no such officer to fear whose mere displeasure may at once throw him out of his employment; and has very little responsibility, as his superior official is directly answerable for him. Higher than these is the Sub-Magistrate and Collector. His post, which is perhaps regarded to be the most influential, is divided into three grades:—The third grade having a salary of rs. 150 (nearly £15); the second of rs. 175 (nearly £17:10); and the first of rs. 200 (nearly £20) a month. It should not be forgotten that, as a registrar, he draws rs. 50 or 25 according to his "Tehsil;" that he is generally raised to this respectable and influential office from the Secretariat of the Magistrate; and that his respect or disrespect, his influence or non-influence, are in proportion to the kindness or displeasure of his white officer—the Magistrate. Over and above him stands the Deputy-Magistrate and Collector. His appointment has four grades, which with the amount of the pay of each are as follows:—The fourth grade on a salary of rs. 250 (nearly £25); the third of rs. 400 (nearly £40); the 2nd of rs. 600 (nearly £60); and the first of rs. 800 (nearly £80) per month. It is pleasing to be able to say that the Deputy-Magistrate does not suffer that complete slavery under his white officer which is the characteristic of the Sub-Magistrate. It must not, however, be overlooked that some half-caste Europeans are offered the post of Deputy-Magistrate, and thus encroach upon the little lot of the poor natives.

Thus much for the Executive Service opened for the Indians. Let me view the other side of this interesting subject—the Judicial Service. But there is very little to say on this head, as there are but two high appointments for the natives, namely the Munsafi and Sudrussaduri. The salary of a Munsif, who is subordinate to a Sudrussadoor, that is a Sub-Judge, is from rs. 200 (nearly £20) to rs. 400 (nearly £40); while that of his immediate officer, Sudrussadoor, goes from rs. 500 (nearly £50) to rs. 800 (nearly £80) a month. And here the first grade of the two highest posts, Deputy-Magistrateship and Sub-Judgeship, unite together with regard to pay. They, however, unite in one respect more. Only a few Deputy-Magistrates and Sub-Judges are fortunate enough to reach them, because a large number of those of the second grade become unfit for the service and retire on pension at the age of 56, according to the law. It should be added that I do not mean when I say “according to the law” to question the merit of this wise institution, but that the climate of the country renders a great many incapable of holding their offices after that age. I repeat that it is therefore the lot of but few Deputy-Magistrates and Sub-Judges to get to their highest positions.

Before passing from these services it may be noted that there is another post so very high and respectable, which has been but newly opened for the natives of India, that I could not resist the temptation of giving it quite a separate place here. It is, if I am not mistaken, known by the name of the “Indian Civil Service,” which name it can, to my thinking, hardly deserve. It is undoubtedly an offspring of that service, and lies, perhaps, midway between the mother-service, so to speak, and the very high posts assigned to the natives of India. It is simply this, that a certain number will every year be selected from among the very high class of Indians

and appointed Assistant-Magistrates at a pay less by one-third than the English Assistants. It is, indeed, very encouraging to see another office opened for the benefit of the "aristocratic noodles" who have not passed the Competitive Civil Service Examination in England.

Let me next treat of the Police Department; but I do not think there are any high appointments except the Inspectorship and the first grade Sub-Inspectorship. The former having a salary of from rs. 100 (nearly £10) to rs. 200 (nearly £20), and the latter of rs. 70 (nearly £7) a month. It may be stated that the Police exercises not only influence but also sometimes oppression over the people. But it is very amusing to observe that all men in this department are more or less stern and of hot temper, and no small credit is due to our wise administrators for such a nice selection, because some of the people with which the Police have to deal are such as would not listen to any matter told them unless it contained some harsh and abusive words, or do any act that is not ordered with at least a slap over their head. Surely to deal with such people does not require men of mild disposition, but really of a stern one like theirs. It is however unfortunate that some Police officers by a long practice become habituated to use abusive language, which sometimes brings insults to them in return.

There are also some high and lucrative appointments in the Educational, Medical and Canal Departments. To give the name of the posts in the first-named department would be unnecessary. But as regards pay I think those who get from rs. 100 (nearly £10) to rs. 500 (nearly £50) which, if I remember right, is the highest pay, are considered to be well-paid. But I believe these are not many. I will not compare the position they hold with that of the above-named officials in the Judicial and Executive services, and also in the Police,

as this would unduly lengthen my remarks; but I may be excused for mentioning a point which is rather amusing and will give some idea of the manner in which the native officers of the Executive and Judicial Services are treated. It may be first understood that if any official of the services mentioned happen to pass through the city, almost every passer-by, according to his position and rank, makes his *salam*, that is to say, puts his hand on the forehead, *in a straight line with his nose*, and bows down according to the most respectable native etiquette. But who takes the trouble of even putting his hand on the forehead (except friends if any happen to meet them) when schoolmasters getting as high a pay as nearly £10 a month, and even the learned professors go to and come from their schools and colleges? I cannot close this head without quoting these noble and impressive words of a friend of mine (Slital Chunder Mookerjee, of Bengal,) respecting India, "where the people lick the hand that can smite them."—To speak of the second, that is the Medical Department. There is one and only one post there in the North-Western Provinces which may be mentioned here. It is that of Civil Surgeon. The lowest pay is, I think, rs. 100 (nearly £10) a month, and the highest scarcely, if I am not wrong, equal to the highest in the Educational Department.—And so in the third there is one office there commonly called by the uneducated natives in English Dipty (Deputy) who can be given a place on this list. His pay is I suppose not more than rs. 600 (nearly £60) per month; but his position, as well as that of the above-named medical officer is undoubtedly better than school head-masters and professors.

Perhaps these are all the highest and lucrative as well as respectable posts that are offered to the natives of India without coming over to England to try for a higher one; or, to put it in other words, without being called Infidels or

Christians, or by a like name, and despised by their fellow countrymen, or being excluded from the caste by their co-religionists. True, to contrive such plans as indirectly almost exclude one from getting a thing is wisely shutting against one the door of admission. I must, at all events, most humbly and earnestly implore our Government—our present Government—to stretch its hand of generosity a little more by supplying means more or less in India for the higher appointments, and thus to show some part of the liberality which is found in the very word “Liberalism.” In conclusion, it is quite superfluous for me to say that I do not wish to discuss this momentous question, as my object has from the very beginning been simply to acquaint the English people who are interested in such Indian matters and have not seen India with the facts as to appointments held by the natives in the North-Western Provinces—one of the largest and the most fertile parts of India.

HAMID ALL.

London

MANUFACTURES FOR INDIA.

In discussing Mr. Dutt's suggestions* in the April number of this Journal I arrived at the point of our Industries in India. If there are certain things in which progress depends on such factors as we cannot command, but only watch and modify, there are on the other hand many things in which success depends on elements less complex, less wide in extent, and more manageable. Attempts to effect a certain change in the minds of a people may be classed under the first, while efforts to modify external nature are to be put under the second. We can imagine that with sufficient money we could in a short time convert many places in India into manufacturing towns just like those of England, but we never think

* A few Practical Suggestions regarding the Cultivation of Science in India.—*Journal, N.I.A.*, January, 1881. U. K. DUTT.

that a vigorous public opinion like what exists here could, under any circumstance, be as speedily brought about in India. From the very nature of things, therefore, the development of industries in our country is a task in which we can reap fruits in direct proportion to our active interference, and is altogether easier than the diffusion of Western ideas, scientific or others, among the mass of our people. Further, in addition to its being easier it invites more of our attention and of our best energies than the other. This and the way in which we are to meet it are what I purpose to show.

While introducing his subject, Mr. Dutt remarked very sensibly that the progress of science depends on the progress of art. But I am sorry to say that he almost lost sight of it in his subsequent suggestions. That the original investigations and researches which he desiderates, are not possible; that even the present slow progress of science-culture would soon be at a standstill if progress be not made in art—if new industries are not developed—are facts so patent as not to escape an observant eye.

Let us see, for instance, the nature of science instruction given in a vernacular school. The pupils are taught chemistry. In the very first page of their book they read that matter is indestructible, that when a candle burns the substance of the candle suffers change of state, but no annihilation. Now, the truth of a statement, so diametrically opposed to their pre-existing ideas, they could only realize if they could see with their own eyes a candle burning, the products of its combustion being captured, these being then weighed in the balance and found equivalent to the weight of the candle. But nothing like it is ever shown to them. In its place they read the description of an experiment whose details, almost inconceivable to them, serve to mystify the more. After some mental confusion they finally get out of it, not by being convinced of the truth of the statement, but by accepting it on authority. Thus they commence learning science with a spirit the very opposite to the scientific. Then, again, the first element they meet with in their book is oxygen. They read that oxygen is an *invisible* gas. To them, whose only idea of a gas is perhaps from air in motion, who have never had occasion to think of gas in a confined space, far less to find it become visible by the property of

its colour, to them, I say, the *invisible* gas conveys no meaning in contrast to a *visible* one. I need not speak further about the other elements, most of which, and all the experiments described in their books, have for these poor students no other place in this wide world but their own minds. Nor need I say how imperfect that education must be which starts with such a deficiency in the fundamental ideas, how unsubstantial that structure must be which is attempted to be built without any solid brick.

It might be asked why are they not properly taught? Well, the whole of pneumatic chemistry, the preparation and preservation of acids, all depend on glass; could we expect to see the apparatus necessary for even the most elementary instruction given in the vernacular schools accessible to them so long as we have to import glass from foreign countries, and have to pay enormously for an extraordinary element in the cost of production, namely, the breakage?

It is not only in the interior of the country in the vernacular schools, but in Calcutta also, the metropolis of India, and in the English Colleges that this want is felt. I had the honour of being the Lecturer on Chemistry for a short time in one of the Calcutta Colleges, and I have some experience of what that want is. I remember when I wanted a new apparatus it was rarely that I could get it, but when I did, it was at a price most exorbitant. If I asked the managers of the few European shops where I could get these things, what made the prices of their articles so excessively high in comparison to the published English prices, all of them referred me to the breakage. When any repair or alteration was necessary in an apparatus it was almost a hopeless affair, and want of such a simple matter as fitting the end of a wire into a screw-hole rendered a complex electrical apparatus almost permanently useless. It is for such reasons that out of the nine or ten Colleges in Calcutta only three have good Chemical laboratories, the number of Physical laboratories being only two; although these subjects are now read by the majority of the University students. When educational institutions such as the Colleges of Calcutta are unable to make suitable arrangements for the study of a branch or two of science, and are obliged to send their students away in order to learn them to the few places where there are such arrangements,

it will be readily understood what a difficulty lies in the way. Had those institutions been able to supply this need they would not only have met the wants of their students, but, by requiring the services of some graduates, afforded them opportunities for investigation and research.

Such then being the state of things, what is needed to improve them? There can be but one answer to this, namely, the development of industries. It is not the glass manufacture alone (I mentioned that for example sake), but it is the gradual establishment of all the manufactures with its consequent improved state of commerce that is needed. Not only would this favour science-culture, but what a vast field of employment would it open to the educated, vernacular and English, as well as to the mass of the people! Consider only that while the total number of natives in Government employ is a million out of a population of 200 millions in India, the number of men engaged in the manufactures even now in Punjab alone is a million and a quarter out of a population of 17 millions.

What now is the state of manufactures in India? From the Government reports I find that the manufactures worth mentioning are under the following heads:—Cotton, silk, jute, *tassar* dyes, lab; sugar, cashmirie shawl, and a few others. Well, have not these been in existence from time immemorial? What have we then gained by our contact with the English nation for a century and a half? That being under a nation so enlightened we have more or less shared their enlightenment no one doubts. But being under a nation so practical, what advances have we made in the practical arts? I am afraid very little, or almost nothing. A few steam gins in Bombay, one or two steam silk-filatures and some hand-mills for the sugar manufacture in Bengal, some steam rice-mills and saw-mills in Burmah, and a few other slight improvements in the already existing industries, is the synopsis of all that we have gained. Of new industries an unsuccessful attempt to manufacture paper from the prickly-pear plant in Madras might only be mentioned. Leaving out of consideration new industries, how slight even has been the improvement in existing ones? Take, for instance, the iron industry; excepting cloth, no manufactured article is so much a necessity as that of iron. The iron

age would seem from appearance no less developed in India than in any other country. There is not a street in Calcutta where you might not find a printing press, and so might be said of the different kinds of mills. But it speaks nothing of the native industry. From the simplest screw to the most complex part of the plant of an establishment all are imported from England. Indeed, from the knives and scissors to the steam-engines almost all iron articles are the products of foreign industry.

The state of cotton manufacture is equally if not more deplorable. So might be said of all others. Now, then, why is it that while we are progressing satisfactorily in knowledge theoretical, we are so backward in knowledge practical? The reason is not far to seek. Ours is not a spontaneous progress; it has been the result of extraneous efforts. Surely we could not have come to the state of knowledge ourselves so rapidly; but had we done so, we would have reached it with all its concomitants. However, as it is, the foreign influence which has helped our progress in the one has left us to help ourselves in the other. It is only natural that a tendency, which is helped, proceeds in advance of another which is not helped.

Is there then no way to harmonise the two tendencies, to make them go hand in hand? Assuredly there is. After slumbering for centuries, when we awoke to see the immense array of truths discovered since our forefathers, the Aryans, had ceased to discover, spread before our eyes by a foreign nation, we did not form the mad project of discovering them again for ourselves, but we received as we found them, and we have not yet had time to infuse them into the national mind. For the same reason we must not think of developing our industries by the original and slow process of gradual inventions, but we must adopt the quicker process of transplanting all inventions, as they exist in Europe, *en masse* to our country. We cannot be great without standing on the shoulders of our fathers. In the international progress, too, we cannot have a place until we have mastered all the improvements that have already been made by the nations.

The task then is to transplant all mechanical appliances, inventions, &c., from Europe to our country. The Government, whom we may reasonably expect to aid us largely in the diffusion

of knowledge among the people, we cannot look to for any direct help in this task. The history of the development of industries in Europe has warned all Governments against interference with such enterprises. Such interference has invariably led to failure. Political economists are also unanimously of the opinion that these enterprises have their success in self-help. We must not think, therefore, of any help but that of ourselves. Nor should we leave to ordinary ways of life to evolve out the desired state of things. The age of handicraft has so suddenly given place to that of machinery that the people, though partaking the effects of the latter, are still in the former, and looking amazed at the width of the gulf that separates the two. Troubled with the futility of their antiquated skill, they would be only too glad to adapt it to the ways of the new age if they knew how to do it; but a gulf which is impossible for an individual to leap over may be bridged over by combined efforts.

What then should we do? If I were to put the answer to this question as briefly as possible I would put it in the following four suggestions:—

- 1st. *That a sufficiently large capital be raised in the way of a joint-stock enterprise.*

I say a sufficiently large capital because of its having a greater chance of success. Our first attempt to adapt foreign industries to our country may end in the failure of some. But a large capital can be employed in more than one manufacture, and also to the utmost extent in one; so that if there be loss in one-it may either be converted into a gain by the employment of further capital in the same, or counterbalanced by gain in another. As for instance, the tram-traffic in Calcutta, which was attempted by the local municipality, and after a trial of some time was given up altogether as a losing concern, has been taken up again by a new corporation and found, by simply increasing the number and extent of lines, on the whole a lucrative affair. A large amount, then, being needed, it could be best collected from a large number of people and in small shares. Joint-stock enterprise being rather rare in our country, many of our countrymen may attach little importance to them and their effects; but they should know what

wonders these have done in the West. It is not long since one of the greatest modern wonders, the Suez Canal, was achieved, an achievement which has turned Africa into an island and reduced the distance between Calcutta and London to 6,500 miles, against the former distance of 11,600 miles round the Cape. No wonder that such a grand enterprise should cost about 20 millions sterling. But whence came the money? No Government can lay claim to having supplied it. It was entirely a private enterprise. The scheme was projected by a Frenchman, Baron Lesseps, and it was through his exertions that the bulk of the cost was collected in 500 franc shares in Paris alone, though England and Egypt had their shares too. Twenty crores of rupees thus collected in 250 rs. shares, converted the Isthmus of Suez into a canal. Ours is not an enterprise of so great magnitude. Can we not expect to raise a sum equal to it in shares, say of 25 rs.? The number of persons who would pay even 25 rs. simply for the good of our country may not be great, but the number of those who would pay the same with the same purpose, and in addition to secure a proprietary right in a public concern, must be great.

2nd. *That a Committee be appointed for the general management of the capital and for deciding upon the manufactures to be attempted in succession from the conditions of the necessity, the degree of complexity, the practicability, &c.*

The Committee should consist of men whose character might create confidence in the minds of the people. Much would depend on this confidence. It should also have in possession knowledge sufficient to consider in detail the elements in the success of manufactures, and on which consideration it should arrange the different manufactures that it would attempt in order of time. Here it becomes necessary to say a few words in reference to Mr. Dutt's view expressed in his "Monopoly of Salt in India," published in this Journal. Far be it from me to defend a measure which tends towards so much mischief as has been well shown by him. But what I wish to be understood is this, that the present conditions, because of the Government's monopoly, are not so unfavourable as to render even attempts towards the manufacture of glass, soap, &c., hazardous. No doubt the monopoly of salt makes the alkali

soda practically inaccessible to us. But of the eight different kinds of glasses comprised under glass manufacture soda enters into the composition of three only, *i.e.*, those of glasses in use in ordinary life. The remaining five, which consist of all glasses for scientific purposes, require potash for their alkali. We have abundance of potash or wood-alkali in our woods. As for the soda-glasses, even some such course for their manufacture as is followed in China might, for the present, be more economical than importing them ready-made. In China they import cheap and broken glasses from foreign countries, and use them as raw material as the country is not rich in these. In soap manufacture also I do not think that we are much in want of the materials. For the ordinary country-made soaps, used in the laundry, are exceedingly cheap, but they go through so little process that they almost look like lumps of crude material. Nothing needs, therefore, deter us from attempting those manufactures. At the same time, along with our attempts, representations should be made, as occasion arrives, to the Government not only for this burden, in the shape of salt monopoly, but for any other that might be seen to be placed on manufactures, and representations under such circumstances must have the greatest weight with the Government.

3rd. *That a few persons be selected to be sent to Europe for being trained in the details of the manufactures.*

Provision should be made that the money spent in this way might return to the capital. In Japan the Government sends a few persons every year to Europe or America, but these persons are required to subscribe to a condition that they will repay the sum which the Government will have spent for them in twenty years after their return. Some such method might be adopted.

4th. *That manufactories be established under the management of those persons on their return with the capital at the hand of the Committee.*

From the nature of the case it is not possible that manufactories thus established would be sufficient to meet all our wants; but all efforts should be made to make them as models and

examples, so that they might serve as centres radiating spirit of enterprise on the neighbouring places and the people.

Individual efforts could scarcely do what is involved in my suggestions. Combined efforts can certainly accomplish it. But what are the chances for the latter? "There is not a more accurate test for the progress of civilization than the progress of the power of co-operation," is the remark of a great philosopher. If, then, it is true that we are advancing in civilization, it is true also that we are acquiring more and more the power of co-operation. Do not facts bear it out?

Was it not through this co-operation that Dr. Makendra Lal Sirkar, thanks to him, succeeded in founding that great national Institution, the *Indian Association for the Cultivation of Sciences*? It has the grand object of largely affording to men of science means for original investigation and research, and opportunities for diffusing their knowledge among the mass. Thanks, also, are due here to Sir Richard Temple, for his help, in various ways, was great in the realisation of this project.

Then, again, let us look to the success of the *Indian Association* in their attempts to unite the people of India in common political interests. The Association is, comparatively, a recent one, but in spite of the short period during which it has been acting, the success is very marked. Much is due to the strenuous exertions of Mr. Surendra Nath Banerjee (may we imitate him in his energies). It is evident, however, if there were not a general spirit of co-operation individual energy could not have done much.

The *Sarvajanik Shava* in Bombay, the Indian League, the Hindu Family Annuity Fund in Calcutta, and many other institutions might be brought forward in evidence of this power of co-operation. If, then, this power has enabled us to join even in enterprises having no directly selfish motive, why do we not join in that noble and at the same time speculative enterprise of introducing the European manufactures into our country? Inflammable material alone is not sufficient to produce fire; a spark is necessary. That we are capable of such an action is not enough; something must convert the potential to the active. Some person or persons are in fact wanted to act as the spark—as that something.

The first condition of such a man is that he should be extraordinarily imbued with the importance of this object. Thus saturated with his object, with sufficient energies and some persuasive power, he may well draw numbers round him. That is the way in which new movements take their origin. He, of all others, is more likely to be impressed with the importance of what I have said, who has been in England, where at each step is forced before us the contrast between a comparatively non-industrial country as ours, and a highly industrial one as this is, where being in streets of cities, one involuntarily echoes the words of Napoleon that the English are a nation of shopkeepers, and where alone he sees clearly how ultimately on those shops rests England's greatness. It is a happy thing that the number of such persons is on the increase. Happier still, that we now find among us here a gentleman who has come with the sole purpose of learning the details of a particular manufacture. I welcome him the most cordially, as the services of men like him being ready at hand, joint enterprises of the kind I have mentioned may be brought about sooner, and when are so, may be set on work at once.

Having then said what we should do and who should take the lead in it, I now conclude by saying that if ere long we see the initiative made through some of our countrymen on their return from England, we shall have reason to think that our English visits have resulted in something really great.

M. N. BANERJEA.

King's College.

THE BETHUNE SCHOOL.

The annual distribution of prizes to the pupils of the Bethune School, Calcutta, took place early in March, at the school premises, Cornwallis Square, in the presence of a large audience. The Marchioness of Ripon had been expected to preside on the occasion, but she was unable to attend owing to indisposition. In the absence of Lady Ripon, Lady Garth distributed the prizes. The Report of the School was read

by the Hon. Secretary, Mr. Manomohun Ghose, and it contained the following account of the studies of the pupils:—

“The Bethune School was re-organised in August, 1878, on the amalgamation of the old Infant School with the Adult Boarding Establishment, originally founded in 1873, through the exertions of Lady Phear and Miss Akroyd. One of the first fruits of this re-organization was that a pupil of the school, Miss Kadumbini Bose, succeeded in passing with great credit to herself the Entrance Examination of the Calcutta University. Upon this, the Government of Bengal, on the recommendation of the Director of Public Instruction, sanctioned the establishment of two collegiate classes in the school, with a view to enable the successful candidate to continue her studies up to the First Arts Standard of the University, and at the same time granted her a junior scholarship of rs. 15 a month, tenable for two years. She continued to be the only pupil in the collegiate class until the beginning of 1880, when another young lady, having also passed the Entrance Examination, was admitted in the school with a view to study in one of the collegiate classes. At the late First Arts Examination of the Calcutta University, held in November last, Kadumbini Bose alone appeared as a candidate from this institution, and it is a great satisfaction to the Committee to find that she has successfully passed. Since then, upon the recommendation of the Committee, and of the Director of Public Instruction, and with a view to encourage as far as possible education among Hindoo ladies, His Honor the Lieutenant-Governor has been pleased to sanction the establishment of two senior scholarships of rs. 25 and rs. 20 each, one of which will be paid to Kadumbini Bose, on condition of her prosecuting her studies up to the B.A. Standard of the University. The success of this young lady and another from the Free Church Institution, at the recent First Arts Examination, induced the Director of Public Instruction and the Committee to recommend the formation of two further college classes, with a view to enable those two young ladies to continue their studies for another two years, and to appear eventually at the B.A. Examination of the Calcutta University. The Committee have much pleasure in announcing that this proposal has

been favourably entertained by the Government of Bengal, and that the appointment of an additional lecturer for the collegiate classes has just been sanctioned."

After referring to changes in the management of the institution; and to the appointment of an experienced Schoolmistress from England to fill the position of Lady Superintendent, the Report continues :—

"The Committee had hoped that this lady would be in a position to take charge of the school from the beginning of the present year; but difficulties of a formal nature have unfortunately delayed her appointment, in consequence of which they fear that she may not arrive in Calcutta, at any rate, before the middle of next month (April).

"The Committee are glad to report that, in spite of the disadvantages under which the school has thus laboured during the greater portion of last year, the result of the annual examinations has, on the whole, been very satisfactory. In the first year collegiate class, Miss Ellen D'Abreu, has acquitted herself very creditably, more especially in English literature, in which her answers—to use the language of the Examiner—were 'such as would do credit to a Bachelor of Arts.' As regards the School Department, two girls have passed the Entrance Examination of the University, one of whom, Kamini Sen, has been placed in the first division, and the other, Sabarna Probha Bose, in the second division. The former has not only obtained a first-grade scholarship, but has attained a higher place in the list of successful candidates than has ever been reached by any lady in Bengal.

"In the lower classes, the annual examinations were last year conducted by Bahoo Shib Chunder Gui, M.A., Professor of the Sanscrit College, assisted by another gentleman, to both of whom the thanks of the Committee are due. According to the report of these gentlemen, the general result of the examinations is highly creditable to the pupils, as well as to the teachers.

"The number of pupils, at present on the rolls, is as high as it has ever been since the introduction of the present rate of schooling fee, viz., 131; of these 16 are boarders, and the

Lady Superintendent reports that 4 more boarders are expected shortly.

"The Committee hail with great satisfaction this continued increase in the boarding establishment."

The distribution of prizes then took place; and the following is the list of the prize holders:—

"2nd year College Class—Kadumbini Bose, senior scholarship. 1st year College Class, maximum marks, 400; Ellen D'Abreu—204. 1st School Class—Kamini Sen, 1st grade junior scholarship; Sabarna Probha Bose, 2nd grade scholarship. 3rd Class, maximum marks, 450; Hernomayi Debi, 284; Lilabati Mazumdar, 245. 4th Class, maximum marks, 400; Hemprobha Bose, 363; Shoralata Chatterjee, 264; Pramila Sen, 258. 5th Class—maximum marks, 340; Jibun Bala Ghose, 290; Shoshila Dasi, 286; Rajesh Mittra, 280. 6th Class—maximum marks, 200; Sorno Bala Ghose, 163; Sooshila Bose, 131; Surangini Deb, 129. 7th Class—maximum marks, 60; Sharut Sundari Banerjee, 58; Kadambini Mitter, 28; Kiran Coomari Bose, 57; Mrinali Bose, 57. 8th Class—maximum marks, 20; Shooradhahi Pal, 20; Shoshila Chatterjee, 20; Monisha Tagore, 20; Joogul Kishori Sen, 20; Doorgomoni Mookerjee, 19; Mrinalini Dutt, 19."

The Lieutenant-Governor, who was present on this occasion, and some of the guests inspected the school premises at the close of the proceedings.

GOING TO THE FAIR IN BEHAR.

Bankipur, April 14th, 1881.

On the 12th of April my little daughter reported to me from her ayah's information that a fair—a *mela*—was to be held that afternoon on the Dinapuri road, and added all the embellishing details which a child always connects with a fair, whether here or at home. Life in the Mofussil affords little variety of amusement for children, so the petition of the *baba-tok* was granted.

and at five o'clock, in the still hot west wind, we started along the road which joins Bankipúr and Dinapúr for the place of the *méla*. We were late, and found the broad avenue which shelters the greater part of our route thronged with returning sight-seers, most of them naturally on foot, but others using all Behar possibilities of locomotion. Most plentiful were of course the local *ekkas*—little two-wheeled carriages, of which the striking feature is the meeting of the shafts on the horse's back. There is often a canopy to screen the passengers from the sun, and very frequently much care is bestowed on the decoration with paint and tinsel of horse and carriage. Several *ekkas* which we passed had white horses gaily trapped with gold and tinsel, with a red cloth fastened from the curb chain to the girth. The *ekka* is quite a dandified carriage—it has bells and generally a good horse—so that it rattles along in a brisk self-assertive manner, very different from the serious and heavy progress of the "*ticca gharry*." Of these useful and uncomfortable conveyances, most resembling boxes on wheels, we met many, and so too of bullock carts—both kinds of carriage rivalling, for compact packing, a Naples vettura hired for a holiday drive up the Chiaja. I saw one bullock cart so full that a child of some eight years had to sit (he did it evidently in fear and trembling) on the yoke to keep the cart from tilting up. It was a source of pleasure to see the almost universally good condition of the bullocks—a sure sign of a plentiful harvest. When we reached the Deega bridge over the Patna canal, which here joins the Ganges, we found a great crowd assembled, for here two streams of wayfarers left the main road and poured along the banks of the canal. Here, too, we met three elephants, numerous, if not heavily laden with well-dressed natives and their children. About a quarter of a mile beyond this bridge was the fair. It was held in the thick shade of a mango grove, but by the time we reached it most of the stalls were empty and the buyers were already *en route* for home. The inevitable merry-go-round was in full revolution as usual in Indian fairs, creaking and threatening destruction to its riders, neither more nor less than I have always seen it. Creaking and tottering are perhaps a part of the pice worth of pleasure, for they are always included. In one part of

the fair sat a circle of singers, who attracted attention by much tinkling of metals and rocking of their bodies. We saw no other amusements, and (probably because we were late) we found very few stalls at which to buy fairings. We made our way through the civil crowd to a row of extremely dusty saleswomen, sitting along one side of an indescribably dry dusty dingy cloth, on which were exposed an extraordinary collection of articles. I hope you will agree with me that they were extraordinary, if you have the patience to read what we purchased at the rate of one pice per toy. *En passant* I may remark that I did not bargain, and that the stall-keepers did not show any disposition to overcharge, even under the somewhat unusual circumstances of dealing with English children. Here is a description of our purchases, each of which cost one pice, *i.e.*, somewhat less than a half-penny:—

1st. A necklace of two rows of earthen beads covered with tinfoil, and strung at half-inch intervals on a dark green cotton cord. 2nd. A tin rattle, quite a neat little toy, and highly captivating to baby ears and fingers. Probably it was made out of the tin lining of some "English box." 3rd. A stick about twelve inches long, neatly covered with variously coloured bands of embossed tinfoil. The pleasure supposed to be afforded by such sticks I have never understood. They seem typical of the dull and torpid childhood of petted native children. There is nothing to be done with them but buy them and look at them. 4th. A flaming sword with red and silvered sheath complete. It appeared to be made of slips of a leaf of the Tāl palm. 5th. A watchman's rattle, making a hideous but exceedingly loud noise. 6th. A model of a rice grinding mill. 7th. A round paper fan, with its edges cut out accurately in a series of diamond holes, and having a coloured design within.—How all these things can be made for their selling price is to me an unanswerable riddle. Labour is certainly cheap, but tinfoil and tin, cotton and wood, are not to be had without payment.

The resources of the fair having been exhausted, we turned towards home. We were, as in going, again struck by the happy, comfortable look of the people we met or passed. They

were almost without exception fully dressed in *dhuti* (a long cotton cloth), and a close-fitting jacket. The air of festivity and enjoyment was universal. Certainly the Beharis are a far more cheerful race than the melancholy Bengalis. There was much singing to be heard, and many groups of gossips sat resting by the dusty roadside. We passed, too, several liquor shops, the only thing we saw to regret in our little excursion into native life—not that we saw any intoxication, but we knew that the spaces around the shops which we saw filled with what might be harmless thirsty travellers would certainly later on in the evening turn out many a candidate for a “lock-up”—for amongst the Beharis are many drunkards.

It was interesting to see in the hands of the way-farers what fairings had been brought from the *mêla*. Many women had bundles of grain in cloths on their heads—hundreds, of all ages and both sexes, carried each a little mat punkah, such as is used for blowing a fire; many had toys such as we had bought, and of other kinds, especially of earthen models (?) of animals coloured gorgeously and inappropriately with red and blue. Many, women and men, carried their children, who in their turn carried their toy purchases. One group of young men seemed absorbed in the nice carriage of a windmill, which would revolve as they walked if judiciously inclined to the breeze. Many a halt was made at the numerous stalls of sweetmeats and cakes which were to be found by the roadside, and a great well (our half-way house) was crowded with thirsty folks waiting to draw for themselves and (I hope) for their good ponies and cattle.

And so in the twilight, fast deepening into light, under the arching trees we came back; the children full of the sights they had seen and pleased with their toys,—we enjoying that exhilaration of feeling which springs from seeing large numbers of people happy and contented in a simple and innocent fashion.

A. S. B.

MEETING OF THE NATIONAL INDIAN ASSOCIATION.

On Monday evening, May 23rd, a meeting of the National Indian Association was held in Chandos Street, Cavendish Square, for discussing the question of Home Education for Indian ladies. Many English and Indian gentlemen and ladies were present, including Mr. and Mrs. J. B. Knight, who had lately arrived from Calcutta. The chair was taken by Hodgson Pratt, Esq. The Chairman opened the proceedings by introducing Mr. C. N. Bannerjee, Deputy-Magistrate of Bengal, who had prepared a Paper on the subject of the evening. Mr. Bannerjee's Paper forms the first article in this number of our Journal. It was listened to with much attention and interest.

At the conclusion of the Paper, Mr. Hodgson Pratt said that all present were greatly indebted to Mr. Bannerjee for the valuable collection of facts which he had placed before them, and for the fair and impartial manner in which he had treated the several difficult questions connected with the subject. They met to-night for the purpose of conferring on those difficulties, and of considering how they should be met. It was quite unnecessary for English people to urge the importance of promoting this home education of Indian ladies upon their Indian friends. These latter were quite alive to the necessities of the case, and had long made zealous efforts to promote this great object. Social changes affecting the daily life of a nation and hereditary feelings and institutions always involved great opposition; and Englishmen should recollect how difficult it had been to carry social reforms in England. Until lately vast numbers of persons here objected to the education of the poor, and many even still objected to it.

There was similar opposition in England to the higher education of women, and to their being permitted to enter into learned professions. Indian friends should then not be discouraged, but they might feel assured that the cause of justice and equality of rights would ultimately triumph in India as well as everywhere else. Indian reformers were by no means wanting in the moral courage necessary to carry out changes, in spite of bitter opposition and misrepresentation. Among his pleasantest recollections of India were incidents showing the enlightened zeal of young men of the educated class on behalf of female education, when such advocacy entailed persecution, and even violence. The National Indian Association only asked in what way they could aid the zealous efforts of their friends in India : help to solve the various questions which presented themselves : whether Indian or English teachers were wanted ; the subjects of education ; age of the students ; the possibility of overcoming the loss of time, strength and money involved in the effort to teach each household separately ; the religious question or others. As regards the latter, he cordially agreed with Mr. Bannerjee in thinking that there need be no rivalry or opposition between the religious and secular teaching agencies. There was room, and there was a demand for both. He denied that the secular education of Government schools in India, which under the circumstances of the case was unavoidable, had created scepticism. Religious feeling did not depend upon ignorance ; and it did not follow that women would become sceptical when delivered from ignorance. In order to enlist female opinion in India on behalf of female education, English women might do much. They possessed qualities of sympathy and patience, in which many Englishmen were wanting. They would be able to bring about that greater social intercommunication

and sympathy between the two races, which Englishmen were not generally fitted to accomplish. They welcomed heartily to-night Mrs. Knight, Joint Honorary Secretary to Bengal Branch of the Association, who had rendered such great service by her efforts to promote cordial relations between the two races in India, and who had gained the confidence and affection of so many Indian women. They were rejoiced to welcome her and her zealous coadjutor in this good work, Mr. J. B. Knight.

Colonel R. M. Macdonald, late Director of Public Instruction, Madras, referred to some of the difficulties with which the subject of female education in India is encompassed. One was the contempt with which it was viewed when we took possession of the country. In early times some education may have existed, but we have very little actual information on this subject. No doubt there had been brilliant instances of education among women, but at any rate, when we came to India, female education was at its lowest ebb. Another difficulty concerned the period of school education. Mr. Bannerjee had shown that the great majority of the pupils in schools are in the lower primary stages, and this is not to be wondered at, as the age at which a girl usually can attend school is from six or seven to eleven. It was impossible that during that short time more than the foundation of education could be laid. Colonel Macdonald considered that on this account home education was particularly required. Indian gentlemen must to a certain extent decide what kind of teaching should be given. They generally wished it to be confined to the vernacular. He thought they were mistaken, but the highest results were not to be immediately attained, and one advantage of this view was that it did not involve sending teachers out from England. With regard to funds he noticed that at Calcutta the fees had not much more than

sufficed to pay the carriage hire. Yet Mr. Bannerjee thought even these fees too high. It was obvious that if the teachers' salaries were not fully paid by the parents of the pupils, some one else must pay them, and an appeal had been made to the Parent Association for this object. Colonel Macdonald then referred to a meeting which had been held at his house at Madras, when Mr. Muthusawmy Iyer read a paper, in which he expressed himself strongly in favour of the movement, as were also other native gentlemen present. But there was no enthusiasm about it, and the help of some lady was needed to organise the work. After some time it appeared to him that the best hope was to ask Government to appoint an Inspectress of Schools, and to make it a part of her duty to organise such teaching. Fortunately Mrs. Brander, who had been Lady Superintendent of the Female Normal School, was willing to accept the post, and there was every reason to hope that her energy and knowledge would carry out something of the same kind as had been so admirably carried out by Mrs. Knight at Calcutta. The great thing was to get funds, so it was important to devise means by which money could be got for this object.

Rajah Rampal Singh spoke in praise of the liberal spirit of Mr. Bannerjee's paper. He considered that there was no doubt that Indian ladies of former times had been very clever and distinguished for learning. He regretted the *purdah* system and felt that it ought to be removed.

Mrs. J. B. Knight having been asked by the Chairman to make some remarks, referred to her experience in Calcutta, and explained that want of money had been the chief difficulty in carrying out this kind of teaching. It would be always possible to find teachers on the spot if money were to be had. She thought that one advantage of this effort would be that it would raise the tone of education in other Societies. Mrs.

Knight had found that the chief objection made against Zenana teaching was that the teachers can give so little time for the ordinary subjects of education. She thought therefore that as the teachers connected with this Association would give more time and teach more thoroughly, the general standard would be raised in all the Societies. Mrs. Knight concluded by speaking of the importance of offering encouragement to the teachers in their work.

Syed Sakhawat Hosein remarked that Mr. Banerjee, whose paper he had heard with great pleasure, had not put forth the disadvantages attendant on female education. Nothing in the world is without disadvantages, and this matter is not an exception. Even education has its black side. After referring to the steady progress that India has made and is making, the speaker said he trusted that the present generation of Indian youths would discuss the question thoroughly. It was important to take the majority into consideration. Character is formed greatly by circumstances, and every nation has its own institutions. India has its institutions, and thus gives a particular character to its women. Now the tendency of female education would be to interfere with social manners and customs. It developed certain powers which might result in a revolt against existing institutions and manners. Those thus educated would fight against such institutions, and yet they could not guide themselves. India was not prepared to go through the same process of education as England, and even here we saw that it did not bring only advantages. Syed Sakhawat Hosein said further that he was not opposed to a College and boarding institution for ladies, where a liberal education could be imparted to girls with minds sufficiently developed. But he was convinced that a little knowledge is a dangerous thing. Mahomedan ladies were not fit for the bit of education suggested. He con-

sidered that home education should be left to fathers, brothers and husbands; and even in the College he would desire that religious prejudices should be respected, and the *purdah* system maintained.

Mr. Jitendra Nath Banerjee observed that nothing was so important as the question under discussion. If India was to be a great nation, English education must go on. English education had been the principal instrument of progress. It had caused men in India to advance with giant strides. But the majority of women were left in ignorance. Pernicious institutions prevailed. The Zenana and early marriages served to counterbalance all beneficial effects, and in spite of all efforts at improvement these threw society back to its former condition. Missionaries had conduced to education, and for a short time had made fair progress, but they combined religion with literature, and a suspicion arose that they were interfering with religion. Thus they grew unpopular, and their noble efforts were impaired. His opinion was that women should have secular education, and then be supplied with materials from which to form their religious views. He was glad to say that female education was increasing, and that a School in Calcutta had been raised to the position of a College.

Mr. U. R. Dutl urged that what was wanted was non-Christian instruction. The missionaries devoted less time to secular instruction than to religious, and teachers were required who would give sound teaching on secular subjects. He instanced cases where families had become divided on religious matters and sad disagreements had ensued.

Mirza Peer Buksch said that he did not agree with the lecturer on one or two points. It was important in his view not to mix up religion with instruction. By doing this children are prevented from being sent to school. Large

numbers would send their children if only secular education were given. Mahomedans would arrange for education in their own way. In India education had existed when the English were nowhere.

Mr. J. B. Knight agreed with Colonel Macdonald as to the want of enthusiasm among Hindu heads of families for promoting female education. He considered that on the part of the women themselves there may be a desire for it, and that the only way to respond to this is to provide it almost for nothing.

Mr. Ahsan Uddin Ahmad also referred to the time when the forefathers of those from India were almost in the same position as Europeans now. As to the best remedies of the present state of things, and how to help those who were working for female education, he considered the advice of the lecturer good. The great difficulties were religious and social. He considered that English people had not done their best to understand the notions of the people, and this was the essential thing. He would advise more patience. Mr. A. U. Ahmad spoke further of the education in the Zenana, which cannot possibly be known to those outside it. He did not agree that English was the only language to be taught. It was to be deplored that men in India now did not know their own languages thoroughly. He would recommend that the education of women should be left in the hands of the men. The men alone should be educated at first. The education of women would come later.

Colonel Keatinge, V.C., C.S.I., said that the question seemed to be whether the best course was being taken. Assuming religious education to be good, was the amount imparted enough to warrant the deterrent influences that it has exercised?

Rev. Mr. Bromhead observed that the reason for English education was that it provided such a store of information.

Vernacular education did not serve the purpose, as the books in the vernacular were not generally suited for education. His opinion was that the natives of India should have their choice. Some might prefer religious teaching, others the secular plan. Both these parties might be supplied, and Government might give aid to every phase of education that did good work.

After a short reply from Mr. C. N. Banerjee, the Chairman proposed a vote of thanks for his lecture, which was unanimously carried, and with a vote of thanks to the Chair, the meeting closed.

MEDICAL STUDENTS FROM INDIA.

The General Council of Medical Education and Registration have lately discussed the question as to whether medical students from India who had not taken Latin in their Matriculation Examination in India might be admitted to professional examinations by the licensing bodies here, notwithstanding this omission. Several cases of Parsee students in this position have come before the Executive Committee, and that Committee presented a report to the General Council suggesting that power should be given them to make exceptions in such cases, where the exception might seem reasonable, and that a rule should be laid down for the future guidance of the Committee. The General Council, at the conclusion of their debate on this question, passed a resolution as follows:—"That in cases where for some special reason candidates for admission to professional examinations by the licensing bodies may not have been able to comply with all the recommendations of the Council as regards the examination in general education and registration therein,

exceptions on principles to be fixed by the General Medical Council may be allowed." It was then referred to the Executive Committee to prepare for the consideration of the Council draft rules defining the classes of cases in which exceptions might be properly allowed. The results of this discussion will be considered satisfactory by Indian students. If their Matriculation Examination "fairly represents a good standard of general education equivalent to that required in this country," their case will probably be provided for by the forthcoming rules. Moreover, the Society of Apothecaries are now willing to arrange for a special examination in Latin for students who have not previously taken that subject. Thus the facilities for passing the Indian Medical Service Examination after a few months' stay in England may be considered secured; but till the new rules are issued the matter will not be as definitively settled.

THE BEGUMS OF BHÓPAL.

BY PROFESSOR E. REHATSEK.

(Continued from page 302.)

Journey to Calcutta and Tour in Bhópal.—Having been informed by Col. Thomson, the Acting Political Agent of Bhópal, that a Darbar would be held in Calcutta, in which the Duke of Edinburgh would be present, Sháh Jehán Begum started, and arrived on the 25th December, 1869, in Calcutta, where she had on the 29th an interview with the Duke and the Viceroy, both of whom were extremely polite to her. The darbar, or rather Chapter of the Star of India, took place on the 31st, on which occasion the Begum made the acquaintance of the Governors of Bombay and Madras, the Lord Bishop of Calcutta, and various other high functionaries. She visited the theatre, fort William, the museum,

the mint, and witnessed the manœuvres of the troops. On the 14th January, 1870, the Duke of Edinburgh took his departure in a steamer with all the honours and salutes due to his rank. The Begum was much pleased with the commerce, civilization, industry and wealth of Calcutta, which she left on the 15th Jan., reached Jubalpur on the 17th, and arrived in Bhópál on the 5th February. The expenses of this trip, including the purchases of European goods and jewelry made in Calcutta, amounted to rs. 1,87,900.

Now, the Begum paid visits to various places in her own dominions, commencing with Byrsyah, Nazyrábád, Dybypúrah, and Syhór, being in the last mentioned place received by the Political Agent of Bhópál, who showed her the troops and the school. She received petitions, ordered wells to be dug, and trees to be planted in various places; she even confiscated deficient and supplied full weights to the shopkeepers from the mint of Bhópál. She provided the town of Bhópál with an abundant supply of water by establishing several tanks. She also built a new suburb, to which she transferred the school, named "The Madressah of the Prince of Wales." The army of Bhópál was remodelled, in accoutrements and dress; and horses were substituted for the bullocks of the artillery. Having observed that on Sundays full leave was given in English offices, whilst in Bhópál only half a day was in vogue on Friday, the Begum ordered that henceforth all offices should be closed the whole day, and also the half-day-leave of various festivals to be commuted to whole days. Arrangements were also made for coining rupees of better weight in the mint. The great waste of wood, so injurious to the forests, which had hitherto been going on unchecked, was impeded by appointing officials to control it. By the advice of the Political Agent of Bhópál, rs. 600 are now annually assigned from the treasury for the maintenance of a hospital at Syhór. As no regular survey had ever been made, one was now undertaken by British officers at a monthly expense of rs. 1,673, so that in 1871 correct maps of two whole and of two half Pergunnahs were produced, resulting in an increase of 54,811 Begahs, and consequently of revenues in comparison to the old erroneous survey. The Jaghirdárs were likewise ordered to get their estates surveyed, so that their extent might be registered in

the books of the Government, and Patwáris were instructed how to survey with the compass. The State printing office which had been established during the reign of Sekander Begum was also placed on a more improved footing. Hospitals were founded, and 45 physicians salaried by the State appointed at an annual expense of rs. 20,640. The military, revenue, and political departments also underwent various modifications and improvements, suggested to Sháh Jehán Begum by the state of the administration she had witnessed in the British dominions, and by her intercourse with English officials.

It is customary to hold rejoicings and give repasts when children have completed their first perusal of the Qorán, the great dinner on that occasion being called *Joshen nushrah* and the rejoicings *Shádi nushrah*. Great expenses had been incurred by Qudas-yah Begum in celebrating this festival when Sekander Begum had reached the just mentioned stage of her education. This custom had been observed also in the case of Sháh Jehán Begum, as has already been observed above, and now she celebrated it for her own daughter, Sultán Jehán Begum, by giving repasts not only to her own relatives and Sirdárs, but to all the civil and military officials of the State, to several English gentlemen, and lastly to all her loyal subjects, many of whom were also presented with robes of honour. The festivities began on the 19th April, 1871, and lasted till the end of June, with feasting, music, and illuminations, but their whole duration extended to 55 days, and the expenses amounted to rs. 2,96,419.

Second Marriage of Sháh Jehán Begum.—On the occasion of the darbar held in honour of the Duke of Edinburgh, when Sháh Jehán Begum was in Calcutta, Col. Thomson, the Political Agent of Bhópál, told her that if she would marry again her consort might aid her in the administration of the State. At this interview also Col. J. Meade, the Governor-General's Agent for Central India, happened to be present, and concurred with this advice. The Begum replied that according to her religion widows were not prohibited from re-marrying, but that she had not yet considered the matter. After her return from Calcutta she arrived at the determination to marry a noble of good character and reputation, duly informing Col. Thomson, Political Agent of Bhópál, who had

arrived in the town for the *Joshen nushrah* of Sultán Jehán Begum. This officer reported the intention of the Begum to Lord Mayo, who sent a reply to the effect that no opposition to the re-marriage of the Begum would be made if it took place after consultation with the officials of the British Government. Accordingly Sháh Jehán Begum was by the unanimous consent of her nobles and the Political Agent married to a gentleman whom she had herself selected, namely, Sayyid Sadyg Hasan Khán, in the presence of Mudár-ul-mahám Sâhel Bahádúr Náyl-i Ryáset, of the Sheykh Zayn-ul-a'úbedyn A'rab the Qady of Bhópál, as well as other prominent officials. The Begum's second consort is a Sayyid with an authentic genealogy, a noble of high descent, a scholar and an author, skilled in the law, literature and other branches of knowledge, some of whose works have been published. He is a native of Dehli, but domiciled since a number of years in Bhópál, where he was the Munshi, *i.e.*, Secretary to the late Sekander Begum, after whose demise he went on pilgrimage to Mekkah, whence he again returned to Bhópál, after completing the history of which—most probably the very work that served as our source for this paper, but bears the name of the Begum for its author—he obtained the appointment of A'mlah, and during the reign of Sháh Jehán, the present Begum, that of Director of Public Instruction, but lastly that of Munshi Bashi, or Chief Secretary to the Begum herself, with the title of Myr Dabyr and Khán, in which capacity he gave the greatest satisfaction, but he had always been highly respected also by Sekander Begum. He is the son of the deceased Sayyid Awlád Bokháry Qunújy and grandson of Sayyid Awlád A'ly Khán Bahádúr Anwar Jung, a noble of Hayderabad, and a relative of the deceased Amyr Kabyr Nawáb Ab-ul-fath Khán Shams-ul-ámrá Bahádúr, who was a relative of H.H. the Nizam himself, and died in 1862. at the age of ninety years, but his sons occupy also at present high positions at Hayderabad. When Sháh Jehán Begum's husband was Myr Dabyr his annual emoluments amounted to rs. 4,731, at present, however, the revenues of the Mo'tamad Almulámy Jaghir are enjoyed by him, which realise rs. 24,000 per annum, and had ~~passed~~ lapsed to the State by the demise of Rajah Kishen Rám on the 6th October, 1869.

The consort of Sháh Jehán Begum made his first appearance

in a public darbar on the 10th July, 1871, on which occasion she presented him with nine pieces of cloth, five sets of jewelry, a horse, an elephant, a Palki, an umbrella, with various other things, the whole being worth rs. 24,530. The darbar, in which her consort thanked the Begum in a neat speech, terminated with his departure, all the nobles forming a procession and accompanying him seated in great splendour on his elephant. As the Begum was anxious that her second husband should occupy the same position the first had held, she indited a khurita, dated the 4th February, 1872, to Major William Willoughby Osborne, C.B., the Political Agent of Bhópál, to the following purport, that, "When her marriage to the deceased Bakhshi Búgy Muhammad Khán Nusrat Jung had taken place, the following distinctions had been bestowed upon him by the British Government, namely, the title of Nawáb with the additional one of Nazyr-ud-daulah, a robe of honour from the Governor-General, a salute of 17 guns on arriving in or departing from the E'lágah of Bhópál, or on meeting English officials; the offering of nuzzars by the officers of the contingent-force of Bhópál on the occasion of the investiture with the above mentioned robe; the coming of the Assistant Sáheb Bahádúr from the station of Jehangirabad, a suburb of Bhópál, as far as the bridge named Puli Khán, by way of Estigbál, to meet the Begum's consort whenever he proceeds to pay a visit to the Agent of the Governor-General for Central India, and receiving the Munshi of the Agency of Bhópál at the Howarah gate; the paying of a visit to the consort by the just-mentioned Agent, as well as by the Political Agent whenever they arrive in or depart from Bhópál. All these honours shown to the first consort were at the request of the Begum to be granted also to the second, namely, the Sayyid Sadyg Hasan Khán Sáheb Bahádúr; this she considered to be the more desirable, as some of her relatives who disapproved of the re-marriage of widows in their family, and considered this union derogatory, would, by seeing that the British Government holds her second husband in equal esteem with the first, change their opinion; for which purpose the Begum had also gradually raised him to the station of her first consort by appointing him to the office of second Náyib-i Ryásat, or Lieutenant-Governor, that had fallen vacant, and then bestowing upon him a

Jaghir with the prospect of conferring upon him several other distinctions." A translation of this Khuritah was by the Political Agent forwarded to the Governor-General's Agent in Central India, who sent it to the Viceroy. Mr. Cullen having been deputed with the reply to the above, arrived on the 14th October, 1872, in Bhópál, and held the next day a darbar in the Divánk-hánah of the Mahalsaváy, or palace, which had specially been furnished with carpets and ornaments. All the Sirdars, nobles, relatives of the Begum, Jaghirdárs and high officials assembled on the occasion, the usual salutes were fired, and Mr. Cullen opened the darbar with compliments to the Begum as well as inquiries about her health, after which he handed to her the Khuritah complying with all her requests.

Now, Sháh Jehán Begum undertook a tour in her dominions, which she commenced by starting on the 24th December, 1871, from Bhópál, after issuing strict orders to her retinue to pay ready money for everything needed during the trip, and never to take any article on credit, nor to borrow money. She progressed by easy stages, spent several days in every place of note, where she found most of her subjects living in peace and comfort, without any dread of extortionate Government officials; the few cases of malversation brought to her notice were speedily redressed and the transgressors punished. Arrangements for keeping the roads in proper order and constructing bridges were also made.

In the month of May, 1870, Sháh Jehán Begum sent some needlework of her own as well as of her daughter, Sultán Jehán Begum, with various kinds of arms and articles manufactured in Bhópál, as presents to the Duke of Edinburgh, in commemoration of his Indian tour; whereon His Highness sent from London in return a number of costly textile fabrics, the portraits of the Royal Family, two telescopes, and other presents, with a letter dated the 6th November, 1871, expressing his thanks, and requesting the acceptance of them.

Sháh Jehán Begám is Invested with the Star of India.—In the month of August, 1872, the Political Agent informed the Begum that her good and just administration, together with her zeal in promoting the welfare of her subjects, had been brought to the notice of the Queen by the Viceroy, and that she had therefore

ordered him to confer upon her the title of Knight Grand Commander of the Star of India with the insignia of the first degree, in a darbar to be held on the 16th November, 1872. Accordingly the Begum started on the 7th of the said month with her daughter, chief courtiers and retinue, amounting to 276 persons, on her journey to Bombay, and arrived on the 13th by rail at the Byculla station, where she was with the Political Agent of Bhópál received by Mr. Conne, the Political Secretary, the Oriental translator, a few other Government officials and native gentlemen. The Begum dropped her veil over her face, and alighting from the car was saluted by Mr. Osborne, who expressed his pleasure to see her, and asked about her health. Some troops of the 83rd European Infantry drawn up near the station presented arms, and the band played, whilst the Begum with her daughter and Mr. Osborne took their seats in one carriage, and Mr. Conne, Col. Osborne, the Adjutant of the Governor, and the Sirdars in other vehicles, and all drove to the bungalow of Mr. Limji Manokji, which the Begum had engaged at the rate of rs. 1,550 per mensem. On the same day at 3 p.m. the Begum paid a visit to the Governor of Bombay, which he returned the next day. On the 14th also Lord Northbrook, the Viceroy of India, arrived in the harbour of Bombay, and was on landing received by the British officials and Indian princes with the proper ceremonies and salutes, all accompanying him in procession to the Governor's residence, in the following order :—1, The four-horse carriage of Lord Northbrook ; 2, the Maharajah of Gwalyór ; 3, the Begum ; 4, the Rajah of Rywán. Whilst this cortege was progressing the Rajah of Kolhapúr passed before the Begum's carriage, but the European officer who had to superintend the due order of precedence compelled the Rajah's conveyance to give way. After Lord Northbrook had reached his destination all the princes and officials dispersed to their residences. The multitude of the people crowded together on that occasion when the procession passed along the route, in the streets and windows, greatly astonished the Begum. On the 15th November she paid a visit to Lord Northbrook, and was met half way by the Chief Secretary ; she was accompanied by her daughter, Sultán Jehán Begum, with several of her Sirdars, all of whom presented their nuzzurs. The Begum asked Lord Northbrook about his, his

daughter's, and the Queen's health, and he replied politely ; then he informed her that he had on account of the badness of the weather determined not to hold a darbar at Umballa, else he would have given her the trouble to attend ; but she replied that it would have given her pleasure to attend wherever required. He asked whether she had written her pilgrimage to Mekkah in English, but she replied that her mother had done so, and herself the history of Bhópál, neither of which had, however, been translated into English, but would after being translated be sent to him. Hereon, the Viceroy gave her with his own hands Attar and Pan, and suspended a garland of flowers round her neck ; the same courtesy being performed to Sultán Jehán Begum by the Chief Secretary, and to the Sirdars by other officials. On her return Sháh Jehán Begum met on the road her grandmother, Qudasyah Begum—with whom she appears never to have been on cordial terms—proceeding to the darbar ; as it had, however, already terminated, only a private interview with the Governor-General, in which the usual civilities were exchanged, took place. All this had no doubt been pre-arranged.

As already mentioned above, the grand darbar of investiture with the Star of India took place on the 16th November in a great tent on the esplanade, each Knight Grand Commander being met on his arrival by an under-secretary and shown to his robing tent, and then to the large pavilion, where also the knights of the second and third degree were assembled. After the darbar had been opened with the proper ceremonies and the Viceroy had taken his seat, an under-secretary informed the assembled meeting that this Chapter had been invoked by order of the Queen, for the purpose of investing the sovereign of Bhópál, Sháh Jehán Begum, and the Honourable Sir John Strachey with the insignia of the order. After the Begum had with the proper ceremonies been placed before the Viceroy, he put the collar of the Star of India round her neck, and informed her that she had, by command of H.M. the Queen, been made Grand Commander of it ; whereon a salute of 19 guns was fired, and she was introduced to each Knight Grand Commander. Then she put her signature to the diploma, and returning to her seat, remained standing, whereon Bakhshi Hafer Muhammed Hasan Khán, her standard bearer, waved it,

and the secretary pronounced her title in a loud voice, whereon the whole assembly, which had been standing, resumed their seats. Then the investiture of Sir John Strachey, which was somewhat shorter, took place, and the darbar dispersed. The diploma of investiture presented to the Begum with the sign manual of H.M. the Queen was dated the 30th May, 1872, and the 35th year of her reign.

On the 19th November the Viceroy paid a visit to Sháh Jehán Begum, when she presented to him with her own hands Attar and Pan. The Begum was much pleased with the civilisation, but not with the climate nor with the people of Bombay, most of whom she considers to be godless, treacherous, and money-worshipping rogues. The fact of her having been not only cheated but also robbed—which she, however, has the good taste not to mention—no doubt greatly contributed to give her a bad impression of our city; she does not even spare the priests connected with the mosques, most of whom she asserts to be addicted to innovation and idolatrous usages, which remark is quite natural from a lady whose husband is well known for his Puritan Wáhháby sentiments, which prevail in Bhópál also among the people. On the 20th the Begum departed by rail to Surat and Ahmedabad, where she was received with due honours, and returned, after visiting all the localities worth seeing, to Bombay, where she arrived on the 25th, and learnt that all her baggage sent by rail to Bhópál, in charge of Bakhshi Muhammad Hasan Khán, had taken fire at the station of Manwah, near Khundvah, entailing a loss of rs. 64,655, which the Begum bore easily, except that of her diaries and other written documents, which pained her considerably. The Begum commenced her home journey on the 30th November by rail, and arrived on 7th December, 1872, in the town of Bhópál, after having spent for the whole journey rs. 41,295.

The Begum was also present in Calcutta at the end of 1875 in the darbar in which the Prince of Wales was invested with the Star of India. On that occasion she passed on her home journey through Benares, where Miss Carpenter happened to be present and paid her a visit, requesting her to allow her name to be enrolled among the Vice-Presidents of the "National Indian Association." The Begum appeared to be pleased with this

request, but referred Miss Carpenter to the Political Agent of Bhópál for a reply. The Begum is still one of the Vice-Presidents. When the great "Imperial assemblage" was held, and H.M. the Queen proclaimed Empress of India, on the 1st January, 1877, in Dehli, the Begum of Bhópál was also present, and in Val Prinsep's great picture of the Durbar Her Highness is represented sitting immediately opposite the Viceroy, dressed in white and blue.

On the 2nd November, 1878, the third child and second son of Her Highness the Sultán Jehán Begum was born, which joyful event was celebrated with the festivities customary on such occasions. Qudasiah Begum, the great-grandmother of Her Highness is still alive, and a good deal of illfeeling subsists between them on account of the officials of the former, who are said openly to disobey the orders of the latter and to disregard the mediation of the Political Agent.

Loyalty of the Begum to the British Ráj.—The devotion of Sultán Jehán Begum towards the paramount power never flagged, and on the 21st April, 1878, H.H. placed her troops at the disposal of the British Government for service against Russia, but the offer was declined: on the 19th October of the same year she again offered the services of her troops of the Bhópál Battalion for employment in Afghanistan; those of the Bhópál Battalion were accepted, and it marched on the 25th November, 1878. Many of the guards in the station of Sehore have been furnished since that date by Her Highness's troops.

The Nawab, consort of Her Highness, devotes himself to improving the government of the State and the execution of public works of utility, so that great progress has been made in the cleanliness and lighting of the city of Bhópál. We had already occasion to allude to the literary attainments of the Nawab consort Sayyid Sadýg Hasán Khán in the paragraph on the "Second Marriage of Sháh Jehán Begum." He is a good Arabic scholar and a Wahháby, or Puritan, in his religious sentiments; hence the hatred of those against him who have not yet learnt what toleration is, and snuff terrible misfortunes in the promulgation of opinions which *they* consider to be heterodox, hence the letter published on the 23rd February, 1880, in *The Times of India*

of Bombay, accusing him of publishing two or three books "in favour of Wahhabyism tending to mischief and rebellious excitement in the Moslem world." Considering the high position and well known loyalty uninterruptedly manifested by the rulers of Bhópál towards the British Government, any insinuations of intentions harboured by them to brew mischief or disturbances must be considered only as base calumnies. Both the Begum and her consort have, as already mentioned above, performed the pilgrimage to Mekkah, and Her Highness has this year subscribed rs. 20,000 towards the improvement of the water supply for that city; most probably also other members of the Bhópál royal family will contribute to that work. The railway for which the Begum is providing most of the capital will be a length of ninety miles, extending from the G.I.P. Railway at Hosungabad to Schore (Syhór).

(End.)

The source from which this account has been compiled, by Professor E. Rehatsek, is a Persian work, lithographed at Kámpúr (Cawnpoor) in 1873, under the title of *Tájul-cybal, Tárykh-i Bhópál*, "Diadem of prosperity, history of Bhópál." H.H. Sekander Begum had collected materials for this work, which was left unfinished when she died on the 30th October, 1868, but her daughter, H.H. Sháh Jehan Begum, brought it to completion.

EDUCATIONAL EXHIBITION AT LAHORE.

A valuable collection of educational appliances and school requisites was arranged early in March last by Mrs. David Ross, at her home at Lahore, for the inspection of teachers and all interested in education. Mr. Dick, of the Government Training College, kindly undertook to be present on each of the four evenings that the exhibition was open to explain the working and uses of the various articles. Mrs. Ross had obtained these specimens of apparatus from England. The collection included maps, globes, cases of minerals, cards for object lessons, models of school furniture, Kindergarten apparatus, a Tellurium, drawing models, books, &c. The

teachers of the various schools visited Mrs. Ross's house on this occasion, and great benefit must have been derived from the suggestiveness of the exhibition. Such efforts to stimulate improvement of methods of teaching cannot fail to be of the greatest value, and it is to be wished that they might become frequent in India. A similar kind of exhibition took place last year at Madras, arranged by Mrs. Brander, Inspector of Schools, and it led to the formation of a Loan Society for apparatus, pictures, &c. of which the managers of the different schools were able to avail themselves by payment of a fixed fee.

His Highness the Maharaja Guikwar of Baroda has sent Professor Monier Williams rs. 1,000 as a second donation to the funds of the Oxford Indian Institute, and the well-known leader of the Calcutta Adi Brahma Samaj, Babu Debendra Nath Tagore, has just contributed £50 to the same object. The building is to be erected in the best and most central site in Oxford, at one end of Broad Street, near the Bodleian Library.

Rajah Sourindro Mohun Tagore, Mus. Doc., C.I.E., has presented to the Committee of the National Indian Association copies of the following of his works :—

“The Ten Principal Avatars of the Hindus;” “The Eight Principal Rasas of the Hindus;” “A few Specimens of Indian Songs;” “Fifty Tunes composed and set to music” (by the Rajah); a translation of the drama of “Veni-Samhara Natakā” (The Binding of the Braid), by Bhatta-Narayana (an ancestor of the Tagore family); a Sanskrit work by Bhatta Halayudha (a later ancestor of the Tagore family).

The Committee, on the receipt of these interesting works, passed a resolution conveying a vote of thanks to the learned author for his valuable present.

PERSONAL INTELLIGENCE.

The following gentlemen were called to the Bar on May 11th. Mr. Ahsan Uddin Ahmad and Mr. M. Lutfur Rahman (Inner Temple), and Kumar Gojendro Narayan, of Cooch Behar (Middle Temple).

Mr. F. B. Chatterjee (Lincoln's Inn) and Mr. M. D. Dadysett (Middle Temple) have passed the Examination in Roman Law, held at the Inns of Court in Easter Term.

Mr. Phanibhushon Mukerji, of Dacca, stood first in the recent Class Examination in Chemistry at University College, London, and the Gold Medal for that subject has been awarded to him.

Mr. Tamiz Uddin Mahomed and Mr. A. L. Sandel have passed the second M.B. Examination in the University of Glasgow.

Mr. Mahomed Ismail Khan has received a Certificate of Honour in Surgery in University College, London.

Mr. Tahrir Uddin Mahomed has joined the Middle Temple.

Mr. M. K. Deva has passed the Preliminary Examination for the Bar, and has joined the Inner Temple.

Arrivals.—Syed M. Nabi Ullah and Syed M. Habeeb Ullah (Allahabad), for Law. Mr. Pramath Nath Roy (Boerbhoom), for Medicine. Mr. Khan Chund (Umritsur) for Theology, on a visit to England. Mr. Framji Hormusjee (Bombay) with his wife and three sons. Mr. H. E. Banat and Mr. D. R. Wadia (Bombay) for the Indian Medical Service. Mr. R. D. Sethna (Bombay), for Law. Miss Annie Shunmugum and Miss Henrietta W. Bernard, teachers in the Government Female Normal School, Madras, for the study of schools and educational systems. Rev. Narayan Sheshadri, on a visit to England.

Departure.—Kumar Gojendro Narayan, Barrister-at-law, for Cooch Behar.



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HOME EDUCATION FOR INDIAN LADIES.

The interesting Paper on Home Education for Indian Ladies read by Mr. C. N. Banerjee at a meeting of the National Indian Association, held on May 23rd (reported in the Journal for last month), and the discussion which followed it, show that the time has come when the various questions connected with female education in India demand increased attention. These questions intimately concern the future of native society, and it is most important that they should be practically considered, in order that a wise solution may be arrived at. Mr. Banerjee claimed for the ladies of India, on the ground of their intellectual capacities evidenced in the past and the present, that facilities for instruction should be more largely accorded them. The opinions of the native gentlemen present at the meeting varied on some points with those of the Lecturer. There were those who thought that the education of women might well be left to go on as in the past, under family arrangements and through internal resources, and who looked on the whole discussion as

JOURNAL OF THE NATIONAL INDIAN ASSOCIATION.

premature. But the majority seemed to agree with Mr. Banerjee that it is desirable that increased educational efforts on behalf of Indian ladies should be made and encouraged.

Now, in the present state of education for men in India, it seems essential that some degree of Western teaching, whether imparted through English or through the vernacular, should be included in female education. It is not disputed that a certain amount of instruction is generally given to women of the upper classes in India, and doubtless such instruction is not unsuited to their position and duties. And the subject has certainly its two sides. There is a kind of graceful completeness in the ordinary life of the Indian lady, with its by no means unhappy seclusion, and its circle of limited but hereditary and affectionate interests, which ought not unnecessarily to be disturbed. But it is an unmistakable fact that English education for men is spreading more and more widely in India, and while it is to be hoped that Oriental learning will still hold a high and permanent place in the country, yet there is every probability that Western ideas will become more and more influential. Under these circumstances it appears impossible, and, were it possible, undesirable, that the minds of Indian ladies should continue to cling to forms of thought which are no longer accepted by their fathers, husbands and brothers. The line of education for the men of any country cannot fail to carry with it sooner or later that of the women of the same country. Companionship requires at least a general harmony of ideas, and, in regard to the care and education of children, agreement of aim between parents is indispensable, if any good results are to be attained. A tendency therefore set in which cannot be ignored; the stream having chosen a new bed for its course, Western education must be allowed to influence not only the men, but also the women of India.

The practical subject before the meeting of May 23rd was, whether an attempt which has been begun at Calcutta on the part of the National Indian Association to provide efficient lady teachers for instructing Indian ladies in the ordinary subjects of education, through the vernacular, on a settled scale of fees, is likely to receive increased support. Girls' Schools are becoming more and more popular as the restrictions of caste relax ; but the age at which most girls are still taken away from school in India hinders their gaining more than the mere rudiments of learning, and even these rudiments are soon forgotten in the secluded life which follows the few freer years. In order to assist young ladies—mostly married—who are no longer at school, or who may not have been allowed to attend it, Zenana Missions were many years ago established, and the ladies of these agencies have, as Mr. C. N. Banerjee showed, been welcomed in an increasing number of families, and their friendly efforts have been much appreciated. The Bengal Committee of this Association observed, however, that as the Zenana teachers are bound to employ a part of the short time at their disposal in religious instruction, the teaching in other subjects often proves slight and fragmentary, and they found also that there are families where the head of the household would much prefer that no interference with religion should take place. Indeed, in many houses teachers are not admitted on this very ground. The Committee, therefore, believing that a large and intelligent class were not satisfied by the available agencies, organised two years ago a system of Home Teaching of an unsectarian character, and the work, though on a small scale, has been carried on satisfactorily, and with the entire approval of the heads of the families concerned. The plan has simply been to supply capable daily governesses, who, at fixed fees and on stated days, attend the pupils at home, instructing them, by

a graded course, in such subjects as Arithmetic, History, Geography, Domestic Needlework, &c., with the aim rather of cultivating mental faculties than stimulating mere acquirement; and at the same exercising a kindly and helpful personal influence. The part undertaken by the Committee, which is composed of Hindu, Mahommedan, and English members, is to select capable teachers (who are to be thoroughly acquainted with the vernacular), and to exercise general supervision, by receiving the fees, paying out salaries, conveyance hire, and, in fact, to do what is necessary in regard to organisation.

This system will probably not be confined to the Bengal Branch of the Association. In the prospectus issued by the Madras Branch (re-printed in this Journal) one of the objects stated is to encourage female education by scholarship grants and also "by employing ladies to visit native families, and impart useful instruction, without interfering in any way with religion." We are informed that several leading Hindu gentlemen at Madras have expressed interest in the matter. If the plan proves successful at Calcutta and Madras, it might be taken up in other places. At Bombay, doubtless, owing to the activity of the Parsees, and their freedom from caste prejudices and from the Zenana system, education for girls is somewhat freely provided, but there must be many Parsee ladies who would be glad of assistance in study at home; and in the Mahommedan and Hindu families, there might be a large field for the teachers, if the authorities in these families, are inclined to co-operate in the arrangement. The success of the limited attempt at Calcutta, and the ascertained opinions of many native gentlemen in England and in India, lead to the expectation that if conducted with care and judgment, there may be a large demand in the future for such teaching as this Association could help to procure.

If, however, the effort is to succeed two things are indis-

pensable. First, sufficient funds ; secondly, a steady support on the part of Indian heads of families. With regard to money, it is intended that by the payment of fees at a fixed rate, the arrangement should later become self-supporting. But the indifference that is only gradually being overcome in regard to female education will make it difficult at present for the whole expense to be met by fees, and the conveyance for the teachers, which cannot be avoided on account of the distances and the climate, is a serious addition of cost. In starting the work, therefore, a little assistance in money is needed. In the case of most educational institutions, some preliminary help is sought, and men's education in India has been largely subsidised not only by Government, but through private liberality, so why should that of women be expected to make its way unaided ?—But the second requirement that we have mentioned is more important still. It is that Indian heads of families should support the movement. As the Chairman, Mr. Hodgson Pratt, observed on the occasion of Mr. C. N. Banerjee's lecture, the Committee of the National Indian Association only ask in what way they can aid the efforts made in India, and meet any educational demand that exists. They have no wish to dictate or decide in the matter, or to force education on those who do not care to have it. But they are prepared to help in regard to organisation if, and only if, Indian gentlemen desire that the proposed kind of education should be carried on in their homes. English people feel that there is much in our best forms of teaching and of mental and moral influence which seems likely to make the lives of Indian ladies brighter, happier, and more useful ; their excellent capacities need developing, and they need to learn how to meet with wisdom the new conditions which are arising around them ; and on the part of many of the ladies themselves there is an evident

and eager wish to obtain solid instruction, and to receive the healthy stimulus of new ideas. It only remains, therefore, to be seen whether Indian heads of families respond in this matter. There is reason to hope that the time has come when they have realised that education for women is not to be opposed but to be promoted, and at the same time guided, and we shall be glad to find that this question is widely discussed, in order that it may be judged carefully in its various and weighty bearings on the future of Indian women.

THE OLD FAMILIES OF CALCUTTA.

More than 34 years have glided by since in a conversation with that distinguished Orientalist Professor Horace Hayman Wilson, he directed my attention to the importance of compiling the chronicles of the old native families of Calcutta. I have not neglected that advice in one respect in doing what I could to rescue from oblivion many traits of Calcutta in the olden time, as it rose from a swamp to be a City of Palaces—the Venice of the East. These families in Calcutta however are not old, as we speak in England of old families traced down to the Saxon period, but they are old in reference to the antiquity of the English in India, some two centuries ago, and they are old as respects the foundation of Calcutta (about 1680), which, like St. Petersburg, emerged from a jungle.

These old families came in under the ægis of British ascendancy, and their prosperity was linked with British rule; they are one of the noblest monuments of it: where would they have been under Modern or Mahratta domination?—their wealth would have been regarded as a sponge, desirable

another Waverley, recal some of the old social usages of the natives. Govindra Ram held a high position, and was regarded by his countrymen as the mediator between them and their English rulers on all subjects of importance or of business, hence the origin of the Bengali proverb:—*“Gorindram chari; Banamalli sirkar bári; Omichand dári; Jagannath Kauri:* referring to Govindram’s rod (power); Banamalli’s big house, Omichand’s beard and Jagannath’s kauris (money).

I published in 1869, for the Government of India, a “Selection from the Records,” which gave many peeps into the social life of native families, the mode of living, expenses.

With this general introduction I take up one family, the “Tagore,” which presents a splendid instance in modern times of the effects of British rule in India. We have to deal with the past and the dead, and can say, therefore, little of the living, among whom are *Debendranath*, distinguished for his Vedic knowledge, and the founder of the Bralmo Samaj; *Surendramohun*, who has won a European name for his skill in Bengali music; *Satyendranath*, the first native civilian; *Jotendranath*, who has risen to the Supreme Legislative Council—a patron of the native drama, and *Gyanendra Mohan*, who in England has been a link between the European and the native, whose daughters were lately received at Court in a way that marked the Queen’s feeling of regard for the people of India.

Among the recently deceased Tagores are *Dwarkanath*, the first native gentleman that crossed the dark waters as a tourist to visit Europe and enjoy its society; *Prasanna Kumar*, noted for his encouragement of legal literature and his magnificent oriental library; and *Ramonath*, a distinguished member of the Bengal Legislative Council, and a prudent leader of native society.

We now step back to a period synchronising with the Norman Conquest in England. Bengal had been for ages under the mild sway of Buddhist rulers. Brahmanism with caste retreated before it. But a King of Bengal came to the front, Ádisur, who wished to restore the sway of the Brahmans, and in consequence imported fresh Brahmanical stock from the hardy north. Five Brahmans from the great northern city of Kanauj arrived in Bengal by invitation in 1072, but to the surprise of the Raja and his court they came mounted on bulls, wore stockings, had their *paitá* or sacred thread made of leather, and allowed their whiskers and beards to grow. The king was opposed to this, but dared not incur the wrath of a Brahman, which might reduce him to ashes. He gave way, and was blessed by their chief Bhatta Narayan, who presented him with a copy of his Sanskrit Drama the *Bcni Sanhár* (many of his family published various books in Sanskrit); this Bhatta Narayan was the ancestor of the Tagores.

A descendant named Purushottam wrote nine books in Sanskrit; he married a person who was blemished in caste. He and his descendants are called Pírali Brahmans, because Purushottam had, in company with one Pírali, *smelled* forbidden food, and Pírali, an Amin or land surveyor, maintained that the smell of a thing is as bad as half eating it. There is another tradition regarding this however—that Purushottam married a woman who had smelled forbidden food, and became in consequence, along with her relations, outcasts. He justified his marriage on the authority of Manu, “A believer in Scripture may receive a woman bright as a gem, even from the basest family.”

A sixth in descent from Purushottam came to Calcutta, where he built a house on the site of Fort William, with alligators screaming in front and tigers roaring behind

in the Chouringi forest—now the promenade of Calcutta. He soon came into relations with the English, and received the title *Thakur*, given to all Brahmans who held situations under the English: the natives used to spell it “Thaquor,” i.e., the master. It was corrupted by the English into Tagore, on the same principle as the sailors called the *Bellerophon* “lilly ruffian.”

His property was destroyed when the Mahommedans took Calcutta in 1757. He rescued only 13,000 rs. which, with the proceeds of the sale of the ornaments of the female members of his family, he applied to the worship of his family god. His son Jayaram, however, received compensation from the English for his losses, and the new fort being erected on the site of his house, he removed to Paterya Ghat, where he erected a dwelling-house and family bathing ghat—as every wealthy family had then a separate bathing ghat of its own. His great grandsons were Dwarkanath Tagore, one of the merchant princes of India, and Ramanath Tagore, member of the Bengal Legislative Council.

Having reached the limits I assigned to this article, I conclude with the hope that some native gentlemen will contribute their quota to sketches of old families in Bengal.

J. LONG.

LECTURES ON BUDDHISM.

A course of six Lectures, arranged by the Hibbert Trustees, on the Origin and Growth of Religion as illustrated by Buddhism, was delivered by Mr. Rhys Davids in St. George's Hall, London, beginning April 21st and ending May 31st. The following abstract of these lectures appeared in the *Academy*:—

The Lecturer pointed out (in his first lecture) that it would not be possible, in the limited time at his command, to do more than touch upon some of those facts in Buddhist history which would be most likely to be of service for the comparative study of religious belief. In choosing the points to be selected, it should be borne in mind that it was no longer of any use to compare other religions with our own in order to attract attention to them by showing that they agreed in some respects with ours. It was fully admitted that truth was not confined to any one country; and the points on which religions differed were often the very points which threw most light on the gradual development of religious beliefs. He deprecated also the attempt to arrive at truth by observing what was held in common in various countries, or by various teachers—a principle advocated in an interesting speech quoted from the records of our House of Commons of the year 1530. The object of the comparative study of religions was to ascertain, not ultimate truths in religion, but the facts of religious history. In this respect the methods followed in the allied studies of comparative philology and comparative mythology were cited as examples. Such general tendencies as could be observed in the course of the progress of religious beliefs would really be the most valuable results of the comparisons which were about to be made. But there was no reasonable hope of ascertaining anything more than tendencies. There were no hard-and-fast rules in such matters. And the expression “science of religion” was, as yet at least, rather a misnomer than an exact description.

Turning to Buddhism itself, it could not be understood without a clear perception of the long course of religious belief of which it was the outcome and the result. It was often supposed, as having arisen in the sixth century B.C., to be very old—as old, as primitive, as rudimentary as the arts and sciences of those far-off times. But, comparatively speaking, it was one of the latest products of the human mind. The old animistic belief of the Aryans had developed into polytheism, and the schools of the Brâhman philosophers had elaborated a sort of pantheistic monotheism before Buddhism arose. The most ancient ideas had, however, survived; the development had hitherto been along the same lines; and the

people among whom Buddhism was first proclaimed held an unquestioning faith in the existence, within them and without them, of numberless souls or spirits. A deep despair of life had set over the land ; the salvation sought for was one beyond the tomb ; and the belief in transmigration rendered the attainment of any permanent condition of happiness nearly hopeless. It was probable that this curious despair of life, so contrary to the child-like delight in existence manifest in the Vedas, was due rather to the climate than to any actual miseries in the daily life of the Aryans ; and it certainly could not be explained by the beginnings of the caste-system, the evils of which had often been much exaggerated. Buddhism was by no means the earliest attempt at reformation. There was perfect freedom of thought in ancient India. Brâhmins themselves had appeared as teachers of a new way of escape independent of ritual ; and teachers of other sects were allowed to preach doctrines inconsistent with the privileges of the sacred caste. But it would be wrong to derive Buddhism from the doctrines of Kapila or from any of the six well-known systems of Hindu philosophy, much less from the predecessors of the Jains. These were all recorded in books much later in their present shape than the Pâli Pitâkas ; and the only right source for the knowledge of the immediately pre-Buddhistic ideas was the Upanishads. These taught the doctrine of a union of men's souls, after death, with the One self who was the latest outgrowth and summary of all the external souls supposed to animate nature. The distinguishing characteristic of Buddhism was that it started from a new standpoint, that it swept the whole of the great soul-theory from the field of its vision, and taught a *summum bonum* to be reached in this life by self-culture and by self-control, entirely without reference to any gods, and without desire for any future life. This position of Buddhism, in contrast with the old animism and all its children, was the most important fact in the comparative study of that religion. But the gradual decadence of Buddhism, and its final expulsion from India, showed how strong the old animism was, and were an example of how much more powerful than the voice of the prophets was the influence of congenial fancies and inherited beliefs. ²

Mr. Rhys Davids' second lecture was on the Buddhist doctrine of transmigration. The lecturer was careful to point out the difference between the doctrine of "transmigration of souls" as held by the Hindus, Greeks, Romans, &c., and that taught by Buddha. The great Hindu reformer wiped out from the creed of his followers all belief in *atma*, or soul, in the place of which he substituted another and altogether different abstraction, namely, *karma*—i.e., the moral quality of actions (good or evil). The Buddhists believe in the continuity of *karma*, so that man has no beginning, and with the exception of the saints, or *arahats*, no ending. Buddha formulated the doctrine that what a man sows that will he reap—

"Our deeds follow us from afar.

And what we have been makes us what we are."

The *karma* of each individual was deemed capable of being transmitted; death and re-birth according to the Buddhists were simultaneous states of existence. At death a new being was produced, not identical and yet not different, "not the same, and not another," the second being was by reason of the first. That which caused the future re-birth at death was *desire*, the cleaving to existence.

The lecturer drew attention to the fact that the Vedas make no mention of transmigration in any form. The germs of the belief appear in the *Upanishads* and were probably derived from the older animism of the non-Aryans of India. The Manichæans held curiously similar and curiously dissimilar views. The Greek belief on this point was then referred to, but Mr. Davids considered that the mode in which it found expression in Plato and Pythagoras was not national, but philosophic. In the former writer there were some expressions that seemed much like the Buddhist teaching of *tanha*, or desire. There were also Irish legends tending to show popular belief in transmigration. Such passages as "Did this man sin, or his parents?" seemed to suggest that the Jews may have held views similar to the Buddhists with respect to *karma*.

With the non-belief in the soul there sprang up among the early Buddhists a thorough contempt for future existence. The question as to its possibility implied the holding of heretical notions. Man's best interests were in this life—his chief concern.

was with his present duties and obligations. There was, indeed, a higher state of existence than a re-birth in heaven to be attained here upon earth by those who entered upon the Noble Path—who by the extinction of all lusts and passions became “dead unto sin,” and arrived at the perfect state of an *arahat*, or saint. This condition of a perfect life on earth is called *Nirvāna*. For these saints, in whom all desire for future existence had gone out, there was no new birth. For all else there was the endless round of re-birth in heaven, purgatory, or on earth, as men or animals.

Mr. Rhys Davids stated that while, re-birth in the animal life is held by later Buddhists, it is scarcely ever referred to in the *Pitakas*. But we think the lecturer’s statement somewhat too positive, and that it is only true so far as the printed texts are concerned. We are inclined to believe that many passages might be found in the unedited *Piṭaka* texts proving that the re-birth of man as an animal is a fundamental tenet of ancient Buddhism. In the *Mahāsīhanāda* sutta of the *Majjhima Nikāya* mention is made of the *pañca gatiyo*, or five modes of re-birth, one of which is re-birth in the womb of an animal. Buddha is represented as saying that he knows this re-birth, the path, and the steps to it.

The subject of the third lecture was “The Buddhist Scriptures.” The lecturer very briefly and lucidly sketched the gradual growth of the Buddhist sacred books, omitting of course the chronological details connected with the subject. He showed that Buddha was the founder of an order of mendicants, and of an ecclesiastical system which in the lifetime of its originator and chief necessitated the drawing up of some simple code of laws for the guidance of the growing Buddhist community. Certain rites had to be performed and various questions settled at authorised meetings of the “brethren.” The words used on these occasions were important; and we are not surprised to find that at a very early period in the history of the “Order” an ecclesiastical manual was compiled, containing the words of these votes or resolutions of the assembly or chapter of priests.

The name of this ritual is *Kammavāca* (the ecclesiastical vote being called *kammavācā*=the word of the act). The first chapter contains an ordination service; other chapters provided a form for

the investiture of a "brother" with his three robes and for the holding of "holy-days" (held four times a month and fixed by the moon's changes).

On two of these *uposatha*, or holy days, the priests met together to hear the reading of the "precepts" (*sīlas*), to make confession if they had been guilty of any breach of them, and to submit to the necessary penance. The ritual that contains this canonical law is called the *Pātimokkha*, which is said to signify "that which should be binding." It is the earliest literary work on the Buddhist discipline, or *vinaya*. An explanation or commentary was at a later period added to it; and still later a history of the occasion which gave rise to the injunctions of the *pātimokkha* was worked up with the older material into the so-called "*vinaya-pitaka*" (the basket of discipline). One division of the *Vinaya* is into sections (*khandhaka*), and to it belong the *Mahāvagga* and *Cūlavagga*. Another division is the *Vibhanga*, an extension of the *pātimokkha*; the third is the *Parivāra-pātho*, an appendix containing a *résumé* and index of the whole.

Mr. Davids then proceeded to speak of the *Dhamma*, or doctrinal portion of the scriptures, which he said was devoted to ethics and self-culture, and was of more interest than the *Vinaya*. The time at the disposal of the learned lecturer did not enable him to trace the growth of the *Dhamma* as contained in the *Sutta-pitaka* (or basket of discourses). He very briefly alluded to its five great divisions (*nikāyas*), and then went on to explain the *Abhidhamma-pitaka*, usually defined as the "basket of metaphysics." Mr. Davids very rightly, we think, took objection to the term metaphysical as applied to the *Abhidhamma*, which no more deserves this special designation than the other divisions of the sacred books.

After this account of the Buddhist sacred literature, the lecturer proceeded to illustrate Buddha's method of teaching by some interesting selections from two important discourses—namely, the *Assalāyana-sutta*, on the indifference of caste (edited by Dr. Pischel), and the *Tevijja-sutta* (translated by Mr. Davids in "The Sacred Books of the East"), which deals with "union with Brahma" (the supreme spirit of the universe).

At the conclusion of the lecture it was announced that a "Pāli

Text Society" had just been founded for the publication of the great mass of inedited Pāli MSS.

The subject of Mr. Rhys Davids' fourth lecture of this course was "Gotama the Buddha." The first part of the lecture dealt with the intellectual condition of the Hindus at the period of the Buddha's advent. Allusion was made to the so-called great religious reformation said to have arisen about this time in China, Persia, and Greece, to which, as a fact in the history of religion, the lecturer did not attach much importance. It did not throw any new light upon the origin and growth of Buddhism. Then followed a slight sketch of the personal history of Gotama—his birth, spiritual struggle, years of penance, mental crisis, temptation, and final enlightenment, together with his subsequent career as a preacher and founder of a religious order.

Mr. Davids then proceeded to speak of the *character* of the great Indian reformer as handed down to us in the sacred books of the Buddhists, and showed how the human element was almost obscured by the divine attributes ascribed to the Buddha.

The legendary matter interwoven with the more sober facts of Gotama's history was not unlike that found in the apocryphal gospels. The followers of Gotama had in the course of time created an *ideal* Buddha, partly political, and partly philosophical, just as the imaginative mind of the Hindus out of their political experience had formed an *ideal* universal (cakkavatti) monarch, a king of kings, a possessor of the seven treasures—(1) the wheel (cakka), a sun-emblem; (2) the white elephant, a cloud-symbol; (3) the flying horse; (4) the jewel (lightning), which, on the darkest night, enabled the universal monarch to review and to see his troops within a space of seven miles; (5) a queen—a gem of a woman; (6) a treasurer or adviser; (7) a general. In addition to these, he had four qualities: he was handsome, long-lived, free from disease, beloved and popular. Buddha had all these, together with many other marks of royalty and of greatness. But he was no earthly sovereign, but a "king of righteousness," a turner of the wheel of justice. Divine beings foretold his birth as the founder of a new dispensation—a saviour of men and gods.

The influence of the political element was seen in the fact that

Sâripatta, Buddha's chief disciple, was called *dhamma-senâpati*, commander-in-chief of the law. As a universal monarch he overcame the dominion of sin, not by arms of flesh, but by spiritual weapons. "Converting *sîla* (virtue) into a cloak, and *jhânam* (meditation) into a breast-plate, he covered mankind with the armour of *dhamma* (righteousness), and provided them with the most perfect panoply. Bestowing on them *sati* (mindfulness) as a shield and *titikkhâ* (forbearance) as a sceptre, he conferred *dhammo* on them as the sword that vanquishes all that is incompatible with *sîla*, investing them with *terijjâ* (threefold knowledge) as an ornament, and the four *phalas* (or fruitions of the path) as a tiara." Turnour quotes this in his Pâli Buddhistic Annals. There is a similar passage in the story of Jâusoni (Sanyutta Nikâya, part v.)

The lecturer touched upon many other points, too numerous to be noticed in an abstract of the lecture—the Buddhas before Gotama's time, the meaning of *sammâ sambuddha*, *pacceka buddhas*, Biblical and Buddhist parallels (as, for instance, Gotama's and Christ's renunciation.) In conclusion, the lecturer referred to the question of the influence of Buddhist upon Christian legends. He did not think that there was any proof that the Christian myths were borrowed, but that both originated independently of the other.

The fifth lecture was on "The Saṅgha, or Religious Order founded by Gotama." In the time of the Buddha there were Brahmans devoted to laborious study, austerity, self denial, meditation and contemplation; there were in those days teachers and different schools of religious thought, ethics and metaphysics; there were ascetics, too, who begged their daily bread from door to door; there were self-elected teachers to be found who gathered followers and disciples around them. The Brahmans and their pupils belonged to a particular class: but Buddha acknowledged no distinctions of caste; all classes, from the highest to the lowest, were received into his Order. Gotama was not satisfied with the existing condition of things. He looked at them very much in the same way that Hume regarded the philosophies of his day; but he was a far greater man, with far more resemblance to Socrates than to Hume. Buddha propounded a scheme of his own to replace the current teaching of his time—a scheme that

embraced inward culture and the practical duties of life. The Order he established was distinguished by peculiarities of dress, manners and habits, which could, however, be laid aside at pleasure; and, doubtless, in the early *Saṅgha* there would be much entering and leaving the Order. The presence of the teacher has determined often the success of other Orders; but Buddha's system of self-culture was independent of time and place; his disciples were not compelled to live with their master; hence, many were admitted to the Order without reference to Gotama. This tended to secure the stability and continuance of his followers, and thus the *Saṅgha* became an Order that exists to this day.

Before Gotama's time the monastic system had not been tried, and its dangers were not seen. In those days men did perceive unreality in wealth and sorrow in family life. They saw the fleeting character of all earthly things, and they tried to find a way of escape from these evils. An eager longing after peace made men desirous of giving up the pleasures of life. "Blessed Buddha," said the elder Kassapa, "the state of Nirvāṇa is one of rest, but it cannot be found as long as we live under the sway of the senses and passions. That rest excludes existence, birth, old age and death; the great mental attainments alone lead thereto. I know and see that happy state; I long for it."

Here the lecturer quoted the words of the late W. F. Robertson:—"The deep want of man is not happiness, but peace. The state of peace in the Buddha system was not to be gained merely by renouncing the pleasures of the world, but by getting rid of lusts and cravings (*taṇhā*)—the lust of the flesh, the lust of the eye, and the pride of life"—a state in which the craving for future existence no longer disturbed the calmness of the mind.

Buddha taught that he had found such a state—that he came to call others to it, and to lead them to it. It was only to be gained by withdrawal from the world, so that in retirement the "brother" might learn to control and master his sinful passions, make reason the lord of sense, eradicate all affection for the things of this life, and devote himself to that self-culture necessary for the attainment of these objects. Hence, life in the Order is often spoken of in the sacred books as the clear, calm and blissful state of existence.

The lecturer touched briefly upon the personal influence of the Buddha, which reached far and wide, and endeared his memory to all, and left an abiding influence not only upon his immediate followers, but upon all who come under the influence of his teaching. Some passages of great interest were read from the *Mahāparinibbāna-sutta*, containing the master's instructions to the members of the Order. In one of his conversations with Ānanda, Gotama alludes to his approaching death, and exhorts each "brother" to be a lamp and refuge to himself, holding fast to the truth as a lamp and holding fast as a refuge to the truth. "When I am gone, let the truths and rules of the Order which I have set forth be your Teacher."

The last lecture of the course was delivered on May 31. The lecturer did not announce the title of his subject. He evidently intended the lecture as a kind of supplement to the others, and touched upon several interesting topics not noticed in his previous discourses. He remarked that five lectures had only enabled him to approach the fringe of a great subject; that he had, by reason of the *comparative* aim of the lectures, only taken up a few of the many interesting points connected with his subject; that he had left unsaid things far more important than what had been said. How little could be done to trace the growth of Christianity in six lectures! The progress of Buddhism was no less difficult to treat of in a limited course. Christianity, it has been said, remains unchanged; this could be true only of the mere words and forms of words; the sense that was attached to them was ever changing. Buddhism, too, as far as regards its order and discipline, is still the same. Its sacred texts containing the word of Buddha are unaltered:—

"As a clod cast into the air doth surely fall to the ground,
As the death of all mortals is sure and constant,
As the rising of the sun is certain when night has faded,
So the word of the glorious Buddha is sure and everlasting."

The study of later Buddhism, to which scholars like Bigandet, Hardy, Beal and others have given much attention, was second only in importance to early Buddhism. Many modern writers unfortunately derived their ideas of the early creed of Gotama

from the later development of it—about as absurd as going to the works of St. Augustine or Calvin for the original teaching of the founder of Christianity. The lecturer then compared one phase of later Christianity with Lâmaism, one of the modern forms of Buddhism as seen at the present day in Thibet. The older *sangha* had there developed into a sacerdotal Order, with its pope, abbots, inferior clergy, ritual, idols and relics, shrines, pilgrims, &c. It was a mistake to take a contemptuous view of either of these later developments ; both had been instrumental in the work of civilization.

Mr. Davids then touched upon works illustrating the history of Northern Buddhism. He attached very little importance to the assertion that the *Lalita Vistara* was admitted into the Buddhist canon at Kanisha's council 350 years after that of Asoka. The Thibetan version edited and translated by Feucaux existed in the sixth century B.C. How much more ancient the Sanskrit original may be is altogether uncertain. It presents only a latter form of Buddhism. There are four Chinese works about a century earlier that have titles similar in meaning to the *Lalita Vistara*, hence, it is argued that the *Lalita Vistara* is earlier than these so-called translations, which are not, however, proved to be such. Mr. Beal has translated a Chinese work with titles of chapters similar to those in the Pâli *Dhammapada* (verses about the Dhamma). Misled by this apparent likeness, he calls the Chinese work "Dhammapada." In spite of names, the two works are altogether different. The Northern work omits the great bulk of the verses found in the Pâli one. To call them one is as great a blunder as it would be for a publisher to call a new hymn-book *Hymns Ancient and Modern*, because his work contained some few selections from this earlier collection. No Chinese book had as yet been found to be a translation from any Sanskrit work.

Mr. Davids then turned back to primitive Buddhism, and remarked that its founder laid down a practical rule of life falling into three great divisions :—(1) a system of lower morals (*pancasîla*) binding on every Buddhist (laity and clergy) ; (2) a system of higher morality binding upon the mendicants of the Order : it included the first ; (3) a system of self-culture, including and going beyond the first and second, and leading to *arahatship*

and to *Nirvāna*. What we call *morality* was included for the most part in the lower morality.

The lecturer then touched upon the Noble Eightfold Path, reckoned as one of the "jewels of the law" and included in the *magga-bhāvanā*. Connected with this path were fetters, veils and hindrances that were to be removed and to be overcome. This led to a consideration of *Nirvāna*, which meant the extinction, not of desires, but of sinful cravings; it involved the cultivation of right desires. *Arahatship*, said the lecturer, was a kind of insight of which there were seven kinds. The most important of all these was the knowledge (1) of impermanency, (2) of inherent pain, (3) of the absence of an individuality or self in the confections or component things. Mr. Davids compared this belief in impermanency, &c., with the doctrine of "justification by faith." He showed that, in the *Upanishads*, belief in union with Brahma came before rites and ceremonies—that is to say, faith was put before works. The Buddhist system did not hold the *upanishad* doctrine of the union with any supreme spirit: men and gods—all existing things—conformed to the law of impermanency; nothing was abiding.

The lecturer concluded with some few remarks upon the moral tendency of this belief. He did not think it was destructive of real hope and true unselfishness.

THE LEGEND OF SAVITRI.

(From the Bengali of *Shrinilomini Boshak*.)

Once upon a time, in the town of Abonti, lived a king named Ashwopoti, and Savitri was his daughter. The king had been for a long time childless, but at last after many offerings to the gods this girl was born, so her parents loved her most dearly and spared no pains in her education. She became wonderfully learned in the Shastras and also acquired a knowledge of useful handicraft. Savitri was also very beautiful, and as she had neither brother or sister she was all the more precious to her father and mother.

In former times the bad custom of shutting up women in the cage of the Zenana did not prevail as it does now, therefore there was no hindrance placed in the way of Savitri's going about. She went hither and thither and her father appointed one hundred companions to be always with her. Attended by these companions Savitri went one day to see the Sages of Topobon, to be instructed by them in the Shastras. As she returned she saw in the midst of the forest a small hovel in which were a blind man, an old woman and a young man. She asked her companions who these were, and they told her "the king of Abonti, Domoshen by name, became blind while his only son Satyaban was quite a little child, so his enemies taking advantage of his helplessness deposed him and deprived him of his kingdom. Thereupon Domoshen taking his wife and son sought refuge with the hermits of Topobon, and made his abode with them." Savitri being much struck by the handsome appearance of Satyaban was delighted to make his acquaintance, and without waiting for the consent of her father and mother looked upon him as her future husband and determined in her own mind to marry him. As soon as she got home she told her mother all about it, and her mother being much astonished that her daughter should wish for such a marriage related the whole affair to the king. He was much distressed that Savitri should have chosen any husband, high or low, rich or poor, without his consent.

A few days after this the Sage Nārod arrived, and the king having received him with due respect was talking to him when Savitri entered the room. Nārod had never seen her before, and asked "Who is this damsel?" The king said "She is my daughter." Nārod answered, "I can see in her signs of being a most devoted wife. Is she given in marriage, or still free?" Then the king told him of her wish to be married to Satyaban, and continued, "Oh, holy Sage! I know nothing whatever of this young man, but your coming just now is most auspicious, therefore be so kind as to read us his horoscope." Nārod looked at Savitri and asked her to describe the young man. Then Savitri openly told him all she had seen and heard of Satyaban. Thereupon the Sage, being very learned in books predicting the future, said, "This marriage must not be; therefore let him alone and

look out for some one else." Savitri, much vexed, again and again entreated him to tell her the reason of this prohibition, but the Sage without answering her again and again forbade it. The king was astonished at this behaviour and begged him to declare the reason plainly. Nārod answered, "King Domoshen is of very high family (literally, descended from the sun) and for a long time was ruler of Abonti. When he became blind his enemies dethroned him, and as he had no place of refuge he brought his wife and son to the forest and took up his abode there. The young Prince Satyaban is very handsome and talented, but—his days are numbered, in a year's time he will be dead." Having said this Nārod continued, "I have told you all this very plainly, now let us consult what is to be done."

The king hearing all these terrible words began to think in himself: "According to the Shastras parents have a right to bestow their daughters in marriage, so it does not depend on the fancy of the girl. She imagines it is her destiny, but if I oppose myself to it she will make no objection, therefore let us seek another husband for her." He then explained his wishes to his daughter, and she made answer, "I have set my heart on Satyaban, so how can I choose another?" The king said, "Even if you have set your heart on him you cannot be married to him. That he is your equal in birth there is no doubt, but his days are numbered, in a year's time he will be dead, then you will be without a husband. The husband is the ornament of the wife, without him her life is empty, how then can I give my consent to this marriage? You are young and know not what is best for you. But in the happiness of the daughter the father and mother find happiness, and in her grief they grieve, and so they choose a good husband for her. How could they give their child to one whose days are numbered? Besides, no woman till she is deprived of her husband can know how wretched is the state of a widow. To see you a widow would break the hearts of your parents, therefore do not persist in what would cause them so much agony. Despise not the counsel of your parents. If you wish to choose a husband for yourself we will issue invitations to all the young princes of India, and you shall take your choice of them, but do not take Satyaban, who will be dead in so short a time."

Thus the king endeavoured to dissuade his daughter. Savitri replied, "Oh, my father, do not think of such a thing, there is no need to search for another husband. I am determined to marry Satyaban, let him be long-lived or short-lived, he is my husband, and I will have no other. If the great God of all the world has made widowhood my destiny no one has power to hinder it. In this world nothing is certain, and all men must die sooner or later, no man can escape death; therefore why should we fear it? Earthly sorrow and happiness are a delusion!" The Sage Nārod hearing this answer of Savitri's was much pleased, and giving her his blessing he went away to his own home. After this the king again tried to dissuade his daughter, but she would by no means give up Satyaban, therefore the king, though very sorrowful, sent for Satyaban and gave him his daughter in marriage.

After the wedding Satyaban took Savitri to Topobon, and found his father and mother delighted at the event. The young Brahman girls living in Topobon were in raptures with her beauty and sang her praises. Now there arose a great grief in the mind of Queen Joshūbad (Satyaban's mother). She said, "Alas! what distress in this world! I have made a princess my daughter-in-law through her marriage with Satyaban, and this precious one has never been accustomed to live under the shade of a tree! I kiss the lovely face of my daughter-in-law, who has been used to sit on soft couches in a royal palace; now she has to repose on a couch of leaves! and that moon face may become worn and haggard. Alas, what sorrow, that that sweet face and those tender limbs should be subjected to such ill fortune!" Thus the queen lamented, but Savitri reasoned with her and said, "Oh, mother! you who have left a throne may well be distressed at living in a forest, but we cannot resist the Supreme God, the giver of good and ill, in anything that He appoints as our destiny, and He has made it plain that too much grief is useless and that as long as we indulge it we unfit ourselves for our duties. Besides there is very little real difference between a royal throne and a couch of leaves! If I can serve you and my husband in this forest I shall esteem myself happy; without my husband a royal throne would be full of thorns to me." Hearing these consolatory words of Savitri the hermits and sages bestowed praises on her

without end, and congratulated the old queen on having got such a wife for her son.

After this Satyaban passed the time most happily with Savitri, and the king and queen were happy in their happiness. According to his previous habit Satyaban went early every morning into the forest to gather fruit and roots and wood to sell in the nearest town for the support of his old father and mother and his devoted wife. At the end of a year, one evening at twilight, seeing that there was want of wood and other things in the house, Satyaban took his hatchet and prepared to go into the forest, but his father and mother opposed this and intreated him not to go, but Satyaban appeased them with pleasant words and went out of the house. Savitri thinking there was some serious cause for her husband's going out in the afternoon and remembering the prophecy of Nārod was disturbed in mind, and thought to herself, "Perhaps the fated time has come and that is why he goes out at this unwonted hour, but in case anything should happen I must be with him."

So saying, the devoted Savitri, without saying a word to any one, went after her husband. When he saw her following him he forbade her, but she took no heed to his words and walked along with him. Presently the old queen heard that Savitri had gone into the forest and she went after her, crying out, "Child, where are you going? You are a young creature and have eaten nothing since the morning, come back again to the house; your husband will soon return with some fruit." Savitri answered her, "Mother, do not hinder me, I go into the forest with my husband. The rule of the Shastras is that a wife should never leave her husband, so I am going with him. Do not be anxious; we will soon return." Hereupon the old queen, without answering, went back to the house. Savitri saw many wonderful things in the forest, and the prince collected a great number of roots and fruits, and the princess thought, "Will anything happen?" When he had collected enough he put the basket into Savitri's hand, and then taking his hatchet he climbed up into a tree to cut some wood. While he was cutting off a dead branch he suddenly felt so ill that he descended from the tree and said to his wife, "My head is very giddy." Then Savitri thought, "His time has come." Dreadfully distressed she

sat down at the root of a tree and took him in her arms, and laying his head on her bosom began to soothe him. But Satyaban got worse and worse. She could only comfort him, but could not abate the fever that burned in his veins. By degrees he became unconscious, but though Savitri much feared that his hour had come she ceased not from her endeavours to soothe him and prolong his life. At last his pulses stopped and life was extinct! Upon this Savitri, overwhelmed with grief, said to herself, "Though Yama (the god of death) has given me this sorrow, I am determined to see how he will take away Satyaban." Having settled this point she remained alone that dark night with the body of her dead husband in her arms.

In a short time Yama sent his messengers to fetch Satyaban, but they, beholding the lustre of the person of this devoted woman, staid at some distance and could not touch his body. Then turning away they went back to Yama and told him how it was, whereupon he went with them to the place. When Savitri saw him she asked, "Who are you, and where do you come from?" Yama answered, "I am the king of death, and your husband being dead I am come to take him." Hearing this Savitri let go the body of her husband and stood up. Then the messengers of death at Yama's command took up the body and went away. Savitri at the sight of his being carried away uttered a loud cry and went after him. Yama asked her, "My child, why do you come with me? What can I do? Your husband's time was quite full, so I have come to take him. Therefore give up vain hopes and return home." Savitri replied, "Oh, my lord! I know all you would tell me. All is delusion in this sad world, and all, whether brother, friend or husband, however long they may live must at last submit to death. I have a request to make in your holy presence, for there is nothing beyond your power. Therefore take me instead of Satyaban and restore him to life." Yama answered, "Devoted Savitri! I am pleased at your words. If there is any thing else but the life of Satyaban that you wish for, speak." Savitri thought in herself, "I will never leave Satyaban, but the holy king is very good to me, so what request shall I make? My father has no son; that his race may not be wiped out would be a good thing to ask for." Then she made answer, "Oh, my lord!

as you are so kind in this matter, give my sonless father a son and thus keep his family from extinction." In accordance with the request of Savitri, Yama promised that Ashwopoti should have a son, and told her in what way this was to be accomplished. After this he again told her to go home. She replied, "Oh, my lord ! I do not in the least wish to leave your company, for while talking with you I forget my grief. I have no one to help me in the whole world but you, therefore I will never leave you but go along with you." Yama being pleased with her speech said again to her, "If you still have another request to make, except the life of Satyaban, speak." Savitri thought, "My father-in-law is blind. If through my means he could be cured of his blindness, why should not I try and help him?" So she said, "Oh, holy king ! If there is any way in which my father-in-law could be cured of his blindness, I pray you do it." Yama granted this request also, or rather he told her of a certain cure for his blindness. Then he again said to her, "Much of the night remains. Go home."

Saying this he proceeded on his way. The princess, however, did not go home, but followed him. After going some way Yama looked back and saw Savitri still following him. Again he forbade her, but she replied, "I have no friends in the world. A husband is the life and ornament of a wife, therefore if my husband leaves this world of what further use am I? Give me your blessing, for my intentions are good." Yama seeing her so overwhelmed with grief tried all possible means to comfort her, but she would take no comfort from his faithful words, and for a long time kept up a conversation with him concerning her solitary condition, and said, "All the earth is an illusion, and man being deceived by it falls into a sea of troubles. Moreover, however dear husband, or father, or mother, or other relatives may be, they yet are the occasion of our distress, because we depend too much on them ; therefore I cease to wish for anything in this world, and will go with you." Yama was much pleased at these words and bestowing many praises on her, told her again to make some request, but the princess remained silent for a long time, asking nothing. Tears streamed from her eyes. Yama, much moved, again and again entreated her to make her petition, and so she, relying on the compassion of Yama, made her request thus : that through her

Satyaban might become the father of 100 sons. Yama was utterly astounded at this request for though she had not in so many words asked for the life of Satyaban, yet in what other way could this prayer be granted? He was silent for a good while and then said, "It shall be done." He then went away and Savitri after him. He looked back and saw her following him, and bade her go away home. But she replied, "Oh, my Lord, you have just made me a promise and you always keep your word, but you have not yet told me how my request is to be fulfilled; when you have told me that I will go." Much ashamed, Yama answered. "A dead man should never be brought to life again, but, Savitri, you are such a devoted wife, and I am so astonished at your cleverness that I will reward your devotion. In this *one* petition of yours *two* are granted. Take your husband and go, and may you be happy together. Keep this 14th night holy as long as you live. Henceforth your name shall be Savitri Chotoorddoshi (*i.e.*, the fourteenth), and any other woman keeping this night holy shall become like you a devoted wife."

Thus saying, the god of death, having first given life to the dead body of Satyaban, delivered him into the hands of his wife. Savitri showed forth her gratitude to Yama in every way she could think of, and Yama went away to his dwelling. Savitri was left alone with her husband. He raised himself like one half asleep and then sat down. Being very much astonished he said to his wife, "Dear one, why did you let me sleep so long? Here you have been all alone this dark night! Come, let us go home, for the old father and mother will be alarmed at our absence and will pass the night in anguish." Savitri answered, "my Lord, it is not right to disturb anyone asleep, so I would not rouse you." Pardon me if I was to blame; just now it is impossible for us to go home through this dark forest. There is nothing to hinder our falling into the jaws of the lions, tigers or other wild beasts, so let us climb up into some tree and there spend the night, and then early in the morning we will go home." This being determined, they both climbed up into a tree and there remained the rest of the night.

As for the old father and mother of Satyaban they were much distressed at his continued absence, and began to think, "Where

can he be wandering in the dense forest? What has he got to eat? What has become of our daughter-in-law, not used to exposure?" They could not get the idea out of their heads that perhaps they had been killed by a lion. The hermits who dwelt in the forest did their best to comfort them. Very early in the morning, Satyaban, carrying on his shoulders a load of wood, fruits and roots, with his dearly beloved wife, arrived at the house. The king and queen seeing them come, were as glad as if they had received them back again from the dead. They embraced and kissed them, and the hermits and their daughters hearing of their return, with great joy came to see them. When they heard from Savitri the account of all that had happened they were astonished beyond measure and bestowed no end of praises on her, then giving her their blessing they returned to their own homes.

From that time Savitri began to keep holy the 14th night of the new moon, and for this reason it is still observed by women. After this, according to the promise of Yama, Savitri's father had a son, and Domoshen was cured of his blindness; moreover, in process of time, Savitri had one hundred sons. When they had grown up, Satyaban, by their assistance, reclaimed his father's throne, and with Savitri his devoted wife he enjoyed the kingdom for five hundred years.

(Translated by) E. COMYN.

REVIEWS.

ANTOINE ARNAULD: HIS PLACE IN THE HISTORY OF LOGIC.
(A Paper read before the Students' Literary and Scientific Society, Bombay, on March 8th, 1881.) By FRAMJEE R. VICAJEE. Bombay, 1881.

There are few educated persons to whom the name of Antoine Arnauld is not familiar. There are few likewise, I venture to think—save those who have made philosophy

their peculiar study—who have any further acquaintance with him than his name. No founder of a new method like Bacon or Descartes; no victim to a terrible death like Bruno or Servetus, there was little in himself or his writings to excite general attention after his immediate influence had passed away. It was his misfortune to live in an age so fruitful of great thinkers that his own glory has been somewhat thrown into the shade through that of the more brilliant lights around him. Descartes, Malebranche, Bacon, Hobbes, Spinoza, even Locke and Leibnitz, were his contemporaries or immediate successors; and Arnauld therefore has not excited the attention he would have done had he lived in a less brilliant century. In choosing him as a subject for a lecture Mr. Vicajee has been peculiarly happy. It would be difficult to have selected another so little hackneyed and commonplace; and to those who do not despise the planets because suns are more glorious, Arnauld in himself must always be an interesting figure. The numerous petty persecutions of which he was the victim; his controversies with, followed by his generous, unjealous admiration of Descartes; above all his wonderful industry (he left behind him, Mr. Vicajee says, fifty-two octavo volumes of essays) exhibit him as a character that may with profit be studied. What student of philosophy has not been struck with that famous reply attributed to Arnauld (not retailed by Mr. Vicajee) on being entreated by a friend to rest from his labours as old age was creeping upon him: “Rest!” he replied, “shall we not have the whole of eternity to rest in?”

In conformity with the title of his lecture, Mr. Vicajee has treated of Arnauld almost entirely as a logician; endeavouring to keep in view, as he tells us in his preface, five distinct points: (1) what Arnauld adopted from his predecessors; (2) what he rejected; (3) what he added of his

own; (4) what he handed down to his successors; (5) what still survives to this day. He has performed his task with evident care. Almost every page is replete with foot notes showing the various authorities he has consulted in his preparation for his lecture. The first few pages are devoted to an interesting though necessarily very rapid sketch of the philosopher's life and writings. And attention is drawn to the fact that the work for which Arnauld is principally remembered (attaining in the author's own lifetime the dignity of five editions)—the "*Logique de Port-Royal*," was almost the result of an accident; the circumstances being as follows: After his return to France from his first exile Arnauld happened to be discoursing with a number of friends upon various philosophical matters, and by chance the subject of logic was introduced. One of his friends mentioned the case of his tutor who had acquired the science in little more than a fortnight. Arnauld offered to do better still. He undertook to teach the young son of the Duc de Luynes, who was quite ignorant of logic, its essential rules within one-third of the period. The challenge was accepted, and in less than a week Arnauld finished the work which for a hundred and fifty years held its ground as a standard text-book on logic in the various continental schools.

The greater portion of Mr. Vicajee's lecture is devoted to a description and explanation of the Port Royal Logic and to a comparison of Arnauld with other logicians. It shows thought and ability; though, perhaps necessarily from its subject, it will not be found very interesting save to those who have made logic a peculiar study. On one point Mr. Vicajee has not, as it appears to me, awarded Arnauld the praise he merits, *i.e.*, where particular stress is laid by him upon the necessity of cultivating a clear and discriminating judgment: "A just and accurate mind being," to use Arnauld's

own words, "infinitely preferable to the whole body of theoretic knowledge."

Commenting upon this Mr. Vicajee says: "From the individual's standpoint the mental gladiatorship may be a very desirable goal in itself; but as regards the mass of mankind the advancement of science ought to be the chief if not the sole end of individual efforts." Surely the great merit of Arnauld and all the seventeenth century philosophers was that they clearly saw that no amount of theoretic knowledge would compensate for the lack of a clear and accurate judgment; and it was this discovery that made them so impatient with the verbal cobwebs of the schoolmen. The advancement of science is no doubt a great end in itself, but an end not possible of attainment without there be a judgment brought to it capable of distinguishing the true from the false. Both history and every day experience point out that the greater portion of human misery can be traced to the fact that the mass of mankind did not consider sufficiently the importance of cultivating "a just and accurate mind." When we recall the number of persecutions, of superstitions, of endless disputes that arose solely from the fact that men judged of things as they appeared to them to be instead of as they were in reality, we shall scarcely be able to overrate the importance of Arnauld's desire that men should "form and develop the faculty of judgment." *To get rid of delusions* was one of the steps necessary towards the attainment of perfect peace in the teaching of the great Eastern sage Buddha. It has been equally the lesson taught by all great thinkers since his time. Arnauld was right in maintaining that no amount of knowledge of astronomy, chemistry, mathematics, &c., would compensate for the lack of a clear and disciplined mind. It is one of his great merits that he always had, like Descartes (to use the words of the latter),

"an intense desire to learn how to distinguish truth from falsehood, in order to be clear about his actions and to walk surefootedly in this life."

In all other respects Mr. Vicajee does the subject of his lecture ample justice, and now that he has printed in the form of a pamphlet what was originally delivered as a lecture it may be confidently recommended to all students of logic. An abstruse subject like this being always more easily comprehended and digested when read in the quiet of one's own study than when listened to in the lecture room.

CONSTANCE PLUMPTRE.

THE HINDOOS AS THEY ARE: A DESCRIPTION OF THE MANNERS, CUSTOMS AND INNER LIFE OF HINDOO SOCIETY IN BENGAL, By SHIB CHUNDER BOSE. With a Prefatory Note by the Rev. W. HASTIE, B.D. London: Edward Stanford.

The title, at all events, of this book is attractive. It produces a sensation akin to that caused by the opening of a sealed book, the discovery of a long-concealed treasure, the revelation of the mysteries of a secret society. Hindoo life has always been represented, by Hindoos themselves, as a sort of arcana into the secrets of which it were vain for the Western mind to attempt to penetrate. Babu Shib Chunder Bose, described by the Rev. W. Hastie, Principal of the General Assembly's Institution at Calcutta, who writes a "Prefatory Note" to the Book, as "an enlightened Bengali, of matured conviction and character," has "lifted the veil," desiring, as he says in his Preface, "not merely to gratify the natural curiosity to know the inner life of the Hindoos, but to do something in the line of social amelioration by 'bringing the stagnant waters of Eastern life into contact with the quickening stream of European progress.'"

The writer lays bare the various phases of the life of a Hindoo—we were going to say “from the cradle to the grave,” but that the only cradle he knows is the lap of his mother, and the only grave the sacred waters of the Ganges. The birth ceremonies, the marriage ceremonies, the funeral ceremonies, are all fully described; and it is interesting to observe how full of meaning even the most puerile rites appear when thus explained, while at the same time they indicate, in many particulars, a low moral, social and religious tone. “The multitudinous phases of Hindoo life [observes our author in his Preface], though sadly revolting and repulsive in many respects, have nevertheless some redeeming features, revealing radiant glimpses of simple and innocent joys.” If it were not so indeed the book would be most painfully interesting. As it is, there is much with which one can cordially sympathize, many a touch of nature such as “makes the whole world kin.”

The chapter describing the principal Hindoo festivals will be found full of interest. The descriptions are not those of a superficial observer, but are graphic pictures drawn from life showing not only the outward features—often of a very revolting nature—which characterise these festivals, but the household ceremonies, and particularly those which are observed by the female inmates. We can think of nothing more calculated to arouse and intensify the desire to send light into those households, walled-in, as it were, with ignorance and superstition.

In the chapter on “Hindoo Females,” the writer warmly recognises the efforts now being made by the various Zenana Missions to carry light into the Hindoo household, and bears testimony to the growing desire for learning among the females. We must, however, demur to his statement that “almost every respectable Hindoo family in Calcutta has a

Christian governess." We are much within the mark when we say that not one family in a hundred enjoys the benefit of instruction. There is a vast field of labour open, and every one who is interested in India should heartily welcome and support every effort that is being made to sow the seeds of knowledge therein.

The Book is vigorously and graphically written, and should be in the hands of every one who sees in the moral, social and intellectual amelioration of our Eastern dependency a pressing national duty.

Z.

IS INDIA CIVILIZED?

"What a question to ask!" says my friend, who is a warm admirer of modern Western civilization, "Is India civilized? What! India with her inhuman custom of Suttie, her horrible infanticide, her hideous rites and customs. Call you this civilization? Have you walked in any of the streets of India, seen the monsters exhibited in the temples that they call gods? Look at yonder man standing in the heat of the sun on one leg and inflicting the most cruel tortures on himself. What is he doing? He is trying to propitiate the anger of that hideous black stone in front of him. See again that delicate-looking young maiden falling before a piece of wood which has the appearance of half monkey and half man. Poor thing! Common sense ought to teach her that her delicate, well-proportioned features are a thousand times better than the wooden puppet before which she prostrates herself!"

Yes, my friend, it is very sad indeed to see all this folly in a country like India. But I did not ask you to describe the influence of religion on the masses of India. Most forms of religion are entirely different in their effects from civilization. Let us calmly examine modern civilization and see whether India is entitled to be called civilized in the strict and best sense of the word.

In what does true civilization consist? Surely in the highest development of all the faculties of human nature, or, in other words, in the production of *true* men. I use the word true in the sense of everything that is entitled to be called perfect—men perfect in their moral, mental and physical faculties.

If this is what we mean by civilization the word *culture* seems to me to be more appropriate, but it is best to stick to common usage.

Every body admits that there are two kinds of civilization, commonly spoken of as modern and ancient, and sometimes they are known as Oriental and Western civilization; but true civilization is the same, whether ancient or modern, European or Asiatic. It will not be out of place here to notice the chief characteristics of these two kinds of civilization. Let us take for our type of modern civilization England, France and Germany, and let India, Egypt and Greece represent ancient civilization; Roman civilization it is best to consider as a connecting link between them. There is, indeed, a vast difference between the two. I cannot do better than give one word to express it—yes, a concrete word—*steam-engine*. Ah, that makes the difference. Let an ancient Greek come among us in these days, let him see the modern civilized world and give his own opinion of it. We can almost guess what he would say:—"Changes—yes, I see real changes—you have more commerce in these days, more traffic, more amusements, better means of travelling, all which things we did without in our days. I also clearly see that all this is owing to what you call modern scientific advancement, but what I prefer to call *steam-engine*. But is there less misery and greater happiness in this modern civilized world?"

If I partly agree with our venerable friend it is not that I think that all that science has done for us is of no account. Not the least. Science has done great things for mankind in general, but science has not succeeded in bringing the perfect civilization which the world needs. It is true that in these days you can go to any part of the world with the greatest ease and in the shortest time, or send a message to anyone at the other end of the globe within a few minutes. You can, if you like, bottle up your grandfather's sweet voice, and fifty years hence charm

his grandchildren ; you can talk to your friend by means of a wire ; and then, again, what marvellous products of genius are being invented and given for the use of man ! Patent machines for shaving and boot-cleaning, pocket-combs and brushes of every variety and description, pens which will save the trouble of dipping into the ink-bottle a few inches from you, washing-stand and baking-pans which you can carry with you wherever you go. Why multiply instances ? Everybody admits that these are marvellous tricks "which show the stretch of human brain." But here it all ends, and the greatest of all knowledge, what man is, your nineteenth century does not pretend to know more about than what was taught you by the ancients.

The study of nature is, indeed, very useful, but do we not find in man the highest form of nature ? And why not make the "study of man" of more importance ? It may be said to this, "Surely in these days due attention is given to speculative science, the modern world has produced as many philosophers and systems of philosophy as the ancients. What more is needed ?" Yes, it is true, but the question is, Has modern philosophy brought out anything original ? Has it thrown any new light on matter and mind and other all-important subjects connected with it ? Not the least. Turn to the philosophy of India, Greece and Rome, and see if you cannot find all the theories brought forward by the philosophers of the modern world. But is there to be found anything like Darwinianism, which is considered a product of modern thought, in the philosophy of India ? Does not the following passage, taken from the Sāṅkya system of philosophy, sound like the Evolution Theory :—"There cannot be the production of something out of nothing ; that which is not cannot be developed into that which is. The production of what does not already exist (potentially) is impossible, like a horn on a man ; because there must of necessity be a material out of which a product is developed, and because everything cannot occur everywhere at all times ; because everything possible must be produced from something competent to produce it. Production is only a manifestation of what previously existed."

Let us consider modern civilization from an ethical point of view. Does it tend, or has it tended, to increase morality ? Yes,

a sort of morality which I call utilitarian morality. Each individual acts, not as he is prompted by his own conscience, but as society wants him to do. It is difficult sometimes to distinguish true morality from utilitarian morality, but they certainly are not the same. I call a man truly man when his actions are guided by his conscience and not influenced by the caprice of society. Over and over again we hear of cases in which both these kinds of morality clash. Of course I am here speaking of morality as influenced by civilization alone; religion tends a great deal to modify this sort of morality, and it is not my object to allude to it here. I admit ancient civilization was devoid of this utilitarian morality, but dare anybody say that family affection, private and public charity and those essential moral qualities, patience, love and pity, were not to be found in the men of old? Those who have lived in India and have seen the home life of her people can bear testimony to the fact that there is as much union and affection in an Hindu home as anywhere else in the world. I have often wondered why so much is said of family affection and fireside of an English home. May it not be owing to England having a climate such as no other country in the world is used to? I daresay if there were a little more snow and fog in France we should hear more about the French home fireside and family affection.

We shall not be going out of our way if we inquire whether modern civilization has in any way developed further the poetical instinct in man. Perhaps this may sound rather strange, but it all depends on the view we take of poetry. There is such a thing as true poetry and false poetry, and the true, as Carlyle puts it so very tersely, "differs from the false as heaven does from Vauxhall." Poetry, such as given us by a Dante, a Shakespeare; poetry such as the ancient Greeks and Romans have given us; poetry such as we find in India's old Vedas and Puranas—yes, indeed, these are what make up true poetry. But just look at the sort of poetry which is being poured forth in profusion now-a-days—of course there are exceptions, we get a Wordsworth, a Tennyson, now and then—I mean the poetry which is said to be characteristic of this mechanical age: take such poetry, and I ask do we not find much artificiality in it? Ancient poetry is sometimes stigmatized

ideal, and modern poetry it is said is real. I do not think so at all ; there is as much reality in the plays of *Æschylus* and *Sophocles* as in any of *Shakespeare's* or *Moliere's* productions. We also hear modern poets praised and adored as those who have revealed the secrets of nature ; but I am afraid in paying too much attention to nature they have neglected the true function of the poet, viz., to reveal the god-like in nature. The ancients saw God through nature, but to the modern poets nature itself is God. Alas, that poetry should be brought to such a low standard as this ! I wonder whether this mechanical age could produce another *Shakespeare*, or a *Dante*, or a *Homer*.

Let us next examine modern civilization from quite a different point of view ; let us see what economic advantages it has conferred on mankind in general. “ Who is there that is bold enough,” asks my friend, “ to say that countries which have come under the influence of modern civilization have not progressed materially ? Look at the grand mansions which adorn the streets of an European town, the public places of amusement, our parks, our dockyards and harbours, our commercial houses and foreign trade connections ; see all these and say if you dare that modern civilization has not given economic advantages.” Who is so blind as not to see all this ? But allow me to put a question or two. Is not a nation made up of individuals ? Is not the nation made up of two classes—the one rich and the other poor ? My friend answers, yes. Leave these questions just for a moment, and we will return to them soon. In a house, say, there are twelve persons, they all live pretty decently, they are neither too rich nor too poor. But circumstances happen which make six of them rich and the other six poor, and these circumstances are of such a nature as to prevent the rich six from helping and sharing their abundance with the rest, so that the poor are reduced to extreme misery and want. Now which state is preferable ? Surely the former. Apply the analogous case to the nation composed of rich and poor. Does modern civilization in any way tend to equalize the wants of the two classes ? Not at all, the rich become richer and the poor poorer still. Perhaps cases may be given of persons in lower positions of life in these days rising in the social scale, but this does not meet the objection. The question is : Is the condition of the labouring

population in any way improved? No one has pointed out the true state of affairs more clearly than a well known American economist. He says, as civilization advances and the higher classes become richer the lower classes become more miserable, their wants are increased and they have less means for satisfying those wants. Even supposing that nations enjoy very great economic advantages through the help of modern civilization, yet can it on that account be defended? We must first answer our venerable old friend's question: "Is there less misery in these days, which are called days of modern enlightenment and civilization?" I am afraid the answer to this question will be a decided *no*. All great thinkers bear testimony to it.

Of course, if happiness consists in money making and civilization in wearing top-hats and tail-coats, then surely the men of the nineteenth century are the happiest and most civilised lot. But if happiness consists in something higher and nobler than money making, then we must pause before we give an answer.

Let us hear what one of the greatest thinkers* of the present day has to say: he is considering whether the enjoyments and happiness we get in these days are fit to be communicated. These are his very words:—

"The delights of horse-racing and hunting, of assemblies in the night instead of the day, of costly and wearisome music, of costly and burdensome dress, of chagrined contention for place or power, wealth or the eyes of the multitude, and all the endless occupation without purpose, and idleness without rest, of our vulgar world are not, it seems to me, enjoyments we need be anxious to communicate. And all real and wholesome enjoyments possible to man have been just as possible to him since he was first made of the earth as they are now, and they are possible to him chiefly in peace. To watch the corn grow and the blossoms set; to draw hard breath over plough-share or spade; to read, to think, to hope, to pray, these are the things that make men happy; they have always had the power of doing these things, they never will have the power to do more."

What grand testimony to true happiness; yea, happiness based on the corn, the blossom, the spade and the plough-share; happi-

* Ruskin.

ness the result of reading and thinking, loving and hoping and praying. None of your happiness derived from modern telephones and photophones, your theatres and opera-houses, your parks and phaetons. Has not the steam-engine civilization rather tended to mar this genuine happiness which the high and low, the rich and the poor, can enjoy ?

I am not one of those who deplore modern civilization, and say the world can do without it ; on the contrary, I think that the world *cannot* do without it, and India cannot do without it either. Oh ! what a blessing it is that India is under England's mysterious influence, and how very thankful ought her people to be that England does not force Western civilization upon India ! If India adopts Western civilization let it come of itself, and Western civilization adopted in that manner will do the country good.

We have been considering what *true* civilization is, and let us briefly apply the tests of true civilization to India and see whether a negative or affirmative answer can be given to the question, "Is India civilized ?"

First to take religion and philosophy. I dare say everybody will admit, or at all events those who know anything about the country, that the people of India are both religious and philosophical. An Hindu it may be said thinks, moves and lives in an atmosphere of religion—the religion may not be the true form of religion, but still it is religion—according to the light they receive they work ; sometimes they even grope in darkness, but even in darkness they are trying their best to reach to the knowledge of their Creator. May the all-enlightening One enlighten their understanding !

The word philosophical I am not using in the sense in which it is used generally. I call a *thinking* nation a philosophical nation, and the people of India are certainly a thinking people. From the calm Pundit down to yonder man who is ploughing in the field all have their thoughts, and thoughts worthy of philosophers too. Talk to a common cooly, ignorant of his letters, on general topics and see if he cannot produce opinions worthy of a thinking man.

Nor are we right in saying that India's philosophers are all passed away ; even to this very day, are to be found men in India

who have their thoughts raised higher than what concerns this life ; men who are familiar with all the subtle doctrines of ancient Hindu philosophy, and men who can reason with the most profound scholars in Europe. "Bengal alone," says a writer in the *Contemporary Review* a short time ago, "has produced within the last fifty years philosophers worthy of ranking amongst the profoundest thinkers of any civilized country in the world."

Next, to take morality. Are the people of India moral ? I am not prepared to defend the moral tone of the people of India, but I can confidently say, considering the ethical standard which the people were expected to reach by the religious teachers of the country, that they are a moral people. It is true that cruelty, tyranny and oppression have been once rife in the country, but there is not a country in the world which is exempt from such breaches of morality. Whatever may be said as regards the moral qualities of the people of India, it cannot be made out that they are not charitable. As for utilitarian morality, which I had occasion to mention before, there is nothing of that found in India, and we need not regret it either.

As for poetry, I need scarcely say much. India is a land of poetry ; she began to have her first poets more than four thousand years ago, and she still has them. What mystic lines, what sublime thoughts, what divine interpretations of natural objects did those men of old pour forth in song ! It is indeed marvellous to think of it. Just let me give a specimen. The thought it contains is so sublime that I need not apologize for its length :—

" In this decaying body, made of bones
Skin, tendons, membranes, muscles, blood, saliva,
Full of putrescence and impurity
What relish can there be for true enjoyment ?
In this weak body, ever liable
To wrath, ambition, avarice, illusion,
To fear, griefs, envy, hatred, separation
From those we hold most dear, association
With those we hate ; continually exposed
To hunger, thirst, disease, decrepitude,
Emaciation, growth, decline and death,
What relish can there be for true enjoyment ?
The universe is tending to decay.
Grass, trees and animals spring and die,

But what are they? Earth's mighty men are gone,
 Leaving their joys and glories; they have passed
 Out of the world into the realm of spirits.
 But what are they? for others greater still
 Have passed away, vast oceans have been dried,
 Mountains thrown down, the polar star displaced,
 The cords that bind the planets rent asunder,
 The whole earth deluged with a flood of water,
 E'en highest angels driven from their stations.
 In such a world what relish can there be
 For true enjoyment? deign to rescue us,
 Thou only art our refuge, holy Lord."

The germs of such mighty thoughts are still to be found in India. Can we not expect the best fruits from them some day?

One word more in conclusion. The West is indebted to the East for a great many things. Her religion, her science, her philosophy, her art, all come from the sunny lands of Asia, and it is now time that the West should give at least something back to her from whom she has received so much.

Let those who boast of modern civilization and say the East is benefited by Western influence, and so on, first ask the question whether modern civilization is true civilization? and then try to realize the fact that what the East gets is only the old debt paid after so long a time.

It is always well to keep before us that great law of nature—nothing develops of itself.

S. SATTHIANADHAN.

Corpus Christi College, Cambridge.

THE MADRAS BRANCH OF THE NATIONAL INDIAN ASSOCIATION.

The following Rules have been adopted by the Madras Branch of the National Indian Association, and we have much pleasure in publishing them:—

1. *Name*.—This Society shall be called "The Madras Branch of the National Indian Association."

2. *Objects.*—The objects of the Association are—

1. To co-operate with the Parent Association in London for the promotion of social progress in India, and friendly intercourse between Englishmen and the natives of this country.

2. To encourage female education by scholarship grants to Hindu and Muhammadan girls, and to female teachers under training for schools and families in the Madras Presidency, by employing ladies to visit native families and impart useful instruction without interfering in any way with matters connected with religion, and by any other means which this Association may hereafter approve.

3. To establish, or aid in establishing, Schools of Industry.

4. To organize periodical Lectures and Conversaziones.

5. To aid pecuniarily or otherwise the formation of Reading Rooms and Libraries for the people in Southern India, or Homes and Clubs for Natives visiting England.

6. To encourage Natives to visit England for technical education, especially in the Sciences and the Industrial Arts, and to afford pecuniary aid to deserving students seeking such education.

In all the proceedings of this Association the principle of non-interference in religion shall be strictly maintained.

3. *Members.*—An annual subscription (subscription to include all the members of a single family) at the rate of not less than rs. 7, payable in advance, on or before the 31st March in each year, shall constitute the subscriber, who shall have been approved by the General Committee a Member of the Association. Members will be entitled to receive invitations to the General and Special Meetings, Lectures and Conversaziones of the Association, and to receive also free of charge the monthly Journal published in London, the publications of this Branch Association and other publications bearing on the objects of the Association, which the Committee may think it desirable to circulate among the Members.

4. The wife, or adult sister or daughter of a Member shall have all the privileges of a Member, the right of voting included, without being required to contribute separately to the funds of the Association, but shall not be entitled to receive separate copies of the publications circulated by the Association.

5. When any Member of the Association leaves India temporarily he shall not be considered thereby to have resigned his membership, unless he communicates his intention to do so in writing; but if absent for more than six months he shall be exempted from the payment of a subscription for the year or years during which he may be absent.

6. *Constitution.*—The Association shall consist of the present members and such other persons, approved by the General Committee, as may be likely to promote the objects of the Association. The governing body shall consist of Patrons, a President, two Vice-Presidents, one of whom shall be a lady, and a General Committee of not less than twenty-four Members, elected at the Annual General Meeting of the Association.

7. The Association, in General Meeting, may appoint as Honorary Members persons who have distinguished themselves in promoting the objects of the Association; and such Honorary Members may enjoy all the privileges and rights of Members of the Association. The number of Honorary Members shall not exceed 5 per cent. of the total number of Members of the Association.

8. The Members of the General Committee shall, at their first Meeting, elect six or more of their Members to form with the President, Vice-Presidents, Honorary Secretaries (one of whom shall be a lady) and Treasurer the Executive Committee for each year; and any vacancies that may occur during the year in the Executive Committee shall be filled up by the General Committee.

9. Two Honorary Secretaries and a Treasurer shall be chosen by the General Committee from among their number for a term of one year.

10. The President, or in his absence one of the Vice-Presidents, or in their absence any Member, shall preside at a Meeting.

11. The Chairman shall have a second or casting vote when the number of votes on either side shall be equal.

12. The President, Vice-Presidents, Secretaries and Treasurer shall be *ex-officio* Members of the Executive Committee.

13. *Meetings.*—The Annual General Meeting of the Associa-

tion shall be held under the following rules for the transaction of business:—(a) The Meeting shall be held on the last Monday of January of every year, or on any subsequent day to which the Executive Committee shall defer it by a formal resolution. (b) Notice of the Meeting and of the hour at which it is to be held shall be given by a circular addressed to each Member of the Association. (c) The business to be transacted at the Meeting shall be first to receive the Annual Report and Accounts presented by the General Committee; second, to elect by ballot the President, Vice-Presidents, and Members of the General Committee for the ensuing year; third, to transact any business of which due notice has been given; and fourth, to consider such subjects of general interest as may be brought forward for the purpose. (d) All Office Bearers and the Members of Committee shall vacate office at the time of the Annual General Meeting, but shall be eligible for re-election.

14. A Special General Meeting of the Members of the Association may be held at any time by order of the Executive Committee, or on the written request to that effect signed by at least ten Members of the Association.

15. The Ordinary Meetings of the General Committee shall be held quarterly; but the President, or in his absence one of the Vice-Presidents, shall, when it shall appear necessary, or on the requisition of any four Members of the Committee, call a Special Meeting.

16. Votes shall usually be given by show of hands, but a ballot shall be taken in the case of election of Members, &c., of the General Committee.

17. Notice of motion for alteration of rules or a resolution on any matter other than the acceptance of the report, shall be given at least fourteen days before the date of the General Meeting at which the motion or resolution is to be discussed; and the question decided shall not be reopened at any subsequent Meeting until after the expiration of six months.

18. No General Meeting of the Association shall be competent to enter on any business unless ten or more members be present.

19. *Executive Committee.*—It shall be the duty of the Executive Committee to consider and record orders on all

communications received, to examine the accounts of receipts and expenditure submitted for each month, together with a list of arrears of subscription, to regulate all charges and to conduct all other ordinary business of the Association.

20. The Executive Committee shall be at liberty to appoint temporarily, or until the next Annual General Meeting, such Sub-Committees of their own body as may be necessary to carry out each of the objects of the Association named in Rule 2 above, and shall be competent to define their powers and duties.

21. The Executive Committee and Sub-Committees shall meet ordinarily in the last week of each month, or oftener if necessary. Any five members of the Executive Committee shall form a quorum.

22. The Executive Committee shall be at liberty, subject to the approval of the General Committee, to add to their own number, or elect as Members of any Sub-Committee, any other Member of the Association whose assistance they may consider desirable for a special purpose.

23. The Secretaries shall appoint their own servants, subject to the approval of the Executive Committee, with whom it shall rest to fix the amount of their salaries.

• 24. *Publications.*—The Executive Committee shall print and publish in English or in any of the Vernaculars such periodical journals, or other publications as may be calculated to promote the objects of the Association.

25. The Executive Committee shall fix a moderate price on its publications for sale to individuals who may not be entitled to receive copies gratis.

26. No Member shall be entitled to receive copies of the journals, or other publications of the Association, who has not paid up the arrears of subscription due by him within the year for which the subscription is due.

27. The Executive Committee shall be authorised to transmit copies of the publications of the Association free of cost to influential persons in England and India.

28. *Funds.*—The funds of this Association shall be deposited in the Bank of Madras in the names of one of the Secretaries and of the Treasurer.

29. All books, papers and accounts of the Association shall be open to the inspection of Members if required.

30. *Branch Societies.*—Any Society in the Mofussil which may adopt the principles on which the Association is conducted and seek to be connected with it, shall be recognised as a Branch Society. The Association shall regularly correspond with it and render it such assistance as may be deemed reasonable by the Committee or the Association.

31. Each Branch Society shall pay to the funds of the Association an annual subscription of five rupees, in return for which it shall be entitled to a copy of the Journal published by the parent Association and the publications of the Association, and its President or Secretary shall have the privilege of attending the General and Special Meeting of the Association in Madras.

32. It shall be competent to Branch Societies to pass rules and bye-laws relating to their internal economy without reference to the Association ; but no change in the fundamental rules shall be made without its sanction.

33. The Branch Societies shall regularly furnish the Association with copies of their proceedings for its information.

34. If a Branch Society acts in a manner repugnant to the views of the Association, the latter shall be at liberty to disown it, and shall notify the same.

35. *Bye-Laws.*—The Executive Committee shall have power to make or alter any bye-law for regulating the ordinary course of procedure at their own Meetings, provided such bye-law be not repugnant to the general rules, and shall be subject to the approval of the General Committee and be published with the Annual Report.

36. *Alteration of Rules.*—No addition to, or alteration in, these Rules shall be made except at the Annual or Special General Meeting of the Association, previous notice being given in the circular convening the Meeting as provided in Rule 17 above.

The late Governor, Mr. Adam, had consented to be a Patron of the Madras Branch of the Association.

THE GILCHRIST TRUST.

The Gilchrist Educational Trust, under which numerous grants and scholarships are awarded for the encouragement of Learning and Education, is well known in name to Indian students, on account of the two Scholarships annually given by Competitive Examination to Candidates born in India, for carrying out a course of study in the University of Edinburgh, or at University College, London. It may interest some of our readers to learn how this Trust came to be established, and from what sources its large income has been derived.

The founder of the Trust was a Scotchman—John Borthwick Gilchrist, LL.D., born at Edinburgh in 1759, died in 1841—who by his Will directed that the greater part of his property should, after the death of his widow, be appropriated by certain Trustees in such manner as they should in their absolute and uncontrolled discretion think proper and expedient, “for the Benefit, Advancement, and Propagation of Education and Learning in every part of the World as far as circumstances will permit.” Dr. Gilchrist became early in life a Surgeon on the Bengal Establishment of the East India Company; while in India, and on his return to England, he gave much attention to the Oriental studies. At one time he was a banker, and latterly he occupied himself mainly in various commercial, and philanthropic schemes.

*In Oriental literature, the name of Dr. Gilchrist is well known, especially as the compiler of a Hindustani Dictionary in three volumes, quarto, which was originally published in successive numbers at Calcutta. His first desire to study the vernacular arose from the distress he felt as an Assistant

Surgeon in not being able to attend properly to his patients, owing to his not understanding their language. A knowledge of Hindustani was rare in those times among Englishmen in India, and the Bengal Government, on becoming aware of his wish, granted him leave of absence for the prosecution of his studies. In order to carry out his object, Mr. Gilchrist resolved to live for a time quite apart from Europeans, even assuming native dress, so that he might associate more freely with those whose habits of thought and language he wished to learn to comprehend. The Dictionary occupied him for several years, and it proved a great expense to him, which at the time he could ill bear, but later he received large returns from this important work.

It was in 1809, at the age of 45, that Mr. Gilchrist returned to England, and in the same year the University of Edinburgh conferred on him the degree of Doctor of Laws, on account of his having distinguished himself in the study of Oriental languages. He now for some time occupied himself in London with delivering lectures to gentlemen who were intending to go to India. At Edinburgh also, where he lived for some years, he gave gratuitous teaching in Eastern languages, and soon after his removal, in 1817, from his native city to settle permanently in London, he was appointed by the East India Company Professor of Hindustani, which appointment he held for seven years.

In the later portion of his life Dr. Gilchrist was engaged in various Bank and Insurance Directorships, but meanwhile he worked earnestly for the spread of education. He helped to found the London University (now University College), and acted as its first Professor of Hindustani. He took part with Dr. Birkbeck in the establishment of the London Mechanics' Institute, the present Birkbeck Institution. The Anti-Slavery Association and other philanthropic efforts had

his warm support. It was his great wish to help to extend freedom and to lessen ignorance, and thus he used generously to afford opportunities of self-improvement to struggling students. Others found it difficult to co-operate with Dr. Gilchrist on account of his extreme confidence in his own opinions, but his aims were of an unselfish kind, and he effected much real good for his own and after generations. He died at Paris, in 1841, at the advanced age of eighty-one years.

We have already referred to the terms of Dr. Gilchrist's Will, by which he arranged the important Trust which has so usefully carried forward the objects of his life. The property of that Trust is mainly derived from two very fortunate investments. One was the Commercial Bank of Scotland, from which Dr. Gilchrist had once wished to disconnect himself. Not being able to sell his shares to advantage, he continued to hold them, and the Trustees have ultimately realised about £38,000 from this source. The other investment was in Australia, and consisted of a barren tract of land near the town of Sydney, bought by Dr. Gilchrist, in 1801, for the sum of £17 10s. He was led to believe that this land would eventually prove of great value, as it lay in the direction in which Sydney was extending, and it proved that he was well advised. Even before his death, a part of the estate was sold for about £4,000. During the time that a Chancery suit (undertaken by his nephew Mr. Whicker) was pending, further sales were made to the value of £32,000, and since then the remainder of the property has realised £34,370. These facts are given in a Sketch of Dr. Gilchrist's Life published this year, from which we have drawn our information. Thus the property for which Dr. Gilchrist paid £17 10s., in 1801, has brought to his Estate a total amount of above £70,000.

The Chancery suit having been decided by the House of Lords, in 1865, against the nephew of the Testator, the Trustees came into possession of the property, and began to make use of its income in conformity with what they judged to have been the wishes of Dr. Gilchrist. One of their first proceedings was to arrange Scholarships for the natives of India and for the principal British Colonies. Two such Scholarships, tenable for five years, to be gained through a competitive Examination conducted in the three Presidential Capitals of India, were annually assigned to natives of that great dependency, not of pure European descent. An annual Scholarship was determined on for Canada, one for the West Indian Colonies, one alternately for natives of the Cape Colony and of Tasmania, one for Australia, and several for various Colleges in England.

Women's education has had a share of consideration from the Trustees. Girton College and the North London Collegiate School have received Scholarships from the Trust, and Scholarships of the annual value of £120 are now awarded to Female Candidates at the Matriculation and First B.A. Examinations at that University, with a Gold Medal to be competed for at Graduation, under the condition that the holders of the Scholarships are required to pursue their studies at a College to be approved by the Trustees. A £50 Scholarship and some prizes are awarded to students at the Female School of Art.

Grants have been made to various educational institutions which are considered to have a special claim on the Fund, as the University of Edinburgh, University College, London, the Edinburgh School of Arts, the Birkbeck Institution, and others, and a sum of about £1,000 per annum has been spent on procuring the delivery of lectures to the working classes.

THE MADRAS RAGGED SCHOOL FOR DESTITUTE
AND ORPHAN CHILDREN.

Twelve years ago a School for destitute native children was opened in Madras by Rev. Mr. Rajahgopaul, and after encountering many difficulties, it now consists of 200 children, of whom about half are boarders or day boarders. This year, for the first time, a public distribution of prizes to the pupils took place. The late lamented Governor, Mr. Adam, kindly presided on the occasion; it must have been one of the few occasions of his publicly showing his interest in educational work in Madras before his last illness. The meeting was held in the Upper Hall of the building, which was tastefully decorated, and many friends and supporters of the School were present. The children occupied one end of the room, looking bright and happy. The following was the Report read by Mr. Rajahgopaul:—

This is the first public anniversary meeting that has been held since the foundation of the Madras Ragged School for the destitute and orphan native children. We preferred working at the onset quietly and patiently till it took root and the sphere of its usefulness was widened. Both these objects are now being gradually accomplished, and I feel it both a duty as well as an advantage to lay before the public a brief history of the institution, its origin and aims, its working and prospects.

Madras being the Presidency town, the seat of Government institutions and offices and of mercantile firms, the poor are drawn to it from every part of the Presidency in search of livelihood. Their number is not only exceedingly large, but owing to the small wages paid for labour, the poverty and the misery of the class is beyond conception. It is strange that this fact does not

act as a check against the growth of population. In the struggle for existence they leave their offspring very much to shift for themselves. One must see them as I have seen to be affected by their sight. These children wander about naked, half-starved, ignorant, without moral restraint, a prey to vice and passion. What is most deplorable is the fact that in many instances their very parents encourage them in their evil courses. That such a population should be allowed to grow unrestrained is neither good for themselves nor for the moral and material interests of the city.

How is this state of matters to be remedied? The plan that suggested itself to us was to get them together into a central place, make their temporary home pleasant, show them that sympathy and affection to which they were entire strangers, surround them with moral restraints and impart to them such an amount of education as shall enable them to earn their livelihood by honest labour. With this conviction we opened the Madras Ragged School in the heart of Big Parcherry, amid dirt, discomfort and obscenity. This part of the town is densely populated by the poorer classes, swarming with children. At first a few of the waifs and scum of the place came into the school with meagre clothing, with unwashed faces and most repulsive manners. Our numbers gradually rose for some years and averaged to one hundred children in daily attendance. When they first came to us the large majority of them could neither read nor cipher: we had to teach them from the very beginning. The plan of the work carried on within the school may be described thus. The children are divided into four sections or standards, and after going through the course, which covers a period of four or five years, they are promoted to a normal class and trained as teachers. On obtaining Government certificates they are dismissed to make room for others.

This school is after all an experiment, and as such it has proved a success as far as it has advanced. Not to speak of the importance of getting these wild neglected children to attend school regularly for years, not to speak of the advantage of their being taught to be clean and tidy, other results have been achieved which may be summarised thus. Not an inconsiderable number have passed the Teachers' Certificate Examination and are usefully employed, a number have gone to printing presses, a few are employed

in small trading establishments, and those that were not able to complete the course have gone into domestic service.

Small as these results may appear they have not been achieved without great labour, and in the face of great difficulties and in spite of want and meagre appliances, one permanent source of trial having been the want of suitable premises. The house we originally occupied was a common native house situated in a most unhealthy locality, limited in space and ill-ventilated. The building was in every respect ill-adapted for the purposes of a school of this description, and its sanitary condition was pronounced by the district surgeon as *dangerous*. It is often remarked that the darkest hour precedes the dawn. In our difficulty we applied to the Government for the use of the premises till lately occupied by the Male Orphan Asylum; and His Grace the late Governor in Council (the Duke of Buckingham), with that considerate care for the poor which characterised his administration, promptly gave us the use of the buildings. They were originally built for school purposes and have all the conveniences necessary for a Home to the poor and the orphan. We entered the premises in June last, and with it I may say a new era has begun to dawn upon this Institution.

I may now be permitted to detail the work of the past year. It is to be remarked that this school is a Result-grant one, consisting of two departments—male and female. As it is intended to lay hold of the poor, destitute and the neglected orphan children, we have also a boarding establishment for the benefit of such as could not otherwise avail themselves of the institution. Where we possibly can we demand small fees, though they do not form any appreciable proportion to our expenditure.

The following table gives a view of our numbers and fees as compared with those for 1879 :—

	Roll No.		Fees.	
	1879.	1880.	1879.	1880.
Boys' School...	84	153	Rs. 52-9-6	76-6-0
Girls' School...	22	54		

From this it will be seen that there is in the aggregate an increase of 100 boys and girls in our numbers and rs. 24 in fees.

The studies of the different classes are arranged according to the rules of Result grant-in-aid, consisting of four standards, besides an infant or alphabet grade. It was found in former years extremely difficult to retain the children up to the 4th standard, and the examination by the Government Inspector used to be the signal for a number of them to quit the school. But matters have changed for the better this year. A new 5th standard class, numbering 22 boys, has been added. The success of our training in secular studies may be seen from the Government inspection. Last year we sent 33 boys for the examination, against 50 this year. We received in 1879 as result grant rs. 120, as against rs. 226 in 1880.

One word in conclusion about the finance. A large school, consisting of male and female departments, with more than 200 pupils, and with an establishment for 62 boarders (inclusive of 50 day boarders) demands large funds. Our two available sources are Government grant and public contributions. A Ragged School, such as this, can never count upon fees. The public in this country are wearied out by demands of various kinds, and their contributions are getting smaller everywhere. Under these circumstances, we are obliged to look to the Government mainly for help. We are doing a good work in spreading education. We are trying to snatch children from vice and crime, prepare them to become better members of society, loyal subjects, and upright men and women. Such institutions are the best helps to a Government, as calculated to diminish crime, as well as the expenditure on prisons and penitentiaries. May we not solicit the Government not to deal with us as with other schools, but modify their rules so as to afford us a larger help?

The children then sang a song, after which the Governor distributed the prizes to the deserving pupils.

His Excellency then said:—Ladies and Gentlemen, after the interesting ceremony we have all witnessed you will be pleased to have been able to attend to-day, and I assure you it has given me great pleasure to find I was able to preside on this occasion. A school such as this, which raises from

the lowest degree those who might degenerate to crime, is one that ought to have the best support from the Government and from the public. I was rejoiced to see that the Government of the Duke of Buckingham had been able to do so much for this school, and I assure you that whatever the Government now under my direction may do for this school, we certainly do not intend to fall back now in any way from the measures followed by the Government which has gone before. I only hope we shall be able to follow in the footsteps of the Duke of Buckingham's Government, in being able to give all the support that we can legitimately accord, and that our duty allows, to this school. I am glad that it has been my privilege to attend here and preside on this the first anniversary of the school. The school has been in existence many years, but I am told that this is its first public anniversary, and I am glad that it has fallen upon me so soon after my arrival here to preside on this occasion. I can assure you, that speaking for myself personally, I shall always be glad if I am able in any way to assist in the development of schools such as this, or any cognate institutions. It is my desire and wish to do all that I can, as long as I have charge of the Government of Madras, and hold the position I now do, to develop education among the natives, and to do all I can to advance their moral and material instruction and welfare; and I can assure you that no effort of mine shall be spared to carry out as far as I can those wishes that are at the bottom of my heart. Ladies and Gentlemen, I am sure we ought not to separate to-day without returning our sincere thanks on behalf of this community to Mr. Rajahgopaul for all the trouble he has taken in instituting and carrying on this school. He has no doubt been instrumental in doing great good, and to those who work with him, not only are the thanks of these children due, who

have been saved from a life of crime and misery, but the thanks of the public, who have benefited so much by his exertions, and the exertions of those that work with him. Ladies and Gentlemen, I can only say in conclusion that I have been much interested in the proceedings of this meeting. You have heard fully the history and account of this school, and it is needless for me to go into that. I only trust that this institution, which has prospered up till now, and risen from a small beginning to what we now see it, will go on prospering. I am sure you will agree with me, and help me in furthering and promoting this institution, which I believe has done great good in this part of the town, where it is so much required. Ladies and Gentlemen, I thank you for having put me in the position in which I am to-day, and I have had great pleasure in acting and carrying out the duties assigned to me.

The Rev. W. Miller proposed a vote of thanks to Mr. Adam for presiding, and the National Anthem having been sung by the children the meeting dispersed.

INDIAN INTELLIGENCE.

Mr. Lal Mohan Ghose has been made an Honorary Member of the Cobden Club. He is said to be the first native of Bengal on whom this distinction has been conferred. Mr. Furdoonjee Jamsetjee, in the Nizam's Government, has been for some time a member of the Club, and the late Sir M. Coomara Swamy, of Ceylon, also belonged to it.

An Exhibition of Indian Art Manufactures is to be held in Calcutta next December and January. It will include silk fabrics, muslins, and other cotton fabrics; embroidery and lace, carpets, mats, and matting; manufactures from hemp, cocoa-

nut, and other fibres; woollen fabrics, gold and silver work, and jewellery; ivory and wood carvings, inlaid work, &c.; metal ware, pottery, stone carvings, glass, shell carvings, cabinet ware and furniture. Intending exhibitors are to communicate with the Society, Economic Museum, 12 Hastings Street, Calcutta, not later than September 15th, and the goods must be received by November 1st. Medals and certificates will be awarded to the best exhibitors.

The third Exhibition of Fine and Industrial Art will be opened at Simla in September under the patronage of H.E. the Viceroy.

The following letter from Mr. K. M. Shroff appeared lately in the *Times of India*, in reference to a case of infanticide by a Hindu widow, and the Editor of the paper printed in accordance with Mr. Shroff's request the memorandum by Raja Sir T. Madava Row, which appeared in this Journal in May, 1876, urging that imprisonment would be more suitable than capital punishment for this crime:—

“INFANTICIDE AND HINDU WIDOWHOOD.

“*To the Editor of the Times of India.*

“Sir,—Now that the sentence of capital punishment passed on Vija Luxmee for infanticide has aroused public sympathy, and you have pleaded for mercy on her behalf, let me point out that the unfortunate widow's crime is the result of the cruel Hindu custom referred to by Sir T. Madava Row, in a memorandum advocating imprisonment instead of the extreme penalty of the law for such cases. I send you herewith a copy of that able memorandum on the subject, which Sir Madava Row contributed in the form of an article, at the request of the late lamented Miss Mary Carpenter, to the *Journal* of the National Indian Association for May, 1876, and request you to be good enough to reproduce the same. Your readers will see that it contains clear and cogent arguments, and may be particularly commended to the attention of Hindu reformers. The cruel custom that he refers to, extending as it does from Cape Comorin to the Himalayas, greatly retards the progress of India. The continuance of this custom is a disgrace to the modern Hindus, and the sooner it is abolished the better will it be for millions of souls. No efforts to extirpate the bane *in toto* should be spared. What have the members of the Sarvajanic Sabha and other societies, who every now and then send memorials and petitions

to the House of Commons to have their *political* rights extended, done for the Hindu widows? Why do they make such fruitless efforts when this great social stigma remains? When shall we hear of some gigantic organised efforts on the part of the Hindu community to do away once for all with this most shocking custom?—Yours, &c.,

“K. M. SHROFF.

“Mody Street, Fort, May 16.”

PERSONAL INTELLIGENCE.

Mr. Mahomed Rafique and Mr. Golak Nath have passed the Previous Examination in the University of Cambridge, and both were in the 1st Class in Mathematics and 2nd Class in Classics.

Mr. Tamiz Uddin has passed the B.Sc. Examination in Mental Philosophy in the University of Glasgow. In the 2nd M.B. Examination he obtained a Certificate in Physiology.

Mr. Syed Habeeb Ullah has passed the Entrance Examination of the Inns of Court.

Mr. S. Sathianadhan, of Corpus Christi College, Cambridge, has obtained one of the Prizes offered by the National Thrift Building Society for an Essay on National Thrift.

Arrivals.—H.E. Mukarrum-ood-Dowlah Bahadur, nephew of H.E. Sir Salar Jung, accompanied by Moulvi Shaik Ahmed Hoosein, Dr. Mahomed Ismail, and Mr. Hormuzshaw Behramjee, from Hyderabad, on a visit to England. Mir Dawar Ali, from Hyderabad. Mrs. O. C. Mullick and four children, Mrs. W. C. Bonnerjee and four children, and Mr. A. Chowdhuri, M.A., all from Calcutta. Mr. Mohsin Budroodeen Tyabjee, son of Mr. Budroodeen Tyabjee, Barrister-at-Law, from Bombay, for the Indian Civil Service. Mr. S. B. Broacha, merchant, from Bombay. Messrs. P. M. Jejeebhoy, F. D. Petit, C. D. Limjee, N. N. Wadia, and D. N. Dadysett, from Bombay, on a visit to Europe. Mr. Shapurji C. Sanjana, for the Bar, Mr. H. B. Doctor and Mr. Menezes, for Medical study, from Bombay. Mr. S. B. Chatterjee, from Calcutta, for the Indian Medical Service.

Departure.—Miss Sing₁ for Calcutta.

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PAPER AND PAPER-MAKING AS AN INDUSTRIAL ENTERPRISE FOR SOUTHERN INDIA.

THE recent famine directed great attention to the fact that India is almost exclusively an agricultural country; that the millions of its inhabitants have to depend mainly on the cultivation of the soil for the means of obtaining a livelihood; and that but very few of the people are engaged in manufactures. It has been demonstrated by the establishment of cotton factories in India, during the last twenty years, that there is a wide field for such industrial enterprises, that the lower classes of natives are very apt to learn how to manage machinery, and that they can be easily turned into good, useful factory hands. The extension of cotton mills has been so rapid that Manchester has taken alarm and is somewhat angry at the competition she has now to contend with. But when we come to look into this matter closely, we find that a mere fraction of the people are thus employed, and that there is room in abundance for the introduction of other industries, if the people are to be lifted out of the

slough of despond, into which they have fallen, through no fault of their own. The reproach that the country is not thoroughly opened up has been, in a great measure, removed by the construction of railways, roads and canals, throughout the country. What is now wanted to seal the prosperity of the empire is the establishment of new industries, which will afford abundant employment to large masses of the population. Up to this time we have been entirely dependent upon England and Europe for our steam engines, for our rails, and for machinery of all kinds. This fact surely shows that there is some lack of enterprise amongst us, particularly when we bear in mind that iron ore of the very first description is found in great masses in very many parts of the country, and that coal is equally abundant in Bengal and one or two other districts. Though we are not given to prophesying, we venture to believe that the day is not far distant when the iron ores of Madras will be taken to the coalfields of Bengal for the purpose of being smelted, or that the coal from Bengal will be brought down to ores in Madras. Were such an industry started, every element of success would be at hand. Ore in abundance, coal not too expensive, an inexhaustible demand for the manufactured article and cheap labour. To start a paper-mill but a comparatively small capital would be needed, and the demand for paper is continually growing in India. This is the immediate subject of this article, and it is one that demands a somewhat greater attention than it has as yet received. It also demands a far better head and abler hand than ours to do justice to it.

Before the introduction of printing, the people of this country were in a state of something like moral destitution; for, although various manuscripts existed, yet the expense and trouble of obtaining them was so great that few would possess them in any quantities except sovereign princes and

the Brahmin priests, or the reading classes, patronised by the state. "The intellectual power of the country," in the words of a modern writer on the printing press, "was completely undisciplined ; there was no such thing as a combination of moral power ; the experience of one age was not woven into the fabric of another ; in short, the intelligence of the nation was a rope of sand." Now how wonderful is the contrast between this picture of the age which preceded the introduction of printing presses into this country and the altered state of things which has been brought about by the noble art of printing. All the knowledge, and even the recondite learning of the past, is now freely published and given to our friends and our foes in every region of the globe, and the call for printed matter is daily augmenting. Some idea of the greatness of that demand may be formed by glancing over the list of all sorts of publications in Madras which appears periodically in the columns of the *Fort St. George Gazette*. From the last published lists we observe that over one thousand works, either new or old, were published during the last official year. Many of these consisted of issues numbering thousands of copies. For school books there is an enormous demand, and some of those works which have received the *imprimatur* of the Educational Department have been produced by tens of thousands. The amount of paper required for these publications is, as we have said, very great. But paper is required, not for books only, but for newspapers and periodicals, tracts and pamphlets, works in series and light literature. The quantity and value of the paper consumed in this form is far larger than many persons imagine. But leaving books and papers, &c., out of the reckoning, we have still to consider the quantity required yearly by the Government. Nearly every one of the one hundred thousand officials employed by Government writes letters or reports to his superiors daily.

Not a single work can be undertaken or carried out in the remotest corner of the Presidency before a mass of correspondence has been accumulated, and quires of paper covered with inkmarks. Take again the quantity required for the publication of the *Fort St. George Gazette* and for that of each one of the district gazettes. Look also at the quantity used for forms of every description by every department of the state. Then the railways are not chary in the use of paper, and our mercantile houses, banks, shopkeepers, all spend considerable sums on paper. Next there remains to be added the enormous and annually increasing consumption of paper in our Schools, Colleges and Universities, by foreign Christian Missions and by our system of public examinations, into the details of which we have neither space nor inclination to enter here. In short, we cannot adequately estimate the exact value of the convenience which both the governing body and the governed, and both the rich and middle classes in India enjoy by being enabled to transmit their ideas, be they good, bad or indifferent, on such an article as paper to any part of the empire and even beyond its limits. Considering the prodigious powers of the press, and how they are developed at this time, it is to us passing strange that an article in such very great demand should be imported instead of being made in the country. But we can, perhaps, obtain a better idea of our supineness by looking at the trade returns of the country. Well, we find on turning to that mass of figures that we import books and printed matter weighing 8,000 cwts., and worth eleven and a half lakhs of Rupees; we also import annually over 50,000 cwts. of printing paper, worth twelve and a half lakhs of Rupees; our writing paper and envelopes cost us over fourteen lakhs, while of other kinds of paper we import 16,000 cwts., worth five lakhs of Rupees, and of pasteboard and millboard the

quantity received is 3,401 cwts., worth about Rs. 29600. The total value of what we have just specified is Rs. 43,29600, or something approaching to half a million sterling. Is there any real necessity for India thus to show her dependence upon Europe for paper? We are inclined to think there is not. Most of our Indian readers are aware probably that we have in this very town of Madras places where a coarse description of paper is made. Paper-making is a craft like many other trades, and there is no great art required by those who follow the occupation. What is required is the material out of which it is made—that we have in abundance. Cotton rags are to be had in large quantities in every town in Southern India, and the collection of the same might easily be carried out at a very inexpensive rate. Once let it be known that a certain price per pound will be paid to any one bringing cotton rags to the mill, not only should we have a brigade of rag-gatherers in Madras, but in every town of South India. The supply would be fully equal to the demand for a long time to come. Even were the supply to turn out difficult, that would not be a very serious affair; for cotton is grown largely in South India, and any quantity of refuse and low class cotton may be had by the paper maker at prices lower than manufacturers have to pay for first class rags in Europe. Moreover, we have read from time to time that in this country there are various vegetable productions which might be converted into paper. We already have paper made out of bamboo, which though it may not be a first class article, is still quite good enough for many purposes for which paper is required. The great difficulty that any one would encounter, if determined to start a paper-mill in Madras, would be, not a lack of material out of which to make the paper, but the selection of practical workmen in Europe. In the first instance thoroughly competent workmen

would have to be got from thence, but in a short time natives might easily be trained to pick up the mysteries of the trade, had they a teacher able and willing to impart to them its intricacies. If paper-making is to succeed in Madras, it must be undertaken by individuals and not by a company. For some inscrutable reason most joint-stock companies floated in this Presidency have come to an untimely end, and caused loss to their supporters. The promoters, secretaries, &c., generally succeed in getting hold of the lion's share of the loaves and fishes. If any enterprising man were to open a paper-mill in Madras he would not, we imagine, have much difficulty in securing the contract for supplying Government with paper, and if he secured that, his fortune would be assured. Native gentlemen have started cotton mills; we trust some of them will be induced to open paper-mills.

Here some one will interrupt us with the remark, not unfrequent out here, that the Indian Government would have greatly profited themselves and the people by starting paper-mills of their own in this country, and that there would be nothing inconsistent in undertaking such manufacture, if it is right to construct State railways, and retain the exclusive privilege of manufacturing salt, and the monopoly of the opium and abkarry sales. But the interference of Government in any speculation should be the exception rather than the rule. In ordinary cases a wise Government should encourage rather than compete with the spirit of the capitalists, and nothing can be more ruinous to this country than the present degrading state of dependence on Government for everything. Our countrymen must soon learn to imbibè the daring spirit of the British capitalists and embark on a voyage of speculative discovery without waiting to receive from the Government its *passeavant*. Nay, it has become a maxim in political economy that, in pursuit of small objects, a govern-

ment is practically incompetent to move with the activity and nimbleness of private speculators. But whether paper-mills be eventually opened by high-minded and daring spirit of individual native capitalists or by one well constituted company, or by a series of disjointed companies on the limited liability system, or by the Government itself, we trust that our readers of all politics will cordially join with us in thinking that the time has come for starting and developing fairly, scientifically and effectually, manufactories for the production of Indian paper. The work needs nothing but good and gallant hearts, and we wish some young men, with brains as well as a little capital, would be induced to take to such manufactures, instead of all rushing to Government employment or the law.

In conclusion, we hope we do not weary out the reader by repeating that this country contains untold resources, yet undeveloped, and it is a sign of the advancement of the times that the Government of India has abandoned the traditional policy of discountenancing private enterprise and has adopted a liberal and enlightened course consistent with the spirit of the age. With the revival of trade and commerce, the introduction of industries, under careful management and control, might yet make India what it once was, a great manufacturing country. The enlightened selfishness of Manchester might contemplate the growing manufacturing industry out here with extreme disfavour. But in this as in other countries the car of progress, when once set in motion, is destined to travel over extensive ground, bringing with it an increase to national contentment and a continual sunshine of prosperity.

V. KRISHNAMA CHARIAR.

THE BUILDING ARTS OF INDIA.

BY GENERAL MACLAGAN, R.E.

(A Lecture delivered at the Society of Arts on April 29th.)

Everyone who has been in India has had opportunity, at some time or other, of taking notice of the buildings in the places at which he has had to take up his own abode for a time. He may, indeed, be often in places where there is not much to be seen. The ordinary dwellings of the people will not in India, more than elsewhere, present much that will be thought worth observing. Yet, even in the simplest of dwellings, one may see how much can be made of very slender local resources, and how well, under the guidance of ancient custom and personal experience, they are turned to account.

When you hear of cottage walls made of mud, the word does not sound nice to English ears : but, when you see them, you find they are something better than you thought. Put together solidly and thickly, the mud becomes one mass throughout, and, hardening as it dries, it forms a compact and effective protection against heat and against rain. In greater mass, this simple material forms the very efficient defensive works of what are well known as mud forts in India.

How simply, also, do we find roof protection supplied by a skilful use of the common reeds and grass that grow in the jungle (jungle, let it be observed, is the familiar name both for forest and all uncultivated waste, which, except in driest tracts, commonly becomes a wilderness of shrubs and thorny trees and tall grasses). A roof covering of reeds, of no great thickness, does not truly afford much protection against the sun, and will not exclude the heaviest rain ; but it is very wonderful to see what it can do. At places in the hills you shall see local material of another kind turned to account for roof covering, in a cheap and effective way ; large flat slabs of easily split stone doing duty as slates, with lumps of rock laid upon them to hold them in their place. In India, as in most other countries, there is something worth noticing

in the way in which the simplest of available means and materials are turned to account in very simple ways.

In India, we notice next something more. When we get above the very lowest and poorest kinds of human habitations, we begin to see manifested a demand for some ornament. The ornament may be of a very rude character, but there it is. Something is wanted more than that the building shall serve its direct and essential purpose. You may find ornamentation given in colour or in wood-carving. The white-washed door jambs may have streaks of ochre, diversified with curved lines and spots, and sometimes more ambitious efforts of the owner or the village artist. But there is something of a higher class in the rough carvings of the lintels and the door-posts of houses in even lowly, unpretending villages. Rough carvings, no doubt, they often are, of simple waving lines or geometric patterns, after the fashion of greater and more elaborate work in large cities. They are very unsymmetrical, perhaps, and very uneven. But this is nothing; the eye does not care to be critical in looking at these things. The ideas and aims are good, if the execution is sometimes rustic. Rustic or not, the effect is very pleasing. It admits of variety of treatment, and the treatment rises to various degrees of excellence. But the great thing is that it is the expression of a felt desire for something more than mere needs. A something pleasing to the eye has become a need, and it finds, in its simple way, on the spot, the art that is capable of satisfying the demand.

An exactly similar application of this art of wood-carving for external ornament is seen in the boats on most of the Indian rivers. In many of these boats, of which there are numerous varieties for ferry purposes, or for general traffic, there is a bit of deck at the stern, which gives the steersman his well-raised lookout and command of the rudder, which deck is also the roof of the little shelter of his family and the cooking place. The weatherboarding which edges this bit of deck on the side towards the open body of the boat presents a convenient surface to be ornamented with this wood-carving. A real pleasure to people who have to use these river boats is this rude attempt at simple decoration. The crossing of an Indian river, in the course of a morning march, though sometimes a tedious and troublesome

business, is oftener a very pleasant little break in the day's journey—that is when there is no unusual pressure, and things are in their normal, undisturbed state. When you have stepped on board, and your horse has been persuaded to follow, you sit down to enjoy the bit of quiet rest as you cross the steady, placid stream; no sound meets the ear but the long splash of the big oars, the young day is fresh and cool, and the low sun glances on the smooth water. It is very peaceful and pleasant, and to all the quiet enjoyment of the moment it is something added to see this well-purposed effort of humble art among a rough and hard-working, uncultivated people. It is the sign of a love for something pretty to look at—of a care for something more than is wanted for the mere practical purposes of a safe and substantial ferry boat.

We look with some satisfaction on these lowly, but pleasing examples of unaided and unspoiled native art. Work of this kind, of all various degrees of higher merit, in point both of construction and ornamentation, will be found in the better class of private dwellings and shop fronts, in doorways, verandah posts, latticed windows and little balconies, in the villages and towns, and even among the rude hill tribes within and beyond our frontier. But we take our view of the building arts generally from works of a more permanent character. We attach a higher value, in certain respects, to those that have stood the test of time—that is, we look to buildings erected before our day, some of them very long ago.

There is often a sort of idea that one must go back a great way for specimens of excellence in various arts, and, among these, the arts connected with building. In India, as elsewhere, people have been in the habit of saying that no such buildings are erected now as in the days gone by, and that certain old arts are lost. It has been concluded that the capacity for such work has died out. It is one phase of the idea prevailing in all ages that former times were better. It may be the case that we cannot point to anything in India, built within the last hundred years, to equal the grand Hindu temples of Tanjore, the Jain buildings at Abú, the Taj Mahal at Agra, the Jama Masjid at Delhi. The occasion for erecting such buildings, and the means, are wanting. We are not

warranted in adding, also, the ability to design and to execute them. It is almost needless to say that for great and beautiful buildings, great expenditure of money and labour is required. It was perhaps a stern necessity that stopped the second tower alongside the stately Kutb Minár at Delhi, and the second tomb opposite the Taj, and elsewhere left intended works unfinished. The ability was not wanting, but the means.

A wealthy prince, happily gifted with large ideas as well as despotic power, orders a work which shall be "exceeding magnificent," and it is done. The skill to plan and the skill to execute find full scope for all their highest ambitions. Materials are supplied without stint, of whatever kinds may be required, any number of labouring hands are collected from all quarters to order, and there is little question about cost. The will is there, and the command, and the means, and there is no hindrance. These are happy conditions for the execution of splendid works. If the work was to be a building of stately dimensions, of costly materials and substantial construction, there you have it. For the master mind to devise and direct the whole was found with the occasion. Given the same conditions now, could India produce such works? Doubtless it could, though the master minds, of the class required, would perhaps be cramped in these days by unwholesome influences.

But besides the men, you must have suitable means to do anything really effective as well as lasting. Nothing great in building, or perhaps anything else, can be done cheaply. . . . If you try to make a cheap building that shall imitate a costly one, you need not be surprised if it turns out unsatisfactory, or something worse. Is anything of this kind done now-a-days by the English folks in India? Many an engineer has unhappy experiences in this way. With the money that can be granted for a certain work—and quite truly it may sometimes be impossible to add to it—he is to carry out something which, done as it should be done, needs more so he has to do it as it should not be done. "His poverty, but not his will, consents." And it is the ungracious task of those over him to aid in paring down what he would like to do. It really sometimes cannot be helped. The purpose is served, at least for a reasonable time. And, in that it has been served in

the cheaper way, there is, so far, a ground of satisfaction. Only do not let us think that, as a piece of work, it is what it really is not. With supply of adequate means, very respectable work, to state it quietly, has been done by the English in India. Bombay has no need to be ashamed of being the place that has to receive most strangers on their first arrival. They are not made to lose, on coming ashore, the impression made on them when they steam into the beautiful bay.

If not many fine native buildings, either Hindu or Muhamadan, have been erected in our time in India, this may not mean anything more than that the occasions for erecting such buildings are rare, and the resources that can be devoted to them. But it may also, unfortunately, mean that the will of the person for whom the work is to be done has been exerted neither wisely nor well. Within recent years, the combined wealth and zeal of a prosperous Hindu banker have raised, at Mathra, a temple of no small pretension, which at least shows some capacity in the designer. The additions which some of the native princes have made to the buildings at their capitals have not been altogether unsuccessful, though it must be admitted that they have often allowed taste to be violated by the admission of extraneous art. There are, undoubtedly, evil influences of this kind at work, on many other arts and manufactures in India besides those belonging to building.

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We are not looking for originality in India any more than elsewhere, but for a right use of the art which has existed in days past. And we may be allowed to disbelieve the death of art in India, though, it must be admitted, many murderous attempts have been made upon it.

We are not fully able to say where the earliest building arts came from, of which we see the illustrations in India. There is nothing to show that any distinctive art of this kind was brought in by the intellectual race which, at a remote age, entered India from the north-west, and gradually extended southwards over their new country. There is reason to believe that they found architecture among the people of the south. In whatever way acquired, the Hindus have shown a very admirable power of

forming a style, and working it with great variety of treatment and great beauty of detail, though not always equal soundness of construction. No special reference is made by the historians of the Greek invasion to fine buildings in India at that time ; but the mention of Taxila as a great and magnificent city seems to tell of buildings at that place that were of some importance, and now we have there only the ruins or traces of numerous small Buddhist topes, and a few other remains which are undoubtedly Greek.

Muhammadian architecture, which came in from the West, assumed more graceful forms in India than it had done in Persia. It developed other forms again when it travelled westward, and took root in Spain. Moreover, in India, it adopted, in the time of the Emperor Akbar, and under the influence to some extent of his enlarged and liberal views, Hindu forms of ornament, as well as of construction, in works distinctly Muhammadian, and this in a manner very effective and beautiful. And, similarly, in many parts of India, we find Hindu buildings of recent centuries adopting, with more or less success, Muhammadian forms of constructions, with corresponding ornament. They would appear to have something in common, in their fundamental ideas, which allows of these adaptations without marked fault. It is otherwise when we see Oriental forms trying to adopt Italian features, as at Lucknow, where, in some cases, the mistake is aggravated by the effort to make a good show with inferior means.

The dome and arch, borrowed by some modern Hindu buildings, are foreign to pure Hindu work. The construction was unknown to the earlier Indian builders. A well-known illustration of this is to be seen in the great gateway of the Kutb enclosure at Delhi, built in the earliest P'athan times. The arch-shaped entrance is not an arch, but the form is given by horizontal courses of stones projecting one beyond another, till they meet. It would appear that Hindu workmen, unacquainted with the arch construction, were employed to execute the work to a prescribed arch form. The same thing is to be seen in a covered passage at the ruins of Ránigatt, a Buddhist fortified monastery, a little beyond our Yusufzai frontier, to the west of Torbála on the Indus, above Attok. Likewise in some old bridges in Orissa. The high pyramidal roofs of Hindu temples in the south of India have a dome-

shaped crown, which is not a dome. It is scarcely necessary to say that the large Buddhist *topes*, the large buildings of the beehive shape, now pretty familiar from drawings and photographs, are not domes, but are formed on a solid core.

One of the most observable things in connection with the best of the old Hindu buildings and groups of buildings, is the attention that has been paid to choice of site, and the admirable skill with which the choice has been made. We admire the way in which English abbeys and monasteries found out lovely sheltered spots in which to plant themselves, in green and peaceful valleys of our own land. No less happy has been the success of the Hindus in the choice of situations for their buildings. Temples, in shady glens and on wooded hill sides, have been placed where they have beautiful back grounds of crag and forest, of rich colour and of varied foliage. Such are numerous Hindu buildings, small and large, in Central India and Southern India, in Rajputana, in Kashmir, and elsewhere.

Hardwár, one of the most noted places of pilgrimage for all India, where so many thousands congregate on the 11th of April of each year, to bathe in the sacred waters of the Ganges at the auspicious hour, is built in a position to satisfy Hindu sentiment and love of beauty together. Here the river issues through the lower hills. And, looking northward, two little gaps in the next higher range show two bright snowy peaks away beyond, and no more. To the eyes of the pilgrims the revered sources of the Ganges and the Jamna are thus opened out, and they flock to the sacred bathing steps, amid the temples of Hardwár.

Again, scarcely could a grander site be found anywhere than that where stands the temple of Marttand in Kashmir. Slightly raised above the elevated plain, it commands a truly magnificent view of the valley of the Jhelam, with its beautiful surrounding of snowy hills. It was no chance thought that fixed upon this spot for the splendid temple of the Sun.

Not less skilful has been the choice of the conspicuous spots on which, in the hill country, little temples and other buildings have been erected. The selection of the top of a hill may be simple enough sometimes, but it is not every hill-top that has pleased the Hindu temple builders, nor is it always a highest point that is

taken. Anyone who has made his way up to the temple of Chandi Dévi, on the Ganges, or to Raja Hódi's castle at Khairabad, on the Indus, opposite Attok, or who has climbed the long stairs on stairs that lead to the Takht-i-Suliman at Srinagar, and especially if he has made these ascents on a clear, bright morning at sunrise, knows how well the builders have been guided by an eye that strove to be "satisfied with seeing," whether looking up towards the building, perched upon its airy height, or down from it on the fair and far-spread scene below.

Very many are the positions, well-chosen in like manner, of little shrines on the western hills of the Punjab and Sind, most of these being places which, curiously enough as it may seem, are resorted to with equal veneration by Hindus and Mussulmans. And elsewhere positions have been chosen as happily.

It is noticeable that Buddhist buildings, monasteries, temples, and topes, or relic monuments, are many of them built on the open plain, even in the neighbourhood of better ground, with no reason that is now apparent for the choice of their position. Other buildings of the Buddhists occupy, like those of the Hindus and the Muhammadans, commanding sites which seem to have been carefully selected. Some, at least, of those which stand on what we might be disposed to think chance sites are connected with incidents in the traditional life of Buddha, which may account for the exact position in which they are built. And others, probably, have a similar history.

Truly, there is often not much room for selection of building sites in the wide-extended plains which furnish the principal feature of so large an amount of Indian scenery. Then in these plains the temple will often place itself in a dark shady grove, or under the shelter of a spreading pipal tree. Or the trees have been planted afterwards, to shelter the temple and its attendants. Again, we may see how a fine position on a river bank has been taken advantage of, where a favouring bend of the stream gives a fair view in different directions. Situations of this kind are not without their inconvenience. A big Indian river, and, indeed, a small one too, is sometimes apt to be capricious, self-willed, and strong, and to assert its right to play with its banks in a way that is not good. Benares, Patna, and other places on the Ganges have

suffered from this cause. When the British came into possession of Punjab, the river Rávi was found to have cut away one corner of the large walled enclosure of the Emperor Jahángir's tomb at Shahdara, near Lahore. Protective works that were constructed up-stream succeeded in forming, as desired, a new broad bank, which defends the injured wall against further damage and keeps the river at a distance. Similar measures have had to be taken in other instances, where buildings near river banks were threatened.

Our building predecessors in India did not meddle much with the large rivers. They had to build some defensive walls and terraces on their banks. Bridges, of course, they did not build across such rivers. Never till railways brought their demand for a continuous running line did the British Government attempt anything more than floating bridges on these rivers in the plains. And when we consider the character of the rivers, and the requirements of a permanent bridge, we have no reason to be surprised that even the wealthy Mughal princes and their engineers did not apply their strength and skill to works of this class, and were content, as their predecessors for many centuries had been, to use boats. The pier foundations of one of our railway bridges were scooped away by the stream, at a depth of 70 feet below the river bed. Another of these rivers, at a place where a railway crossing is being built at this present time, has been known to rise, in exceptional floods, upwards of 90 feet above its low-water level. We can feel, in the face of facts like these, that it was right to let the permanent bridges wait till the days of railroads.

Over swift and rocky rivers in the hill country, which it was necessary to cross by a single span, suspension bridges of hempen ropes or cables made of birch twigs have long been in use. On roads where laden cattle were used, something different was required for crossing the rivers. The kind of bridge called *sanga*, in the northern hills, is a good and useful construction, for which the materials were commonly available. A number of beams, laid side by side, project from each bank of the river, slightly pointing upwards, firmly secured by being built into the bank, and heavily laden at the shore end. Another set of beams is made, in like manner, to project beyond these, and others again till the space left in mid-stream can be crossed by single timbers. It is, in fact,

like the overlapping stone construction. On cart roads, where something more is wanted, there are no masonry bridges in large single spans by native builders, such as have now been built in British times. It may be of interest to mention that a few years ago two brick bridges, each of a single arch, 140 feet span, were built (by Lieut.-Colonel James Browne, R.E.) over two of the rivers of the Kangra district in the Punjab, on the main line of cart road along that beautiful valley.

(To be continued.)

INDIA'S DUTY TO ENGLAND.

It would, we think, savour of unwise reticence if the Journal of a Society, one of the professed objects of which is to promote good will and friendship between England and India, were to refrain from noticing subjects and events which have an immediate bearing on that object, even although such notice may involve discussions of a somewhat delicate nature and the enunciation of truths not altogether acceptable to the native mind.

The question is a broad one, and it has many phases. "England's duty to India" has become a familiar, almost a cant phrase. May we not also speak of India's duty to England? In what does it consist? And how far do the good will and friendliness which we desire to promote depend on its observance? It is our wish in this article, in some measure, to answer these questions.

It is difficult here in England to realise the wide gulf which exists between the English and the natives of India in modes of thought and speech, household life, family relationships, social habits, religions, moral and physical constitution. The policy of England has been that of judicious non-interference in all these matters, excepting in so far as they

are manifestly injurious to the public weal. Thus the British Government has sought, with more or less success, to improve the physical condition of the people by the enactment of sanitary laws, and by the enforcement of sanitary regulations. But it is difficult to realise how far these laws are rendered inoperative by the indifference, neglect and passive resistance of the people, for whose benefit they are designed. And herein India fails in her duty to England as well as to herself.

In religious matters scrupulous non-interference is the Government rule. Nevertheless, in the interests of civilization, of morality and of our common humanity, certain customs crewhile identified with the Hindu religion have been abolished by law. Of these we may mention infanticide, suttee, the horrible accompaniments of the *Churrachpuja* festival, the sacrifices to *Juggernaut*, &c. It is fair to say that India has done her duty to England by accepting these reforms—a noble concession to the claims of a ruling Christian power, acting on the broadest moral grounds.

But the private life of the native of India has been left absolutely untouched, excepting so far as it is affected by educational influences and the force of example. And it is to be observed that the acceptance of these influences is purely voluntary. There is no such thing as compulsory education in India. Of *free* education there is abundance. *Cheap* education, thanks to philanthropic work and Government aid, is universally attainable.

The conditions on which education is bestowed—we use the word advisedly, for the terms upon which it is provided, especially in the case of the higher class of education, amounts to little less than a free gift—involve an observance of order and discipline which were heretofore practically unknown in India. And we say, without hesitation, that the duty of

India to England is to accept those conditions in a manly spirit ; and while Eastern thought is enlarged by the infusion of Western ideas, while Oriental forms of speech are to some extent superseded by Western language, let both parents and children see to it that obedience, respect to authority, acceptance of necessary discipline, such as are the groundwork of all English educational institutions, are inculcated and observed.

And here it must be noted that the discipline of a Hindu household is far more strict and rigid than that of an English household in the present day. The son, so long as he remains at home, is literally subject to his father. The sense of discipline and subjection to authority is not, therefore, new to him ; but he does not as yet recognise that the schoolmaster or teacher stands *in loco parentis*. When, too, we speak of discipline as unknown in native schools, we use the word in its fullest English sense ; for it is a fact that in these schools the most barbarous forms of punishment, amounting even to actual torture, are, or were until recently, commonly practiced.

.. We have been led to make these remarks by recent unfortunate occurrences in connection with the Government School of Engineering at Seebpore, near Calcutta. A brief notice of the school will be useful for the better understanding of what has happened. For some years past the Government of Bengal has been earnestly endeavouring to give to the education offered to the natives of that province a practical turn : Botany, Chemistry, Natural Philosophy have all had their share of attention ; a Civil Engineering and Surveying class has for some time been attached to the Presidency College, and, in connection with the important irrigation works commenced during the great Bengal famine, a workshop was established at Dehri-on-Sonë, for the instruction of native youths in Mechanical Engineering. The completion of these works led to the closing of the workshop, and Sir

Ashley Eden, anxious that the good beginning that had been made should bear practical fruit, resolved on the establishment of an Engineering workshop and college nearer Calcutta, which should combine the two branches, and give to the native student an opportunity of thoroughly qualifying himself for employment in a sphere in which many of his fellow-countrymen had already shown great ability and energy. At this time the Bishop's College—a fine building at Seebpore, with extensive grounds, established some sixty or seventy years ago under the auspices of Dr. Middleton, then Bishop of Calcutta, for the education of native youths for the ministry, but which had for some time past been a burden upon the Church Missionary Society to which it belonged—became available and was purchased by the Bengal Government; new buildings for workshops were erected and fitted with the necessary machines and appliances for practical work, and it was opened last year under the name of the Seebpore Engineering College. The mechanical branch was placed under the superintendence of Mr. Charles Fouracres, a gentleman of competent ability and experience, who had been in charge of the workshop at Dehri-on-Sone, and about one hundred Bengali lads and some Europeans and Eurasians joined as pupils.

School grievances, like every other form of grievance in India, become publicly known through the medium of letters to the newspapers, and in this way complaints of the treatment of the native youths in the matter of food and lodging, and other details, have from time to time appeared. But there is reason to believe that these defects, so far as they existed, were merely incidental to the novelty of the arrangements, and that with the earnest desire on the part of Government to make the workshop a success, all reasonable ground for complaint would be removed. It is said to be an English-

man's privilege to grumble. We do not grudge our native friends a share in this privilege.

But now, by their own act, the bulk of the native students have forfeited the advantages provided for them and suffered the disgrace of expulsion from the institution designed for their benefit. The Calcutta English papers have somewhat magniloquently described the affair as "The Seebpore Mutiny." The native papers have, as we think unwisely and unjustifiably, magnified it into a race-quarrel, or as one of them puts it, "The crime of a black skin and the privilege of a white one."

The origin of the so-called mutiny is thus described by Mr. Croft, the Director of Public Instruction in Bengal, and the facts, as he states them, are, we believe, undisputed:— "It appears that, on the 22nd April, Srish Chunder Lahiri, a student of the second year engineering class, who was working in the carpenters' shop, left his bench without orders, and going to the fitters' shop where he had no right to be, proceeded to punch a hole in a piece of iron at one of the machine tools. The iron was too thick for the machine, the 'bolster,' or bottom die, of which was consequently broken, and some urgent work stopped for several days. When the matter was reported to Mr. Fouracres he sent for the student, and asked him what he meant by being 'such an idiot' or 'such a fool' as to meddle with a machine that he knew nothing about. At this time Mr. Fouracres was under the impression that the student was working in the fitters' shop. On learning that he belonged to the carpenters' shop, Mr. Fouracres followed him thither, took him by the arm or shoulder and brought him back to the fitters' shop, a few paces distant, when, pointing to the broken machine, he warned him emphatically, in the presence of the other students, never to touch it again without orders, and not to leave his proper work. At the same time Mr. Fouracres

struck the bench with his stick." We unhesitatingly say that if such an incident had happened in an English school, or college, or workshop, the unanimous verdict of his companions on the culprit would have been "*served him right*."

The Bengali pupils of the Seebpore workshop chose to regard Mr. Fouracres' action as an insult to them, individually and collectively, and framed a memorial, signed by eighty-seven of their number, praying for the Superintendent's removal. This Mr. Croft justly regards as a serious offence against discipline, and adds "To show themselves so sensitive on immaterial points and so careless as to the main object of their education, to clamour for the treatment of gentlemen when they are behaving like unruly schoolboys, is only to show their folly and ingratitude."

Mr. Croft's decision in the case was that if, after due time for reflection, the students failed to withdraw their names from the memorial and make a sufficient apology, they should be no longer retained in the college. The majority (sixty-five in number, we believe) refused to withdraw and were expelled.

We shall not be suspected of class prejudices when we say that, in our judgment, the students were in the wrong, and that, in aiding and abetting them, as they must have done, their parents and guardians have failed in their duty to the English Government and have done a great injury and injustice to their sons by depriving them of exceptional educational privileges. We are not of those who think that it is always to a boy's advantage to be made to "rough it," as it is called, but he must be prepared for many a rub as he passes through life, and even when they touch his self-love or ruffle his dignity he will be all the happier if he can only "grin and bear them."

* It appears that the students, having made full apology, are to be readmitted after six months' rustication.—ED.

If Srish Chunder Lahiri had at once confessed his fault, and tendered an apology, he would have done a manly act, which would have won the approval of his superior and mitigated the severity of his rebuke. But he did nothing of the kind. Even the rough scolding he received, after the discovery of his fault, did not awaken in his mind any regret for what he had done, while his fellow-students regarded him in the light of a martyr. Mr. Fouracres was doubtless angry; but might he not, with justice, have said, "I do well to be angry"? And is there the slightest ground for insinuating that if a European or Eurasian lad had been in fault he would have been treated differently?

The bitterness of feeling produced by occurrences of this character must exercise a most unhappy influence upon the relation between the two races, and we appeal earnestly, both to the English friends of India and to the Indian friends of England, to minimise their differences and to seek for points of contact, cherishing that charity which "thinketh no evil;" and, in the particular case before us, we trust that even yet a way may be found of healing differences without, on the one hand, any relaxation of discipline, or, on the other, any forfeiture of true manly independence.

JAMES B. KNIGHT.

A GOSSIP ABOUT OPIUM.

A few evenings ago, whilst driving down one of those fine avenues which are the glory of the roads about Patna, my attention was distracted from the admiration of the beauty of their spring foliage by the passage of a file of men, each of whom carried pendant from his shoulder a couple of baskets, slung on a pole, and containing unsightly lumps of a black slimy substance which I recognised as raw opium.

They were, I presumed, ryots who were taking the produce of their poppy fields to the great factory in the city of Patna. The interest which always is aroused in me by the various stages of poppy cultivation and opium manufacture suggested to me that perhaps your readers might care to hear some of the pleasant aspects of a product which is rendered so very black when discussed in connection with the Chinese traffic and national morality. The poppy is interesting from the beginning to the Behar end of its history, and so far appears to work only good to those through whose hands it passes.

I do not aim at giving your readers a complete account of the manufacture of opium. For this I would refer them to the eighth volume of Dr. W. W. Hunter's Statistical Account of Bengal. I shall simply narrate what I have seen and what any resident in Behar may see each year.

In order to ensure the cultivation of a sufficiently large poppy crop advances of money are made to the cultivators. The number of those who serve the Behar agency reached 65,000 men. When one has added to this number the individuals in the family of each who assist in the cultivation of the poppy crop and the workpeople employed in the factory (some 3,000 in the "busy months") one gets a total of somewhere about 328,000 dependent upon the manufacture of opium for support. It is worthy of note that the rate paid to the ryots for crude opium has recently been raised from Rs. 4 annas 8 to Rs. 5 per seer. This is because there has been an extension of irrigation works in Behar, and consequently other crops have become more remunerative than opium and the ryots less willing to grow it.

When the rains have ceased the ground is prepared by dividing it into squares some ten feet long. These are carefully cleaned and tilled by hand and each is enclosed by a low

embankment to facilitate irrigation. The beds are intersected by small channels which bring water from the inevitable well which figures in every Behar field. The seed is sown broadcast in November and soon springs up and covers the ground with clear and soft green foliage. Thinning, weeding and watering are diligently carried on until the plants blossom in February, when the poppy fields present a lovely appearance. Do not picture to yourselves fields of gorgeous "red-caps," not a red poppy is tolerated. *Apropos de quoi*, indeed a saucy story is told at the expense of a by-gone opium agent, who so loved the *dolce far niente* that his only work when on tour in the delightful months of a Behar winter was the detection of intruding red-caps and the ordering, "Pull me out that red fellow." The opium poppy is the *papaver somniferum album*, but when it is seen in the far-spreading sheets which cover in some places without break acres of ground it does not show glaring white, for the transparency of the petals softens the tint to a delicate grey, which swaying above the close foliage is most grateful to the eye. The apparently fragile petals are carefully plucked and laid together to form plates in which by a most ingenious process of close packing the finished Chinese opium is emballed. When the poppy is in flower it certainly deserves to be called all-pervading, for it fills the air with—I cannot call it its fragrance. People who live near poppy fields complain of the disagreeable and even stupefying effects of its odour.

When the seed-heads are well formed a delicate process is begun in the collection of the juice. In this women and children are largely employed, and this *pour belle cause*, as only slim and light creatures could safely slip amongst the serried ranks of plants. Each head is incised from two to six times, so as to allow the juice to exude, and this is collected next morning and carefully kept as the precious bread-

winning opium. Even now however it must not be thought that the poppy plant has served its uses. "The capsules are collected and from the seeds an oil is extracted. . . . Of the entire seed a confit is made ; while the capsules deprived of their seeds are still available for preparing emollient and anodyne decoctions. . . . Of the dry cake remaining after the extraction of the oil, a coarse description of unleavened bread is sometimes prepared by the very indigent, but more often it is given to cattle or used medicinally for poultices. The stem and leaves are left standing till they have been thoroughly dried by the hot winds of March and April, when they are removed and crushed and broken up into a coarse powder technically called *trash*, which is employed in packing the opium cakes." *

To watch the further history of the poppy we must go to the great opium factory in the city of Patna, of which it is one of the most striking as it is the most interesting feature. It stands within walls on the high bank of the Ganges like a fortification. Part of it dates from the days of the Dutch, and having strong walls and a moderately high tower, is in reality no mean place of safety. In this part of the factory, it is said, that Mir Kassim imprisoned and subsequently murdered a number of Englishmen in 1763. Of later and closer interest is the association with the factory as a place of refuge for the residents of Bankipur, the civil station of Patna, during the early days of the mutiny. The factory is to a stranger a labyrinth of high walls and huge godowns. The ponderous locks and general sense of vigilance suggest that one has been put away into a great Chubb's locked safe. On entering the factory building (there are police quarters and some houses within the enclosure as well as a large compound) the first process one watches is the working together

* *Vide Statistical Account of Bengal*, vol. VIII., p. 149.

of the crude opium—a weird and ugly sight. Bony brown figures in scantiest waist-garment furnished with poles swarm round vats full of a blackish-brown slimy tar-like substance. The air is redolent of opium, not with the narcotic and purified odour of the finished drug, but with an odour of indescribable nastiness. Near these vats, under a lean-to, opium is being weighed, shaped, stamped and packed for the home (Indian) market. It is of a quality inferior to the Chinese, and is made up into bricks, while that is always formed into balls. Engaged in this work one first sees one of the most entertaining sights of the factory—the boys. Such sprites! so lean and brown, so agile and quaint! they flit about with their light loads with an easy air of doing not unpleasant business.

I have never been in the factory at a time when the China opium is being made up, but by the kindness of the gentleman now in charge I have seen one special ball rolled in its envelope of poppy petals. The deft workman has a brass bowl before him, in which he works the ball as he lays fold after fold of the tough sheets of petals upon it. Each layer is moistened, for ensuring closer adhesion, with a gum made of opium and water. The petals themselves I have heard are sold for smoking when the opium ball has been removed. Each time that I have visited the factory I have seen great stocks of opium balls drying before packing. Enormous godowns filled from floor to roof with racks, and traversed by passages impassable by any beyond moderately stout people, were full of balls, each resting in an earthen cup. In this department the ubiquitous boys are very active. A small boy can quite easily bestride the passages between the racks, so that the balls are stored or brought down from the higher shelves by an ingenious arrangement of boys who stand like travestied Colossi, one above another, and throw

the balls up or down as required. They seem greatly pleased to exhibit their agility and skill for the amusement of visitors. Outside these godowns in the intervening courtyards the balls are placed in their boxes. The boys bring the balls and lay them on a bed of *trash* in some fixed numbers—for every kind of check on possible dishonesty must be used in dealing with such a costly substance as opium. Thence they are carried to the neighbourhood of the scales and of an European superintendent, who stands with book and pencil,—but I must avoid all further mention of checks and precautions, as I am quite incapable of describing them. They are however at every turn met with in some new form. The strong well-made packing boxes are made in the factory by the help of a grim saw-mill, and all good appliances of helpful machinery. The balls are separated from one another in the boxes by thin laths, jointed lightly together by means of notches in themselves. Here is another delightful example of the quickness of hand of the Beharis. Small boys joint these frames of laths together, rejecting all mildewed or stained wood and fitting together the good pieces with astonishing rapidity and dexterity. True to the saying that nothing but the poppy should approach the opium, the interstices of the boxes are filled in with *trash*. Extreme care is taken to pack well and to avoid the possible fraud of the omission of a ball in a box, as the cases are bought unopened by the Chinese government in faith of their goodness and completeness. An unending number of processes seem to the inexperienced visitor required for closing, caulking and marking the chests, but at length they are finished, and one goes into a final godown where they stand in piles ready for forwarding to Calcutta. It is to be hoped that the kind of awe with which one hears the value of this godown of plain chests stated is not a vulgar feeling! Even if judges of good

taste decide that it is deserving of this hard epithet, I must confess to feeling somewhat dumbfounded at the thought of the vast store of power hidden away in that narrow compass. One thinks thankfully of the thousands who have earned their *dal-bhal* (rice and dal) in the course of the poppy history, and of course one wishes that the product of so much labour and expense were a wholesome food substance, or that all opium could be consumed to soothe pain ! Opium certainly does good in Behar, and one heartily wishes there were no Chinese question in the background.

There is much more to be seen connected with the manufacture than I have described. An economical little process struck us, as thrift always strikes one with satisfaction. The old baskets in which the crude opium is carried are scraped and broken up, and in this way a considerable saving is effected.

Bankipur.

A. S. BEVERIDGE.

AN ADDRESS ON EDUCATION IN CEYLON.

A prize distribution took place on April 30th at the Widdhiwardana Boys' School at Panadure, at which Mr. P. Arunachalam, M.A. (Cambridge), Police Magistrate of Kalutara, presided, and we are glad to be able to print the following report of his interesting address. The school was established only recently in consequence of the Government School having passed into the hands of the Bishop of Colombo. The *Weekly Ceylon Observer* states that Buddhist parents wished their children to have education without pressure in religious matters, and therefore they founded a secular school, when the above change took place. The following gentlemen

form the Committee, and it is to their efforts that the success of the school is due :—Mudaliyars R. Pieris, M. P. Gunaratna, Karunatna and T. Fernando, and Messrs. J. Fernando and A. Pieris. A large assembly was present at the meeting, including Mr. Browne, the Police Magistrate of Panadure. After distributing the prizes to the boys, Mr. P. Arunachalam made an address of which the following is an abstract :—

He expressed his pleasure at being able to be present on the occasion. He had intended to conduct in person the examination of the boys, but urgent public business had stood in the way. It was not, however, of consequence. The examination had since been held by two competent officers connected with the department of Public Instruction. Their report spoke very favourably of the achievements and capacities of the boys and reflected credit on the boys and their masters. It was highly encouraging to the gentlemen who founded the school and now managed it, and they deserved the congratulations of all. The school was an excellent sign of the times. It was usual in Ceylon for enterprises of this kind to be originated by or carried on with the support of Government. The success of the school bore testimony to the appreciation by the people of the value of an English education and to the public spirit of the leading men in Panadure. In a neighbouring district there were schools and colleges which owed their existence to the intelligence and munificence of Mr. Soyza. It was a harder and more creditable thing for men with ordinary means to keep a school like the present going successfully. A millionaire has only to write a cheque, and in a short while both teachers and school-houses spring up. Gentlemen such as those connected with this school are required to make greater sacrifices. They have not only to contribute money, which means to many of them the denial of personal comforts, but they have to devote continuously their energies to the supervision of the school. Such self-denial and co-operation in a public work were beneficial both to the men who went through it and by example to others.

It was often said that an English education did more harm than good. Boys from the country, when they had picked up a

little English, often despised the occupations of their fathers, deserted time honoured callings, such as agriculture, and rather than do manual work of any kind preferred to swell the ranks of place seekers in public offices, or to eke out a miserable existence by hanging about courts drawing pleadings. He hoped such a fate would not befall the boys he was addressing. It was undoubtedly a true statement at present. He believed, however, this unfortunate condition was only a passing phase, and would disappear in time. At present, a knowledge of English was an exception. When English education became more widely spread, it would no longer be the possession of a few, nor a distinction to be particularly proud of. The aversion to all but clerical work would disappear, for after all the number of public appointments was limited, and so were the opportunities for making a living out of work connected with courts. As the number of boys who knew English increased, they would be obliged to take to such work as each was best fitted for, whether manual or clerical. In England, when the education of the masses of the people was first discussed, there was violent opposition from the better classes on such grounds as are now urged in Ceylon. It was said when people knew to read and write they would begin to despise manual work, and would make bad servants and bad workmen. He believed for a time these prophecies were verified. But he had heard it said on excellent authority that now there could be no doubt, except in the minds of violently prejudiced persons, that the working classes had distinctly improved in consequence of their education, and made much better servants and workmen. Undoubtedly they were not so obsequious as they were formerly, when they did not know and could not maintain their interests so well. But this would not be considered by reasonable men a loss but a gain to the State. In Ceylon, we might look forward to the same happy results following from the spread of education. The founders of schools were, therefore, doing a great public service in hastening that good time by the diffusion of English education.

Addressing himself to the boys, he congratulated those who had taken the prizes, and he said they had done something to be proud of in beating so many rivals. Their success argued not only intelligence, but perseverance and industry, without which intelli-

gence was of little avail. He hoped the boys who had not taken prizes would not be discouraged by their failure, but be incited to follow the example of the others, and work hard and qualify themselves to deserve success. The boys who had taken prizes should not fancy they might now rest on their oars and need not work. A prize was valuable only as an index of perseverance and industry. Unless a boy cultivated these habits at school and made them part of his nature and carried them out with him into the work of the world, it was no use taking ever so many prizes. He had known many a boy with a brilliant career at school who had done little in after life and was beaten by boys who had been dull at school. This was partly because the clever boys became idle after leaving school, and trusted more to their past reputation at school than to active work in the present for success in life.

A more important and usual cause was physical weakness, which rendered them unequal to the continuous strain of hard work which is now unavoidable. How many men had there been in Ceylon with talents which would have given them a distinguished place in any country, cut off in what should have been the very prime and vigour of life through sheer physical exhaustion! Think for instance of what the island lost by the premature death of Mr. Lorenz or Sir Coomara Swamy. At the present moment, there was a distinguished statesman, Mr. Gladstone, directing the affairs of the greatest empire the world had seen. He was about 72 years old. He still possessed the strength of body to cut down big oak trees. This was in fact a favourite occupation with him. The speaker could not help thinking that Mr. Gladstone would hardly be able to do the first if he were not able to do the second. If he had died at the age of Mr. Lorenz he would certainly not have left the reputation which Mr. Lorenz did in Ceylon—and the loss to England would have been incalculable. Physical education was the most pressing need in our schools, and the speaker was anxious to impress on parents and schoolmasters that the encouragement of it was one of their greatest duties to children. In Ceylon this was not at all appreciated now. It was quite a common thing for a father or mother to say proudly of their son: "What a fine boy is ours! He is always reading his books, he won't run about and play and get into mischief like So-and-so's

boys." But it was a very bad thing for a boy to be constantly poring over his books. A boy should play, at least, as much as he read. He would then learn his lessons very much better in the shorter time devoted to them. In countries such as Germany a gymnasium was, the speaker believed, attached to every school and attendance at it was a compulsory part of the curriculum, and was rewarded with marks like saying one's book lessons. In England great attention was paid to outdoor exercises. At Cambridge, the speaker could say from his experience that proficiency in boating, cricketing and other sports was thought more of and brought more distinction than obtaining the highest honours in examinations. And it often happened that men of inferior mental calibre beat abler men in the triposes through sheer physical strength, being better able to stand the terrible strain of work for such examinations. In English public schools there was even a greater rage for physical exercise. On the whole, in England, a little too much was made of it to the detriment of mental education. He would recommend a middle course. If the Committee of the school were disposed to agree with him, he would be able to show them the way to making a gymnasium at comparatively little expense in connection with the school. A gymnasium was, perhaps, better suited to the people and climate than outdoor exercise. And it would be possible for the teachers also to see that boys did not waste too much time in play.

The cultivation of a healthy and strong body was, he thought, not only an intellectual but a moral gain. In this country one heard frequent complaints about the dishonesty of the masses of the people. He certainly saw a good deal of it in the Courts in which his experience lay. Not that there was no lying in the Courts in England or other countries. There was a great deal of it and necessarily in all Law Courts. Perhaps there was a little more in Ceylon than in most countries, not only in Courts, but, he feared, also in ordinary life. Lying was, he thought, the natural refuge of weak men from the oppression of the strong. In Ceylon, and in most Oriental countries, there had been a constant deterioration of the physique and there had also been centuries of despotic rule in which it was very unsafe for a man to speak or act openly. Hence a tendency to dissimulation and lying had

arisen which in the course of centuries had almost become part of the nature of most men. There was, however, no ground for despair. There was no nation whose character could not be altered by the institutions under which it lived. The Malays, he was told by an English gentleman who had lived among them, were in their own country a pusillanimous people—but they were very different in Ceylon, being among the most spirited of our community and rather truculent. This, according to his informant, had happened because the Dutch who brought the Malays to Ceylon had intended them to be soldiers and cultivated in them every martial instinct, but there was no such influence exerted on those that had remained behind. We might even derive encouragement and hope from the history of the English. They were for about one and a half centuries under Norman rule. It was such a crushing despotism that it quite broke the spirit of the people. They were obliged to take refuge in the natural devices of weak persons; and it became common for a Norman to say of a man who told falsehoods “Why, you lie like an Englishman!” The English nation had now a very different character, and might be said to hold a high position among nations for truth-speaking. What was the change due to? To the seven centuries that they had since had of freedom and constitutional Government. They had been all this time their own masters and no baneful pressure was exerted upon them by their institutions, towards dishonesty. In Ceylon since the advent of British rule we have had perfect freedom of speech and action, and no man need now tell lies unless he of his own free will chooses to do so. There will be still less temptation to dishonesty when, as the result of due cultivation of the physique, a man becomes strong and is able to hold his own against others. Mental education will help forward the great change, for, to say the least, a man as he becomes more intelligent sees also how difficult it is to lie successfully. Often the speaker came across witnesses in Court who tell a falsehood not of any set purpose or deliberation, but simply to get out of a momentary difficulty. And then the witness seems to breathe more freely and say to himself: “I am well out of it this time.” But he forgets that the very next question will land him in another difficulty, and that he has to invent on the spur of the moment.

another lie to support the first, and still another to support the second—and so on till he finally collapses and retires in disgrace. If he had told the truth at first he would have gone from the witness-box in peace and honour. Education impresses on men's minds that lying is useless and does not pay, and that to be successful it requires an amount of training and experience which few will take the trouble to acquire. In time, under the combined influence of the causes mentioned, there is likely to grow up a sense of reverence of truth and adherence to it for its own sake—such as the Sanskrit saying recommends: "Cling to truth and right though death seize thee by thy hair."

Education, physical, mental and moral, was so precious a thing that it should not be confined to boys. The girls needed it quite as much. For the speaker's own part, he believed the education of the girls of far more consequence to a community than that of the boys. They were the mothers of the coming generation. It was essential not only that they should be healthy and strong, that they might be the mothers of healthy and strong children; but they should also be qualified to discharge the most serious and responsible duties of mothers. The father as a rule had very little to do with a child in its early years, and perhaps saw it only when he could get leisure from his professional work. But the child was with the mother always. The impressions derived from her during those most impressionable years lasted as long as life. The influences of a bad or foolish mother were never or hardly ever effaced. He hoped the Committee would see their way to providing effectually for female education also. The low and degraded place which Orientals now occupied in the scale of nations he attributed almost entirely to the education of their women having been neglected for centuries.

The meeting then closed with a vote of thanks to Mr. Arunachalam.

ABOUT INDIAN LADIES.

Not very many years ago people were found in India to make a serious defence of the practice of infanticide. While thinking over women's position in India at the present day ; the hopes of the education, which is already making such considerable strides, and the vaguer hopes of what our Association calls "social progress," of which the steps are small and gradual yet, we came upon an old book by a well-known officer describing a tour in the then kingdom of Oude in 1850. The author, Colonel Sleeman, was one of the old school of officers, who were treated with great confidence by natives of all classes, and the date, before the annexation of Oude, was perhaps another reason for frankness such as would be unusual now, unless we have been very ill-informed. He writes :—

"I this morning asked Nowsing, a land holder of the Rykwar Rajpoot clan, who came to me in sorrow to demand redress for grievous wrongs, whether he did not think that all the evils they suffered arose from murdering their female infants? 'No, sir, I do not.' 'But the greater part of the Rajpoot families do still murder them, do they not?' 'Yes, sir, they still destroy them ; and we believe that the father who preserves a daughter will never live to see her suitably married, or that the family into which she marries will perish or be ruined.' 'Do you recollect any instance of this?' 'Yes, sir, my uncle, Dureeao, preserved a daughter, but died before he could see her married, and my father was obliged to go to the cost of getting her married into a Chouhan family of Mynpooree, in the British territory. My grandfather, Nathoo, and his brother, Rugonath, preserved each a daughter, and married them into the same Chouhan families of Mynpooree. These

families all became ruined, and their lands were sold by auction, and the three women all returned upon us, one having two sons and a daughter, and another two sons. We maintained them for some years with difficulty, but this year, seeing the disorder that prevailed around us, they all went back to the families of their husbands. It is the general belief among us, sir, that those who preserve their daughters never prosper, and that the families into which we marry them are equally unfortunate.' 'Then you think that it is a duty impressed on you from above to destroy your infant daughters, and that the neglect and disregard of that duty brings misfortunes?' 'We think it must be so, sir, with regard to our own families or clan.'"

This extraordinary statement appeared to have been quite simply made, and expressed the speaker's opinion. It was not merely a matter of convenience, or of money, but a high sense of the duty he held to his caste and clan that led to the destruction of the helpless girl babies.

There was a method in the practice, and it had its sanction in the religion of the time. In the room the child was born there it was murdered, and there buried. The mother was sent away when the child was found to be a girl, some poison put in its mouth, and something else added to effectually stop its breathing. A new born babe was soon smothered. But the most horrid feature was the burying of the little corpse in the very family living room. The floor was plastered with cow dung, and on the thirteenth day the village priest cooked and ate his food in the room. This was held to be an expiation or purification, and after that the family would again occupy the room, and family life would move on as usual, heedless of the little quenched life below, no one apparently dreaming that the family duty was a great sin.

Of course such occurrences were peculiar to certain tribes to any great or wholesale extent. A man needed to be a

Rajpoot, one of certain tribes, before he could cause all his girls to die and feel proud of himself in the deed ; but where this was duty for the few, surely there were many instances where for convenience or poverty a man would artificially lessen a too numerous family. At the date of the book before us, the crime was supposed to be put down in British India, or if practised was so but rarely and by stealth.

But the step between that state of things and one when a woman has claim, not only for life, but for education, duty, pleasure, a share in social life and enjoyment, is one too great for any, even the most rapidly moving community, to make in 30 years. For the most part any dignity a woman enjoys still is that conferred on her by her duties as wife, and more still as mother ; it is only as mother that an Indian woman can be said to have rights. Indian history has many instances of widow mothers leading independent lives, taking a man's part in public affairs, not always respected, but generally well served, often noted for energy and talent, and, in a few instances, for bravery in the field. These widow mothers however prove nothing for our purpose ; their rights were merely those of their sons, delegated in the period of minority, and ending when the son became of age to manage his own affairs. Against the life of the widow was another custom, which had nearly ceased at the time Colonel Sleeman wrote about Oude, but of which he found traces there. One morning, riding near Biswar, he passed many suttee tombs, and enquired over whom they were raised, and was told that it was over the widows of Brahmans—bankers, merchants, etc. This widow burning was of course a religious duty too, and Colonel Sleeman's informant on being interrogated as to the merit in such a sacrifice makes a curious answer. "Assuredly there is, if there were none, why should God render them so insensible to the pain of burning ? I have seen many

widows burn themselves in my time, and watched them from the time they first declared their intention to their death, and they all seemed to me to feel nothing whatever from the flames; nothing, sir, but support from above could sustain them through such trials."

This sounded convincing perhaps to the speaker, who was only 25 years of age when he spoke of having seen many of such sacrifices. No one I fancy ever thought of taking the evidence of a woman on the subject, and since from the actual victim there was no possible getting evidence, even a woman might have held the same opinion as to the immunities of the suttees from suffering. The defence was lame enough, even had it been tenable, but it perhaps was a very useful argument when a superfluous woman was to be got out of the world. It is noteworthy that the Brahmans who practised suttee spoke with holy horror of the Rajpoot practice of infanticide, and *vice versa*. We have all heard of the extreme blame that people are apt to attach to the sins "they have no mind to."

But to leave these horrors on one side, can we find anything in the book before us to give us a notion of the brighter side of women's lives at this not very remote time? Nothing, but an elaborate description of the clothes and jewels of one of the King of Oude's wives as seen by a European lady. As a wife, a woman was a toy to be petted and adorned; but nowhere do we find any trace of her as an individual, except, as we have before stated, as a widow and mother.

Nothing is proved by this sort of evidence as to the personal influence of the Indian woman in the retirement of her own home. This is sure to be there, as elsewhere, dependent on her personal character and that of the men round her; but that such a defence could be offered for the two great crimes directed against women's lives showed how utterly

silent then were women's voices, and how entirely unfelt women's influence in the outdoor life of the upper classes. There has certainly been much advance since that time. Suttee has ceased to exist, and no one dreams of defending it. Perhaps a lonely woman here and there regrets that it is no longer possible to leave the world at the time of her husband's death, with the halo of the performance of a religious duty; and that one act of heroism cannot be made to do duty for a weary life of insignificance and self-denial. But the custom is as little likely to be revived in India as to be established in England, and the thing to do is to ameliorate as far as may be the lives of women.

The problem of what to do with superfluous women has not thus far been so well answered in England that we can afford to be dogmatic about it; something, however, less crude and complete than widow-burning and infanticide has been tried. We feel that women of all kinds are to be made use of, not destroyed—cultivated, educated, made to take a share in social life and household duty, and to be the actors as well as those influenced by the great social change, whose watchwords are education and social progress.

Everywhere we hear something said about women's education in India, not that voices are agreed about quantity or quality, but some sort of education is demanded on all hands: to make women better companions for their husbands and better guides for their children. There is no need to let our susceptibilities take umbrage at this. Husbands and fathers have first to sanction, then to pay for this education,—an argument that is understood will be the one most likely to prevail; and to take incomprehensible ground as to a woman's right to development, to culture, to the wider forms of usefulness, would be sheer nonsense in the present state of the subject in India.

Testimony differs as to the amount of elementary education prevailing among Indian ladies, but there is little doubt that a very large proportion of the women of the higher classes cannot even read and write. Some volunteer efforts, there are,—such as the Zenana Societies; but these cannot penetrate everywhere, and we wish that our Association had means in proportion to its goodwill, as it might, with its existing machinery, do a good deal towards female secular education of the intellectual kind. But, besides books, there are other kinds of education and we think that in the present state of Indian society, in such parts of it at least as are influenced by English culture, something which for want of a better word we must call domestic education might be of real value.

To explain what we mean, let us think for a few moments of the life in a French or German household. Of course, in both cases primary education is a matter of course; but how much of after study does the average French lady go through, and how much use does she make of what she has? Just so much as to make her an agreeable companion, and it does not seem to be very much; she reads very little; she is in no sense a student, but she knows how to make her house look bright and refined; she knows also how to dress herself well and tastefully, and, what is more, in harmony with her position and her circumstances; she is the pivot on which social life turns, and it was in no sense of a bookish woman of whom Balzac spoke when he said she was one whom “to love was a liberal education.” Then for the German lady, life is a very different thing, but in no sense a thing to be despised. The intellectual education of a German girl is very varied and complete, and we sometimes wonder what she manages to do with it, and whether it does not become a serious hindrance to her in the daily round of her after life.

Putting aside the highest classes, the life of a German lady of the middle class is that of an upper servant. She cooks and she dusts, she superintends the washing, and may be seen hanging up the clothes to dry. She will knit the stockings of a large household and make half the clothes of her children, and be able while all this is doing to superintend the preparation of the school lessons of her girls and look after the music or the drawing of her boys. In this whirl of practical duties it is not very astonishing that she has less time for the refinements of life than her French sister, that she is not so well dressed, and that there is less of elegance in her house ; but all we are arguing for just now is that there is a certain domestic element in women's lives which is worth taking thought for when we are thinking of women's education, and which may be found to suit some of the Indian ladies better than turning them all into students.

To answer two criticisms. First, we are fully aware that both these instances pre-suppose elementary education ; and, secondly, we know that our readers will be tempted to ask, what *has* all this to do with Indian women leading wholly different lives, and having nothing whatever in common with French or German ones ? We reply, more than appears on the surface. As surely as European scientific knowledge must win its way when opposed to the extravaganciés of Hindu ancient writers, so will Western domestic habits slowly influence the East. Indians who have spent two or three years of their lives as young men in England will never go back comfortably to purely native lives. In the houses they occupy there will always be some modifications. The presence of numberless English households in India has raised the standard of comfort, and has shown to many people who have never left India the possibility of female independence and female

culture. We can well understand that there are many Indians, themselves of the new school, who have not the least wish that their wives and daughters should live the lives of English women, but we doubt if any of them are quite content with things as they stand; and some who are not very ambitious about the education of the ladies of the household would be glad enough if the bare monotony of domestic life could be enlivened. Things are changing, and will change, and we would wish the women to be not drags to keep things backward, but intelligent, if not altogether free, agents in helping them on.

How this is to be done it is not easy to see; but we may remember for a moment that English ladies do not think it derogatory to go to cooking schools that they may know how to direct their servants, and that within the last twenty years there has been a very distinct improvement in the general level of cooking in English households. Also in Germany, rather than with us, girls are very carefully taught needle-work in all branches, cutting out, planning, sewing, machine work, and we have seen as part of the usual school course of a German girl a sampler containing the most elaborate specimens of mending. The *chef d'œuvre* was a jagged rent, made that it might be perfectly repaired; and a very wonderful piece of work it was, though perhaps in that case the impression was one of immense labour for no particular purpose.

It is not imitation that is wanted, and possibly elementary education the extent of reading and writing will have to precede all other education for Indian ladies; but we shall not have failed in our purpose if we have asserted that there is another kind of education which might at the present juncture do very much good. It is a pity in a certain sense that old customs should die out and old modes of life should

change, but when they are founded upon an expiring religion die they certainly will, if not with the religion, at least soon after it. Distinction of caste will probably rather be modified than be abolished; we hope so, for caste, as we understand it, seems to be an influence for good in Indian life. Caste seems to have a great deal to do with the practical morality of Hindu life, and to be a method of making felt the public opinion of a man's own set. We all know how valuable in English life is the public opinion of a man's profession, his acquaintance, his family, which has no weapon at all commensurate with that of exclusion from caste privileges to apply when things go wrong. One cannot help feeling that at the present time, when Hinduism is ceasing to influence such Hindus as come in contact with Western thought, it would be well if some modification of the caste system could play the part of a healthy public opinion, and enforce some observance to its judgments.

The Indian social progress we hope for is something special to the country and the people—not a slavish imitation of what exists in France, or Germany, or England, but something which, taking its stand on what exists in India, should seek to improve that. If by leading a little, instead of following blindly, Indian ladies would mould the life around them, very much would be gained; and we think the best hope of such leading would be in union—union amongst the ladies themselves. Men and women live very much apart in India, we believe—so they do in many European countries; and probably the first step to enable Indian ladies to mix freely in general society would be to encourage them to meet freely among themselves. We are not saying that this is as good a thing as a mixed society, for we do not think it so; but it is a step and a middle term, and one, perhaps, which might suit existing conditions

in India and spare Indian society some of the evils of abrupt change.

We feel that now it is not a question between the advocates and opponents of change. India is changing, and will change. The question is what form the change is to take. It is not even a question for or against female education—that, too, is coming, slow as the advance still seems; and the question is what shall women learn, what will make them of most use in the very highest sense, as women, as wives, as mothers. We do not advocate this or that—we do not wish them to be merely ornamental, or housewifely, or studious; but we wish to say as surely as are infanticide and suttee things of the past, so surely passing is the notion of woman's life which regards her as born to be ignorant and out of sight, and the hope that in India here and there a woman will be found to understand her own sex and the needs of the society of which she forms part, sufficiently to lead and guide the coming change.

.. It is an axiom in Europe that the women give the tone to society, and is as true, probably, in India as anywhere else, in the widest sense of the word; but society, in the narrower sense in which we speak of London society, or the English society of an Indian station, has as yet no existence in India, and cannot have until education—intellectual, domestic and social—has reached the ladies of India. When that day comes we hope that the result will be something not too like either London or Anglo-Indian society, but something which, founded on the national character and guided by national taste, will be really Indian.

J. E. C.

EDUCATION FOR INDIAN WOMEN.

A Paper read at the opening of a discussion on the above subject by the Indian Society, London, (a Society consisting of Indians residing in Europe,) on May 14th.

In trying to show that the present condition of Indian women is detrimental to the progress of the country, I shall not waste your time by pointing out to you who know it so well what the present condition of Indian women is. I shall only try to show, on general principles, how great an influence the condition of women must exercise, and always has exercised, on the progress of any society.

As education advances, so does civilisation, and for education to have proper effect women, as well as men, must be educated. Some gentlemen may object that women cannot become so clever as men; but this is no reason why they should not be educated at all. There is no reason why we should refuse to improve a state of things because we cannot make it perfect. If education is a good thing, surely those gentlemen who have come so far from their native land to seek for it would not refuse a share of the same blessing to their mothers and sisters.

For those, however, for whom this argument is not enough, there is a further and, for them, a stronger argument why women should be educated—I mean the influence which they exert on men.

Of the influence exercised by women upon men, there can be no doubt. We see it in the history of nations, no less than in the history of individuals. Those gentlemen who have read Homer will remember that the great war between Europe and Asia was caused by the faithlessness of the Greek-Helen to her husband. To please women, jewels are dug from the depths of the earth, savage beasts are killed and armies are slaughtered. They have fooled the wise and vanquished the strong. There was in Israel a great warrior called "Samson." He once slew a lion with his own unaided strength, and he freed his people from their enemies,

the Philistines ; but one woman was able to do what armies could not, and she gave this strong man into the hands of the enemies.

There was in England a man called "Merlin," who was thought to be the wisest man that had ever lived, and was a great magician. He could do everything, and all men feared him ; nor would he tell to any man the secret of his art. But he, as you may read in Tennyson, was not wise enough to resist Vivien, a beautiful lady of King Arthur's Court. She persuaded him to teach her magic, and in return shut him up in the trunk of an oak, where he remains for ever. These may seem childish tales, but what they teach is none the less true—I mean the universal power of women.

In modern times we have many examples of the *good* influence women may exert. John Stuart Mill, the great friend of liberty, has told us in his Autobiography that what he wrote was owing to his wife ; and we have lately heard how Carlyle intended to leave off writing if his wife had not persuaded him to persevere. It was by a woman's influence, too, that Benjamin Disraeli was encouraged to persevere in that political struggle in which all the world knows how he succeeded.

These instances help to show how much harm and good women may indirectly cause to individuals and to countries. All women cannot exert so much influence as this, but they may do great good on a smaller scale.

A woman who has been well educated, both in morals and in mind, will produce a good effect upon her husband and her children. To her husband she will make his home attractive, and cause him to find in her society pleasure which he might otherwise seek elsewhere. She will be able to take an interest in his pursuits, and give him advice more trustworthy than he could get from anyone else. She will know how to take care of the health, the morality, and the instruction of his children.

In Sparta, a Greek kingdom, the women received from the State an education exactly the same as that of men, and were held in greater respect than in any other kingdom of the old world. Their sons grew to be brave and upright men, and Sparta became the foremost state in Greece.

If we would progress, we must imitate the ancient Spartans, by educating our women, so that they may become the mothers of

brave and clever men. "God helps those who help themselves," says a French proverb; and if we neglect this way of helping ourselves, how can we hope that God will make us what we hope to be—a free and united people.

IBRAHIM AHMED.

PETITION TO THE SENATE OF THE UNIVERSITY OF MADRAS.

The following petition has been presented to the Senate of the University of Madras by late and present students of the Madras Agricultural College :—

The humble petition of the undersigned late and present students of the Madras Agricultural College (graduates and undergraduates of the Universities of Madras, Bombay and Calcutta), respectfully sheweth—

1. That in the year 1874 His Excellency the Governor in Council, recognising the importance of the application of western science to agriculture in this country, founded an Agricultural College in Madras, and thus conferred on the people a boon for which they are and will ever be grateful.

2. That the said College has now been in existence for about five years, and that the instruction imparted therein embraces a study of the art and science of agriculture, chemistry—inorganic, organic and agricultural,—zoology, veterinary medicine and surgery, botany in its various departments, meteorology, physical geography, mechanics, book-keeping, land surveying and mensuration in their relation to agriculture.

3. That considering the curriculum of studies pursued in the College, it would be reasonable to expect that the local University would patronize the institution, and take under its fostering wings a science, the study of which your petitioners submit, is no less important than that of civil engineering and medicine.

4. That seeing the primary importance which the profession of the husbandman occupies and must occupy in this country in the face of a rapidly increasing population, with the arable area

already pushed almost to its extreme limits, your petitioners feel sure that you will think it necessary and desirable that the intellect of the country should be directed to the study of scientific agriculture, which *alone* can prevent the results which such a condition must bring about if unchecked.

5. That from the improvement of Agriculture as great benefits will accrue to the people of this country as from the study of Civil Engineering and Medicine, which have been patronized by the University.

6. That your petitioners hope that if the University affiliates to it this institution, and grants Degrees in Agriculture, the art now so degraded will rise in the eyes of the people, and its true importance as "*the most useful, the most noble employment of man*" will come to be better recognised.

7. That agriculture is a recognised part of the University curriculum of many American, Scotch and German Universities,* and that distinct Degrees in Agriculture are now granted in some of them.

8. That your petitioners believe that the agricultural prosperity of these countries is, to a considerable extent, owing to the encouragement afforded to the study of agriculture by their respective Universities : and that your petitioners hope that a similar encouragement here will be attended with similar results.

9. That the course of study which your petitioners undergo extends over a period of three years, in which time they would be able if undergraduates of the Bombay University to proceed to Arts and Civil Engineering Degrees, and if undergraduates of the Madras University to have nearly completed the necessary course of study for similar Degrees.

10. That regarding the nature of studies which your petitioners undergo, and the tests of application to them, your petitioners humbly beg that the Principal of the Agricultural College and the Director of Public Instruction may be consulted, who, your petitioners trust, will testify those studies to be no less arduous than those required for undergraduates to proceed to Degrees in the Faculties already established in your University.

* Cornell, Kentucky, Massachusetts, Edinburgh, Halle, Göttingen, Munich, Leipsic, Berlin, Bonn, Vienna, Gießen, Kiel.

11. That in medicine two Degrees are open to undergraduates of Universities, one to Matriculates, and the other to those who have passed the First Examination in Arts.

12. Your petitioners therefore pray that they may be admitted to the privilege of proceeding to Degrees in Agriculture, as other undergraduates are allowed to do in Medicine and Civil Engineering, and that if the Senate do not deem it fit yet to open special Degrees in Agriculture, a Degree in Science may be inaugurated having "*Agriculture*" as an optional subject.

For which act of patronage your petitioners shall, as in duty bound, ever pray.

LATE STUDENTS (Signed).—G. Krishna Prabhu, B.A., N. H. Patuck, M. Naraina Rao, K. M. Nagojee Rao, B. M. Dadiana, R. Damodarum Naidoo, C. K. Subba Rao, V. S. Gooroonatha Pillay, P. D. Moody, E. B. Krishna Rao, R. D. Tata.

PRESENT STUDENTS (Signed).—S. L. D'silva, M. Bhavany Shenker Rao, B. K. Santaya, S. A. Bapoo Rao, M. V. Vasudeva Ayer, S. Ramasawmy Ayer, V. N. Krishnasawmy Ayer, V. Rangasawmy Ayer, P. Raghava Pillay, S. Coomarsawmy Moodaliar, T. K. Ramen Pillay, R. Ramen Pillay, M. J. Barwada, R. D. Moody, Jadunath Biswas, M. Kuppusawmy Sastry, B. Ramaiah, K. Sethu Rao.

11th June, 1881.

THE STRANGERS' HOME.

The excellent institution known as the Strangers' Home held its Annual Meeting on June 2nd, at the Home, West India Dock Road, Captain the Hon. Francis Maude, R.N., in the Chair. It was founded 23 years ago, for the benefit of poor sailors and others in destitute circumstances from India, Arabia, China, Africa, &c. The Home is becoming gradually more known abroad, and some of the British Consuls at Continental ports frequently send Oriental seamen who are discharged at these ports to the Home. But the majority of

inmates are admitted on their own application, and it appears from the Report that they return again and again to the institution, and recommend it to their friends. The treatment formerly experienced in London from the rough population near the Docks by these poor seamen was very sad and cruel. They can now be housed and boarded under kindly care at a small expense (and freely, if they are quite destitute); employment is sought for them, and they are generally shipped back to their native country. In the past year 601 men had been received, 256 of whom were natives of India, and 80 belonged to the Malay peninsula and islands. The severe weather of last winter caused much suffering to Oriental sailors, in proof of which the Hon. Secretary, Mr. Fergusson, read to the Meeting the following statement by the Superintendent :—

“At the worst part of the season, more than 100 men arrived from Aberdeen; one crew, consisting of sixty-six natives of India, came through that memorable storm in the middle of January, and were double the usual time on their journey, owing to their train being impeded by snow. Their condition on arrival at the Home will not be easily forgotten by those who saw them; but when the time came for them to be placed on board a new British India steamer in the Victoria Dock they were all convalescent, and the captain and officers, on mustering them on deck before sailing, expressed their entire satisfaction with their new crew, and all united in a tribute of praise to the Strangers' Home.”

The general conduct of the inmates has improved, and the greatest order prevails. The estimated cost of working the Home (above the receipts for board and lodging) is about £1,000, which amount is not fully realised from subscriptions and donations; the Committee are therefore anxious to make more widely known the nature of the institution, and the appreciation in which it is held by those who are benefited by its arrangements.

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DURBAR AT TANJORE.

Her Highness the Princess of Tanjore held a Durbar on the birthday of Her Majesty the Queen, Empress of India. It was well attended, and Her Highness made a short speech in Mahratta to those present, of which the following is a translation :—" I am thankful to you for the kind response you have made to my invitation. We have assembled here this day to pray to the Almighty to bestow upon our Empress the continued blessings of wisdom, ability and power, and many more years to rule over us in peace and quietness. In the annals of Indian Emperors, none but a very few (who were said to possess divine power) were able to promote so much justice and peace. Every one of us is profoundly thankful for this state of things, and we therefore should pray that the rule of Great Britain should be so confirmed and established as to prosper for several generations to come. When we all met last year on the same occasion Her Majesty's Government was deeply engaged in the Cabul war. It is a matter of joy and thankfulness for all that the Queen Empress has now gained the victory that we wished and prayed for. Yet the country has been placed under its own rulers. We must be indeed proud that we possess a most liberal Government. Last month the Maharaja of Mysore was installed as the real ruler of that country. Such liberal acts as these are calculated to strengthen the words of the Royal Proclamation of 1858. It becomes therefore our duty to pray to God Almighty to bestow on the Empress and her representatives in India the blessings which Divine Providence is sure to bestow upon such a Government."

RECONCILIATION MEETING AT LAHORE.

We have much satisfaction in reporting the proceedings of a meeting held lately at Lahore. Its object was to attempt to reconcile the Hindus and Mahomedans of that city, between whom a spirit of antagonism had spread, owing to the publication on both sides of violent attacks on the religions of the two communities. The first movers towards reconciliation included Pandit Gopi Nath, Editor of the *Mittra Vilasa*; Mir Nisar Ali, Editor of the *Akbar Anjuman-i-Panjab*; Moulvi Mahamad Husain, Editor of the *Risala Asha'at-us-suma*; and some other influential men. After private consultations, they resolved to invite the leading Hindus and Mahomedans to a discussion on the subject, and a large number assembled on May 21st, at the house of Raja Dhyani Singh. A meeting convened by the leaders on both sides, all animated with a desire to remove causes of dispute, and to promote toleration, must have been an unusual event, and we must hope that the efforts of the Committee that was formed will have great success.

The Mahomedans chose Moulvi Ahmed Ali to preside on their side, and the Hindus' president was Gursain Pandit Gauvishauhar. We will now quote from the report of the meeting which has been forwarded to us by one of the Secretaries :—

Pandit Gopi Nath opened the proceedings, and delivered a lecture in pure Hindi to impress upon the minds of the Hindu community the risks they will run by widening the gulf of discord between themselves and their fellow-countrymen, Mahomedans, showed the benefits of union, proved its necessity and gained everybody's approval of his arguments.

Mir Nisâr Ali delivered an equally eloquent speech in Urdu which, to say the least, caused everybody present to be at one with it. It decreased to a wonderful degree the prejudice of Mahomedans and gave considerable strength to the cause of the Committee.

Maulvi Muhammad Husain then stood up and filled the gap that was left unfilled by his immediate predecessor. Before saying his say, he informed the public that he had spent no less than twenty years in preaching religion. He claimed perfection in the knowledge of Korân, which, he said, he has read more than a hundred times. "Nowhere in it," he continued, "have I found any mention made of the approval of the way—bad as it is—in which my co-religionists have been seen attacking the faiths of others." He proved that to call names to anybody in the world, may he be a Yahudi or Nisârâ or a Kaffir, is to go against the order of God, and to tread the Korân, the only sacred book, under foot.

All the above speeches were seconded by the presidents and members of both communities.

Mir Nisâr Ali then proposed the appointment of a Committee, equally numbered by both the parties and selected through votes, who may deem it their duty to collect all the books written in violent words against each other, to submit them to a general meeting, in whose presence to read out all the improper expressions of each book (previously noted), then to write to its author, by order of the Committee, to change, if possible, the bad expressions to more decent and reasonable ones, or to admit their carelessness and ask for apology from the party written against, failing which to send the names of the books to the Government of India, begging it, on behalf of the population at large, to interfere with strong hands in the matter, and give due punishment to the common opposers.

Maulvi Ulfat Husain, in contradiction to the above, denounced the policy of investigation, on the principle of "Let bygones be bygones."

This opinion, however, lacked general approval. Mir Nisâr Ali said this course, though straight to the point and simple, will not be able to bear a lasting effect ; it may quiet the excitement

for the time being, but it is not likely to find supporters all over India and always.

Pandit Gopī Nāth proposed that measures should be taken to suppress the publication of such bad books, and that they should seek the aid of Government to achieve this end.

Pandit Govind Sahāya was the last to speak. He assured the public that should we unanimously bind ourselves fast to ask Government to help in putting a stop to such books as are not worth circulation, because of their objectionable and consequently inflammatory styles, they will not be wanting in taking us at our words. To impress those who, on the plea of ignorance, doubted it, he reminded the community of the way by which less infamous books, like *Jūfar Zātallī* and others, were at once suppressed, and said that should they insist, Government will feel no fresh difficulty, but will walk on the road already paved.

It was proposed to call this Committee by the name of "Anjuman-i-Islāh," or "The Anūshāsānā Sabhā."

The meeting was then adjourned under general applause, Mahomedans shaking hands with Hindus, and Hindus embracing freely the followers of Islam—a circumstance indicative of the full success with which the meeting may be called to have been crowned.

It was resolved to hold another meeting after a few weeks.

PROPOSED EXHIBITION OF NEEDLEWORK AT MADRAS.

The following notice as to an Annual Exhibition of Needlework has been circulated by the Committee of the Madras Branch of the National Indian Association:—

The Madras Branch of the National Indian Association has resolved to establish an Annual Exhibition of Needlework, to be held towards the close of each year.

1. The following prizes will be offered :—

I. For the best collection of Native garments, cut out and made entirely by the exhibitor or exhibitors, two prizes of rs. 12 and rs. 10 each, one to be awarded to a Native lady and the other to the pupils of a Native Girls' School.

II. For the best specimen of embroidery or other fancy-work, applied to Native garments, executed entirely by the exhibitor or exhibitors, two prizes of rs. 10 each, one to be awarded to a Native lady and the other to the pupils of a Native Girls' School.

III. For the best collection of English garments, cut out and made entirely by the exhibitor or exhibitors, two prizes of rs. 12 and rs. 10 each, one to be awarded to a Native lady and one to the pupils of a Native Girls' School.

IV. For the best specimen of knitting, two prizes, one of rs. 12 or an English sovereign for a Native lady, and one of rs. 10 for the pupils of a Native Girls' School.

V. For the best specimen of English embroidery in satin-stitch or open work, *white*, two prizes as in para. IV.

VI. For the best specimen of crewel-work, two prizes as in para. IV.

VII. For the best design, drawn and executed in embroidery by the same person or persons, two prizes as in para. IV.

2. The specimens of Needlework should be sent to the care of Mrs. Brander, Joint Secretary, National Indian Association, Madras, not later than November 1st.

3. Each competitor for a prize should send with the specimens a declaration, attested by herself or her parent or guardian, that the work has been executed entirely by herself. In the case of a School, the declaration should be to the effect that the work has been executed entirely by the pupils in the School, and should be signed by the manager.

4. (a) The garments exhibited must not be in miniature, but of a useful size.

(b) In awarding prizes I. and III. the shape of the garments, the beauty and strength of the Needlework, and the size and variety of the collection will all be taken into consideration.

(c) In awarding prizes for embroidery and other fancy-work, the beauty of the workmanship, the taste displayed, and the suitability of the ornamental work for the purpose to which it is applied, will all be taken into consideration.

5. Competitors for prizes will not be allowed to send the same piece of Needlework twice for exhibition.

6. The Sub-Committee will be glad to receive specimens of fine Needlework, for exhibition only. These also should be sent to the care of Mrs. Brander.

7. All the specimens of Needlework will be returned to such exhibitors as send a messenger to fetch them, within a fortnight after the close of the Exhibition.

ISABEL BRANDER, Joint Secretary,
Madras Branch, National Indian Association.

3 ORME'S ROAD, MADRAS,
May, 1881.

The Dean of Westminster, whose death on July 18th, after a short illness, is so deeply lamented, was one of the Vice-Presidents of the National Indian Association. On more than one occasion he conducted a party of Indian gentlemen over the Abbey, and those who had the advantage of his kind guidance were greatly struck by the interest that he imparted to his descriptions of its monuments and history, and by his courteous welcome at the Deanery.

INDIAN INTELLIGENCE.

The Report on Public Instruction in Mysore—1879-1880—states that the number of pupils under instruction had increased with the return of more prosperous times. There had been a slight decrease in the girls' schools, which was partly owing to the imposition of fees in the Government Hindu Girls' School at

Bangalore. Mr. Rice, the Director of Public Instruction, remarks, "The question of introducing fees into all the Native Girls' Schools is one that may now be well brought forward. Not so many years ago it was a common practice to pay native girls for attending school. That time has now passed away, and native girls are now gladly sent to school, especially in large places like Bangalore and Mysore. But under the grant-in-aid rules in force, the obligation as regards all other schools, that fees shall be paid by the pupils as a preliminary to obtaining Government aid, is excused in the case of girls' schools. This relaxation should be withdrawn simultaneously with the levy of fees in Government Schools." The Government Primary Schools for girls, of which there are 12, give instruction in *Kannada*, the language of the country. There are aided Tamil and Telugu Schools, and among these are included the excellent Hindu Female School and the Regimental Native Girls' School, both in Bangalore and under native management. The increase in the whole amount of fees realised in Government Colleges and Schools was very satisfactory, being rs. 18,174 against rs. 14,423 the previous year, when, on account of the famine, numerous remissions were made. Physical training seems to be encouraged in the boys' schools. At one place—Chikmayalur—an appeal made to the gentlemen of the station for donations to start a cricket and football club was readily responded to, and the Maharaja on visiting the place helped it with a donation of rs. 100. Athletic sports have been started there, and the boys' health has improved since they have had facilities for exercises. Education of prisoners is being more attended to, and the boys in the Juvenile Reformatory are engaged at school for 4½ hours daily in the forenoon; after that they work in the gardens, fetch water, &c., and some learn a trade. Under the heading of Books, the Report states that among the works printed for the Department was an Agricultural Class book, English and Canarese, by Mr. F. E. Harman, M.R.A.C., F.C.S., Superintendent of the Government Experimental Farm. The Sanitary Primer for Indian Schools, prepared by Dr. Cunningham for the Government of India, is now being translated, and a large coloured wall map of India has been completed and issued in two editions, one containing the names in Kannada and the other in Hindustani.

The Hon. the Mahārāja Jotendromohun Tagore, C.S.I., has been elected President of the Faculty of Arts in the University of Calcutta.

The Pharmaceutical Society of Great Britain have invited Rai Kanyelal Dey Bahadur, F.C.S., to take part in the International Medical Congress to be held in London in this month.

A Society has been formed in the Panjab to promote the remarriage of widows.

During the year 1879 there were issued in Bombay 1,097 publications, in Bengal 1,391, in Madras 775, and in the N. W. P. and Oude 541, but many of these books were re-publications.

The second Memorandum in regard to manufactures issued in India by the Agricultural Department, is on "Dyes of Indian Growth and Production," and is prepared, like the former, by Mr. Liotard. The Government of India have collected information on dye stuffs practically known in India, and this has been worked up by the writer of this Memorandum. He considers his work however only as a beginning towards a better knowledge of the vast and varied resources of the country in such materials.

A meeting was held at Calcutta on June 1st to celebrate the thirty-ninth anniversary in memory of David Hare. Mahārāja Narendra Krishna Bahadur presided, and Rev. Dr. K. M. Banerjea gave a lecture on the present state of education in Bengal. He dwelt also on the past, and described the establishment of the Hindu College by the leaders of Native Society aided by Sir Hyde East and David Hare. Babu Surendranath Bannerjea was appointed Secretary to the Hare Anniversary.

PERSONAL INTELLIGENCE.

Mr. P. N. Roy has gained a Certificate of Honour in Physiology in the University of Glasgow (Medical Department).

Mr. Phanibhusan Mukerji (of Dacca) has received a Prize in Philosophy of Mind and Logic and a Certificate in the History of Philosophy at University College, London.

Mr. M. Syed Habib Ullah has joined the Middle Temple.

Mr. S. K. Sanjana has joined the Inner Temple.

Mr. K. R. Divecha has obtained a Certificate at the Royal Ophthalmic Hospital.

Mr. C. N. Banerjee, Subdivisional Magistrate and Collector, Bengal, has been granted by the Secretary of State for India in Council an extension of leave for 21 months.

Arrivals.—Kumar Shree Juwansinghjee Javatsinghjee, brother of the Thakore of Bhaunagar, and Kumar Shree Harbhamjee Rawajee, brother of the Chief of Morvee, for study at the University of Cambridge. Mr. U. Mookerjee, from Calcutta, for Medical study. Mr. Judumini Ghose, for the study of Science. Mr. Muncherjee P. Kharegat, from Bombay, one of the Gilchrist Scholars of this year. Dr. R. N. Khory, F.R.C.P. (London), and Mr. S. A. Kapadia, from Bombay.

Departures.—Mr. Ahsanuddin Ahmad, Barrister-at-Law (Inner Temple), late of Balliol College, Oxford, youngest son of the late Nawab Ameer Ali Khan Bahadoor, for Calcutta; Mr. K. R. Divecha, for Bombay.

Professor Monier Williams, C.I.E., who has been appointed by the Secretary of State for India in Council Honorary Delegate to represent the Government of India at the International Congress of Orientalists to be held at Berlin next month, is to read a paper before the Indian Section of the Congress on the Sandhyā and Brahmajayna ceremonies of the Brahmans, as performed in the present day, and as witnessed by him in the Marāṭha country. He is to take with him Pandit Syāmaji Krishnavarma, of Bombay, who has been selected by the Indian Council to represent the learning of the Bombay Presidency, and who will recite the Vedic texts still used in the above ceremonies.

Those interested in the career of young Indians in England will be glad to hear that Pandit Syāmaji, after acting for some time as Assistant to Professor Monier Williams, has, at the Professor's recommendation, temporarily suspended his Sanskrit, that he may give his undivided attention to European studies. Ever since his arrival in England he has been an undergraduate of Balliol College, Oxford, and after a little more than a year's study of Greek and Latin has just passed his first University Examination (Responsions) in a manner highly creditable to his industry and ability, and with the special approval of the Examiners.

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MAHOMEDAN EDUCATION IN THE MADRAS PRESIDENCY.

It has been remarked that the Queen has more Mahomedan subjects than the Sultan. The Mahomedan element is not, however, so important in the Madras Presidency as it is in some parts of India. According to the census of 1871, the Mahomedan population was not quite 5·9 per cent. of the whole, and was classified as follows :—

Mappilas	612,789
Lubbays	312,083
Sheiks	511,112
Syeds	80,219
Pathans	70,943
Moghuls	12,407
Arabs	2,121
• Other Mahomedans	261,535
	1,872,214

Of this number the proportion able to read and write was 4·9 per cent., the proportion among the Hindoos being nearly the same, viz., 4·8 per cent.

The Mappilas, who constitute nearly one-third of the Mahomedan population, are found only in Malabar and South Canara. There are no less than 546,912 of them in the former district. They were originally descended from Arab settlers, who formed connections with Hindoo women, and the Arab cast of features may still be remarked in some of the old families; but thousands of Hindoos were forcibly circumcised in Tippoo's time, and further additions have been since made by voluntary conversion. This process is still going on, especially among the slave castes, to whom the change of religion at once brings a rise in the social scale from a position of peculiar degradation. The bushy beard of the Mappila of the present day is one, among other indications, of the very small infusion of Arab blood which now remains among this race. The Mappilas all speak Malayalam, but use a modified form of the Arabic alphabet, which has been also adapted to the other Dravidian languages. This use of the Arabic alphabet is not, however, universal, as the ordinary Malayalam character is much used by the Mappilas of South Malabar. The Mappilas are nearly all Sunnis of the sect of Shafi, which prevails chiefly in Arabia, but although bigoted Mahomedans as regards the observance of the forms of their religion, they are generally extremely ignorant of its precepts and doctrines, and have an almost idolatrous reverence for their priests, whom they style Tangals. Property is usually inherited and divided in accordance with Mahomedan law, but there are some Mappilas in the north, among whom the succession to property is through the female line, as among the Nairs in Malabar generally. Their mosques are not like ordinary Mahomedan mosques, but consist of several stories, one or more being usually built of wood, with a pent and tiled roof and a gable at one end. There is generally a school attached to every mosque, and girls as well as

boys attend, but they learn scarcely anything except to read the Koran without understanding it. The Mappilas are an industrious and frugal race, but fanatical outbursts of a dangerous character are not unfrequent among them, and several European officers have fallen victims to their fury, the last and most memorable case being that of Mr. Conolly, Collector of Malabar, who was murdered in his own verandah under the eyes of his wife by a body of fanatics.

The Lubbays are also descended from Arab and Persian traders, who formed connections with Hindoo women, and are for the most part Sunnis of the Shafi sect. They are chiefly scattered through the Tamul districts, although there are a considerable number of them in Malabar. Their vernacular is Tamul. They are very numerous along the sea coast and are fond of a sea-faring life, but they are also traders and farmers. As in the case of the Mappilas there is little to distinguish them from the Hindoos except their religion, dress and mode of wearing their hair and trimming their beards.

.. Thus about half the Mahomedan population of the Madras Presidency consists of persons whose vernacular is a Hindoo language, and who have few characteristics of a mixed race. It might be thought that there would be no need of special schools for them, and in the case of the Lubbays no general measures of a special character have been adopted. For many years nothing was done for the Mappilas, but about 1872 Mr. Garthwaite, Inspector of Schools, 6th Division, submitted a scheme, of which the following were the main features. The rates of grants on the system of payment for results were made more favorable for Mappila schools than for ordinary schools. Mappila Inspecting Schoolmasters were appointed to improve the Mosque schools, and as the masters of these schools were generally men incapable of preparing their pupils for examination under the prescribed standards, a monthly

stipend of Rs. 4 was allowed them to enable them to engage the services of a Hindoo assistant. This work was carried on under considerable difficulties, some idea of which may be formed from the following extract from a report of one of the Mappila Inspecting Schoolmasters :—

“By persevering exertion two schools were brought under inspection in the Kottayam taluq, but to my utter disappointment, three days after, both the managers came and said to me, in an angry way, that they were unwilling to teach the vernacular to their pupils. When I asked the reason I was told by them that they in a dream saw the Moollahs enter the gate of Paradise, but when they attempted to do so they were thrown back by the angels, saying that they would not be admitted, because their object in teaching the Koran is not for meritorious purpose, but merely for gain.”

Difficulties also arose about money. The Local Fund Boards, with demands of all kinds pressing on them, grudged the extra expense of the stipends for Hindoo assistants, which formed an essential part of Mr. Garthwaite's scheme. Even with the original stipends, the standard reached in most of the Mappila schools was very low, but when the stipends were cut down from Rs. 4 to Rs. 2 there was a falling off in the number of Mappila schools under inspection. The most advanced of the Mappila schools was a Middle school established by the Tellicherry Local Fund Board at Kallai, but even this solitary Middle school degenerated after a time into a primary school. Sanction has been recently granted for the establishment of a special Normal school for training masters for elementary Mappila schools, but the success of this experiment remains yet to be seen.

The Mahomedans, who are classed in the census report as Sheiks, Syeds, Pathans and Moghuls, have usually a colloquial acquaintance with the Hindoo vernacular of the district in

which they live, but they speak the Dakhani dialect of Hindustani among themselves, and if they are educated they read Urdu and Persian. They are found scattered all over the Presidency, but are most numerous in the districts which were formerly under the immediate administration of Mahomedan rulers. Besides following other occupations a fair proportion of them enter the civil and military service of government. Although many, if not most, of the persons returned under these heads are of more or less mixed parentage, these Mahomedans have very little in common with the hybrid Mahomedan race on the western coast. There are some of them in Malabar, but whenever they are in sufficient numbers they always have a separate mosque for their own use, which the Mappilas do not frequent. There is reason to believe that the total number of Sheiks, Syeds, Pathans and Moghuls must be considerably larger than the census tables indicate, because 261,535 persons, including the whole Mahomedan population of the town of Madras, were returned simply as Mahomedans, without any classification being specified. The education imparted in the ordinary Mahomedan schools, although very defective in many respects, is far superior to that given in the Mappila schools, and even contrasts favourably, in some particulars, with the education obtained by the Hindoos in their pial schools. The following description of a Mahomedan school is taken from an interesting report, written about ten years ago, by Abdur Ruzzack Saheb, who has since risen to the post of Headmaster of the Madrasa-i-Azam :—

“To give you an idea of a Mussulman school in this Division, it is invariably held in a room, verandah, or hall of a house, with the exception of two, one of which is held in an out-house of the Big Mosque and the other in a religious house called Nuksha. The floor is matted; the little ones squat

down in rows, or you find them resting on their folded knees; the latter is always the case when the boy appears before the master to take his lesson. He dare not assume any other position, this being considered the most respectful. The master takes his seat on a carpet, or on a mat of finer texture. He has a pillow behind the back to lean against. The books for his use are generally ranged by his side or in the front. When a master can afford it, he has a writing-desk (an oblong-shaped box of $1\frac{1}{2}$ by 1 foot) before him, with a brass spittoon by his side. A rosary and a tooth brush (the root of a tree which grows wild in Arabia Felix) find a place by the other side, or are hung to a nail within reach. Fast by the master is the instrument of castigation, a strip of leather cut to a fashion. With this the boy is belaboured mercilessly when he provokes the master in failing to repeat his lesson, or misconducting himself. The only occasion on which he is permitted to hold out his hand to receive punishment is when he comes late. The books used are either manuscript or lithographed. The Koran is generally manuscript, for several think it is sinful to use lithograph or print. The books are preserved in a satchel. The Koran is placed on a wooden frame carried with the satchel, for it is reckoned profane to place it even on a matted or carpeted floor. Arithmetic and geography are totally absent from all schools, one or two excepted. This is a matter much to be regretted. The advantages of these lessons were pointed out to all the masters, and every one said that he would introduce them before long. So far as I know I have not seen any book with meanings of the text as they have in Tamil, so the meaning of Persian and Hindustani is better taught in Mussulman than in Tamil schools, though not in such a manner as would be desired. A boy is rarely taught to express the meaning of the text freely in his own words. The meaning of the Koran is not

attempted at all, even in the schools where the Arabic language is taught. There is comparatively little rote work in these schools."

Most Mahomedans commence their education in schools of this kind, and many never go any further. The anxiety to learn English, which is so strong among the Hindoos, is not nearly so common among the Mahomedans. Among the higher classes, especially, many hold aloof from our schools, and even when a Mahomedan boy goes to an English school, he is often too old to make much progress. A few years ago it was a common thing to see a bearded Mahomedan standing up in a class with little Hindoo children. The Mahomedans have never attempted to establish English schools of their own on the salary grant system, as has been done by the Hindoos in so many large towns. Even those who care most about the matter have been content to rely on Government and the Missionaries for English teaching, but for a long time the educational advantages within their reach were not really at all adequate to their wants. The ordinary Anglo-vernacular schools were of course open to them, but in the lower classes of these schools instruction in Arithmetic, Geography and History is or ought to be imparted through the medium of a Hindoo vernacular, and the vernacular is also largely used in construing, translating and explanation. This sort of teaching is not at all well suited for a Mahomedan boy, who perhaps does not even know the alphabet of the Hindoo vernacular language of the district and speaks it indifferently. Generally speaking, too, no provision is made in these Anglo-vernacular schools for teaching Hindustani and Persian. Schools specially intended for Mahomedans were few in number. The Missionary Societies had, in some instances, Mahomedan departments in their schools, but it rarely happened that the Missionary himself knew anything of Hindustani or Persian.

The most important aided school intended solely for Mahomedans at Madras was the Harris school, which was founded, in 1856, out of a legacy left by the Hon. Sybella Harris, in memory of her father General Harris. There were also two Government schools at Madras, specially intended for Mahomedans, viz., the Madrasa-i-Azam and a small Middle school established at Mylapore, in 1863, at the suggestion of Sir William Denison, who was then Governor of Madras. The most advanced of these schools was the Madrasa-i-Azam, but the annual number of pupils who passed the Matriculation examination from this institution rarely exceeded three or four. How little was, in fact, effected by all these Mahomedan schools and Mahomedan departments put together may be judged by the fact that, during the fifteen years ending with 1872-73, only 61 Mahomedans succeeded in passing the Matriculation examination, and only one Mahomedan took the degree of Bachelor of Arts.

Lord Hobart, who became Governor of Madras in 1872, took a great interest in all questions relating to Mahomedan education. He had lived some time at Constantinople and had learned to know and like Mahomedans. He saw with pain the degraded condition into which the Mahomedan community were falling in the Presidency committed to his charge. The descendants of ancient and noble families, living in seclusion and idleness on continually decreasing pensions, were growing poorer and poorer every year. The sons and grandsons of men, who a generation or two before had been filling important posts in the revenue and judicial service, when Persian was more in request than English, were being rapidly distanced in the race for official preferment by Hindoos of the new school, who had been quicker to recognise and adapt themselves to the new era of public examinations. Lord Hobart lost no time in calling for reports on the state

of Mahomedan education and for returns of the number of Mahomedans employed in the public service. He intimated tolerably plainly (too plainly, some thought) that the Mahomedans were not receiving their fair share of the official loaves and fishes, and in the distribution of his own patronage he showed that he had not forgotten them. It was, however, by no means his wish that Mahomedans should be advanced to posts for which they were unfit, and he determined that the means of qualifying themselves for official advancement should be placed within their reach. No more High schools of the type of the *Madrasa-i-Azam* were, however, established by Lord Hobart. It is very desirable that Mahomedans should be carried through the early stages of education in special schools or classes, but it is by no means certain that it is advantageous for a Mahomedan to go through his entire school course in institutions of this kind. In the battle of life he has to hold his own against Hindoo rivals, and it does not seem good to accustom him to remain too long in the exclusive companionship of boys of his own race, who are generally inferior to Hindoos, and especially to Brahmins, in ability and industry. Mahomedans rather gain than lose by being associated with Hindoos in their studies, as soon as they are sufficiently advanced to receive instruction through the medium of the English language. Lord Hobart accordingly reduced the *Madrasa-i-Azam* to the status of a Middle school and transferred the two classes, which constituted the High school, to the Presidency College. It was hoped that the Mahomedan boys, breathing in this way a higher intellectual atmosphere, would not only matriculate in greater numbers than they had done at the *Madrasa*, but would be induced to pursue their studies beyond the Matriculation standard. At the same time arrangements were made for enabling these boys, and such other Mahomedan youths as might hereafter

enter the Presidency College, to learn Persian. Some knowledge of this language is essential to every educated Mahomedan, but up to this period there had been no attempt to teach Persian in the Presidency College, which contained at that time only four Mahomedan students.

Lord Hobart, in October 1872, directed that special schools and classes should be established for Mahomedans in all towns, in which there was a large Hindustani-speaking population. In these schools the pupils were to study English as a language, but to receive instruction in Arithmetic, Geography, History and other subjects, through the medium of Hindustani, and it was intended that after making a certain amount of progress they should join higher schools or classes, receiving special instruction in the vernacular alone. Elementary Mahomedan schools were accordingly established at Rajahmundry, Ellore, Masulipatam, Adoni, Cuddapah, Kurnool, Vellore, Arcot and Trichinopoly. The Taluq school of Nagore was also constituted a Mahomedan school of the same type, although the population of Nagore is largely made up of Lubbays, whose vernacular is not Hindustani, but Tamul.

The benevolent designs of Lord Hobart were not carried out without some opposition. There happened to be Mission schools for Mahomedans already in existence at Ellore, Masulipatam and Trichinopoly, and the Missionaries remonstrated against the establishment of Government schools at these stations, declaring that the measure was a breach of the Despatch of 1854. Lord Hobart was not, however, deterred from the performance of what he deemed to be his duty by this clamour, and not only were the schools established, but they still exist. The work of education in India is on so vast a scale, that all the efforts of Government, of Missionaries, of Hindoos and of Mahomedans, working to their utmost in their respective spheres, are, and will long be, insufficient to

overtake it, and it is much to be regretted that in a field where the harvest is so great and the labourers are so few, good and benevolent men, instead of welcoming the arrival of every fresh labourer, should allow petty jealousies to interfere with the progress and harmony of the great work which has to be done.

These elementary Mahomedan schools did not at first meet with much success. Good teachers were not always available, and masters of very low qualifications were in consequence employed. Although the school fees were only half those levied in ordinary Government schools, some of the schools were very poorly attended, and it was found that the pupils did not pass on, as had been intended, to higher schools. The schools being declared to be elementary schools, the highest class corresponded with the second class of an ordinary Government school, whereas a pupil is not fit to receive substantive instruction through the medium of English until he has gone through the third class. Arrangements have been since made for raising the standard of instruction to the level required, and at Kurnool and Caddupah, where there are Government High schools, it has been found expedient to transfer the Mahomedan classes to these schools, where they have the benefit of being better looked after than when working as small independent schools.

The question of applying the system of payment by results to the indigenous Mahomedan schools had been under consideration before Lord Hobart's arrival, and the necessary rules were promulgated soon afterwards. Here also some difficulties were encountered. The Deputy Inspectors, whose duty it was to examine schools for results grants, were Hindoos or Native Christians, who knew neither Persian nor Hindustani. Under these circumstances the Local Fund Boards and Municipalities were permitted to nominate local ex-

aminers, who were to receive a suitable honorarium as well as their travelling allowances, not from local or municipal; but from provincial funds. It was found, however, that the examiners appointed in this way, although they might know Hindustani and Persian, were sometimes entirely ignorant of Arithmetic and Geography, and that reliance could not always be placed on the results reported by them. Eventually, during the administration of the Duke of Buckingham, a Mahomedan Deputy Inspector was experimentally appointed for a year, during which he was to travel over the whole Presidency and examine all the Mahomedan schools. His reports showed that there had been a great deal of fraud under the previous system, and these exposures resulted in a temporary falling off in the number of schools applying for grants, but the result of the experiment was considered so satisfactory, that the appointment of Deputy Inspector of Mahomedan schools was made permanent. Another measure for improving the indigenous Mahomedan schools, sanctioned by the Duke of Buckingham, but not carried out until after his departure, was the establishment of a Normal school at Madras for the teachers of elementary Mahomedan schools.

During the Duke of Buckingham's administration some important changes were made in the system under which Government scholarships are awarded. Formerly fifteen scholarships of Rs. 10 per mensem were given annually on the result of the Matriculation examination, the scholarships being restricted to pupils who had passed in the first class and had secured one third of the marks assigned to the English language. At the end of two years the scholarship was renewed for a further period of two years if the scholarship holder passed the first examination in Arts, and if he passed in the first class it was not only renewed but raised to fifteen rupees. One effect of these regulations was that few or no

Mahomedans ever succeeded in gaining the scholarships. In fact they were in a great measure monopolised by the students of the colleges at Madras and Cumbaconum, who were least in need of them. The scheme was therefore revised. No more stipendary scholarships were given to the students of districts in which there were colleges educating up to the B.A. degree. One scholarship of Rs. 15 was allotted to every district, in which there were colleges educating up to the F.A. standard, and one of Rs. 10 to every district in which there was no college of any kind. The Rs. 10 scholarships, which were given on the result of the Matriculation examination, were tenable for two years to enable the holder to pass the F.A. examination, and if he succeeded, the scholarship was renewed for a further period of two years, the amount being raised to Rs. 15 if he passed in the first class. In this way poor students obtained the means of leaving their own districts for the purpose of continuing their studies up to the B.A. degree. As it was considered that Mahomedans needed special encouragement, one scholarship of Rs. 15, awardable on the result of the F.A. examination, and two of Rs. 10, awardable on the result of the Matriculation examination, were specially reserved for them without any limitation with regard to district. It was hoped that in this way there would eventually be ten Mahomedan scholarship-holders reading for the B.A. degree. Subsequently the annual number of Matriculation scholarships for Mahomedans was raised from two to six, and certain restrictions with regard to age were removed in the case of Mahomedans, although still retained in the case of Hindoo students. If these new rules are fully taken advantage of, there ought henceforward to be twenty-six Mahomedans reading simultaneously with scholarships for the B.A. degree, besides some pursuing the same studies without this assistance. It may therefore be hoped that in

course of time higher education will advance among this unfortunate class of the community. The following table of the number of Mahomedans, who have passed the examinations of the Madras University during the last eight years, shows that some progress is beginning to be visible :—

Years.	B.A.	F.A.	Matriculation.
1873-74	0	2	3
1874-75	0	1	9
1875-76	0	1	6
1876-77	0	1	19
1877-78	0	1	8
1878-79	1	0	7
1879-80	1	2	15
1880-81	0	5	26

It may be remarked that the examinations of the Madras University are not limited to the Madras Presidency proper, but are also held at stations in the Hyderabad, Mysore and Travancore territories, and even in Ceylon. The list of names published by the Syndicate shows, however, that all the 26 boys who matriculated this year belonged to various Madras schools, although one was apparently examined at Hyderabad. By a clerical error six Mahomedans are entered in one of the tabular statements, published by the Syndicate, as having passed from Trevandrum, where none were registered or examined. It is probable that this number should have been entered in the column for Native Christians, which is left blank, although nineteen Native Christians came up for examination at Trevandrum. The total number of Mahomedans given by the Syndicate in this table is 32, from which I have deducted six, which makes the total agree with the detailed list of names. It is very satisfactory to note that seven of these 26 Mahomedans passed in the first class. The Presidency College contributed the largest number of success-

ful candidates and the largest number of first class boys, but the candidate who occupied the highest place in the list came from the Harris school.

Previous to the arrival of Lord Hobart the Government of India had drawn the attention of the local governments to the neglect into which the study of the Persian and Arabic languages was falling, and suggested that greater encouragement should be given to the study of these languages. There is no part of India in which these languages have been more neglected than Madras, and the University is mainly to blame in this matter. The Madras University is the only University in India, perhaps the only University in the world, in which a degree can be obtained without any knowledge of a classical language. It has been more than once proposed in the Senate to remove the vernacular languages from the position which they occupy in the F.A. and B.A. examinations and to compel the candidates to bring up one of the following languages, viz., Latin, Greek, Sanskrit, Arabic or Persian, the latter being allowed, as in other parts of India, to count as a classical language. There has, however, always been a strong party opposed to the change, and as long as this party has a numerical preponderance in the Senate, the rules are not likely to be altered. The study of Persian is, however, slowly extending. In the Harris school, which has the advantage of being under the supervision of an accomplished Hindustani and Persian scholar, the Rev. Mr. Sell, all the pupils in the classes above the lowest division of the third class are compelled to learn Persian or Arabic. In the Presidency College Persian has almost entirely superseded Hindustani, and in Government Mahomedan schools generally Persian is compulsory in all classes from the third upwards. The Madras Christian College has recently added a Persian master to its teaching staff.

Female Mahomedan education in the Madras Presidency is still in its infancy. As already explained, Mappila girls on the west coast attend the Mosque schools, and a few Mahomedan girls here and there may be found attending schools on the results system, but the number of purely Mahomedan girls' schools is extraordinarily small and the standard attained in such as exist is very low. There are a few Mission schools for Mahomedan girls, and the Berhampore Municipality has for some years maintained a Mahomedan girls' school, but the only important secular school for Mahomedan girls is the Hobart Mahomedan Girls' school, which originated in the following way. In January 1875 a Committee, presided over by Lady Hobart, discussed the question of the education of Mahomedan girls and proposed to encourage it by promoting the establishment of schools, in which the girls were to be taught their own language and needlework of every description, with other industrial work. A school of this kind was accordingly opened in April 1875 by the Princess of Arcot. Lord Hobart, who had taken a warm interest in the matter, died a few days afterwards, and the Committee, as a tribute to his memory and in recognition of the part taken by Lady Hobart in the establishment of the school, called it the Hobart school. Lady Hobart gave the school a donation of Rs. 10,000, and in December the Princess of Tanjore paid a visit to the institution and assigned the interest of Rs. 7,000 towards its support. A new department was opened by the Princess of Arcot in November, and the attendance rapidly increased. The school receives a large grant-in-aid from Government, and is also supported by donations and subscriptions. The children belong chiefly to the poorest classes, but the parents will not allow them to walk through the streets of Triplicane and Royapettah, and it was found necessary to hire conveyances with female attend-

ants to take the children to and from school. The cost of this item exceeds the salaries of all the teachers. For some years the school was exempted from inspection, but the appointment of Mrs. Brander, as Inspectress of Girls' Schools, has put an end to this difficulty, and a recent report of her first inspection shows that although there is much room for improvement, a very satisfactory beginning has been made.

The following table shows the number of Mahomedan pupils under instruction in schools under inspection during the last ten years :—

Years.	Boys.	Girls.	Total.
1870-71	4,296	5	4,301
1871-72	5,523	8	5,531
1872-73	9,779	64	9,843
1873-74	15,258	245	15,503
1874-75	18,534	624	19,158
1875-76	20,898	908	21,806
1876-77	19,675	978	20,653
1877-78	16,988	1,020	18,008
1878-79	16,195 + <i>x</i>	381 + <i>y</i>	16,576 + <i>z</i>
1879-80	18,077 + <i>a</i>	700 + <i>b</i>	18,777 + <i>c</i>

The extension of results grants to Mahomedan schools and the measures adopted for the improvement of the Mappila schools brought a large number of schools under inspection between 1872 and 1876, but the great famine, which desolated a large part of the Madras Presidency in the latter part of 1876 and through the whole of 1877, broke up many boys' schools and thinned others. The effects of the famine continued to show themselves in 1878, and the Mappila schools suffered also from the unwillingness of the Local Fund Boards to continue the special stipends for Hindoo teachers, which have been referred to elsewhere. Even the appointment of a Mahomedan Deputy Inspector had, for a

time, the effect of decreasing the number of schools applying for grants, for fraudulent grants could no longer be obtained. The attendance in girls' schools increased in spite of the famine, but this was probably because food and other aid was given to the girls during the prevalence of the famine by the managers of the schools. The number of Mahomedan pupils under instruction cannot be completely ascertained from the returns of the last two years, as, owing to some changes introduced by the Government of India in the forms of statistics, it is impossible now to ascertain the nationality of boys attending girls' schools and of girls attending boys' schools. Thus it is known that in 1878-79 there were 554 boys attending girls' schools and 8,359 girls attending boys' schools, but these cannot be shown in the table, as it is impossible to say how many of them were Hindoos, Mahomedans, Native Christians, East Indians or Europeans. The attendance in mixed schools during the last two years must therefore be regarded as an unknown quantity which would have to be added to make a complete comparison possible.

There are persons to whom these results may seem disappointing. Such persons may be reminded of a remark made by a great man, who once filled the post of Governor of Madras, and of whom Canning declared that "Europe never produced a more accomplished statesman, nor India, so fertile in heroes, a more skilful soldier."

"It is the nature," wrote Sir Thomas Munro, "of measures calculated for improvement to be slow in their operation. When I read, as I sometimes do, of a measure by which a large province has been suddenly improved, or a race of semi-barbarians civilised almost to Quakerism, I throw away the book."

R. M. MACDONALD.

EXTRACTS FROM THE *MAHĀBHĀRATA*.

Mr. John Muir, C.I.E., D.C.L., has lately reprinted his "Further Metrical Translations from the *Mahābhārata*." The following quotations (which we give with the translator's notes) show the high standard of duty and the noble ideas of life put forward in this grand epic of the ancient Hindus:—

A GOOD KING, ACCORDING TO THE MAHABHARATA.

[In the following lines the writer gives us a lofty idea of what a king ought to be. Unless the desire of his subjects' approbation, and the love of renown, recommended to him in vv. 3349f, be considered to lower the ideal conception of disinterested virtue,—he seeks to place a philosopher, a Titus who mourns that he had lost a day, or a Marcus Aurelius, on the throne.]

Mahābhārata xii. 3346 ff; 2079 f.

That king rules well whose arm defends
 .. His friends from aliens, these from friends,
 Whose sway o'er every class extends;
 O'er all whose realm his subjects roam,—
 Like sons within a father's home,—
 Securely, whether weak or strong,
 And insult never dread, nor wrong;
 Nor ever need their wealth to hide,
 But, undisturbed, in peace abide.

The wise declare this Self the root
 From which all human actions shoot.
 This Self a prince should, therefore, guard,
 Lest haply it should e'er be marred
 By unobserved and veiled assaults
 Of passion, breeding active faults;
 Himself should ever strictly ask—
 "Do I fulfil my kingly task?
 Do vices in my nature lurk,

Whose power obstructs my noble work ?
 Do all the men my acts who know
 Of these their admiration show ?
 And does my virtue's fame extend
 O'er all my realm, from end to end ? "

A MODEL KING.

Mahābhārata xii. 2307.

That man the monarch's name deserves
 Who ne'er from kingly duty swerves ;
 Who, full of faith, the god reveres,
 And, brave, no living mortal fears ;
 Who yet his prowess never vaunts,
 Nor those he aids, contemptuous, taunts ;
 Who, no ascetic, yet can brave
 The lures of pleasure—ne'er its slave ;
 His spouse who well will guard and school,
 And ne'er succumbs to female rule ;
 Who condescends to all, and yet
 His self-respect will ne'er forget ;
 Who ne'er, like tyrants all men fear,
 In silence sits, and frowns austere,
 But blandly smiles and kindly speaks,
 And wins from all the love he seeks ;
 Who makes his bounty doubly dear
 By adding honied words of cheer,
 (As cooks, who understand their art,
 By seasoning taste to food impart) ;
 Who ne'er from honour's path departs,
 But strives to thrive by honest arts ;
 Who honourable men respects,
 The friendship of the base rejects ;
 To men of merit bounty shows,
 But on the unworthy nought bestows ;
 As sons who all his subjects treats,
 To all an equal measure metes,
 And seeks to render all their due,
 Impartial, just, to duty true ;

Who knows he cannot rule alone,
 But must have helpers round his throne ;
 And, ever wise and circumspect,
 Will fitting officers select ;
 No greedy man, no knave, no fool,
 Will set o'er other men to rule ;
 Who only punishment inflicts
 On men he first of crime convicts ;
 Who, skilled his passions all to sway,
 To sudden anger ne'er gives way ;
 Who, when his subjects slumber, wakes,
 Their weal his chiefest object makes.
 So act, if thou would'st prosper, king ;
 A different course must ruin bring.
 To princes acting thus, is given
 On earth success, and bliss in heaven.

PROSPERITY—SEEMING AND REAL.

Mahābhārata v. 1619.

Those men are deemed by Fortune blest
 Whom neither cares nor griefs annoy,
 Who live serene, in ease and joy.
 In happy homes, by friends caressed.
 But Fortune, while she seems so kind,
 Not rarely proves a real foe ;
 Cheats men with fair but empty show ;
 To nobler objects makes them blind.
 For few that hallowed Fortune find
 Whose grace the highest gifts bestows ;
 She may not things divine disclose
 To men who lack a soaring mind.

A SOMBRE VIEW OF HUMAN LIFE.

Mahābhārata i. 6122.

Words spoken by a Brahman, who, with his family, lived in danger
 from a Rākshasa or demon.

How worthless is man's life, how vain,
 How full of woe, and grief, and pain !

To covet wealth is certain woe ;
 To gain it yet a heavier blow.
 To gain, and on it set our heart,
 And then to lose it, oh the smart !

CHANGES ARE TO BE EXPECTED IN MEN'S LOTS.

Mahābhārata xii. 496.

The man whom now no ills annoy,
 Who lives serene in bliss and joy,
 On life's reverses should reflect,
 And woe and sorrow recollect.
 So, too, the man by woe oppressed,
 Should hope he one day may be blest.
 So shalt thou ne'er be too elate,
 Nor crushed beneath the blows of fate.

RELATIVE VALUES OF TEACHERS, FATHERS AND MOTHERS.

Mahābhārata xii. 4004; xiii. 5125.

Thine own preceptor value more
 Than teachers ten of sacred lore ;
 And more than ten preceptors deem
 Thy father merits thy esteem.
 But ten times more than even thy sire,
 Thy mother dear should love inspire.
 Yea, think that she who gave thee birth,
 Herself, for thee, exceeds in worth
 Whatever else exists on earth.

TRANSITORINESS OF LIFE AND ITS UNIONS.

Mahābhārata xii. 828.

In severance every union ends ;
 Death bears off parents, kinsmen, friends.
 As bubbles on a rushing stream
 A moment only float and gleam,
 While others in succession rise,
 Like them, to burst before our eyes ;
 So too, in never-ending race,
 Men's births and deaths each other chase.

THE TRUE BRAHMAN.

Mahābhārata iii. 18684.

The gods that man a Brahman name
 Who wrath can quell and passion tame;
 Who never wrong with wrong repays,
 And truth regards in all he says.

HONOUR DUE TO A WISE YOUTH.

Mahābhārata iii. 10631.

Not he alone whose hair is grey
 Of reverend sage deserves the name:
 That youth the title too may claim
 Who knows, and walks in, wisdom's way.

A MODEL MAN.

The following lines are selected from a number describing the men who
 "overpass all evils" :—

Mahābhārata xii. 4056 ff., 9068 f; iii. 18684 ff.

That man no evil needs to fear
 To whom all other men are dear,
 Who ne'er abuse in kind requites,
 Nor struck, again the smiter smites,*
 Who neither fears, nor fear inspires,
 Who nurses no unblest desires,
 Who can himself endure neglect,
 But pays to others all respect,
 Who, though himself by want oppress,
 Ne'er envies those by fortune blest,
 Who even in straits, would scorn to lie,
 And sooner, far, would dare to die,
 And thus from every weakness freed,
 Ne'er sins in thought, or word, or deed,—
 A model man, who nobly lives,
 To all a bright example gives.

* Compare the first Epistle of St. Peter ii. 23; and Epictetus, Dissert. ii. 12, 14, and Maximus Tyrius 18, 8, as quoted by Dr. Ramage, in his "Bible Echoes in Ancient Classics."

† There are some rules of a less elevated character in xii. 4041^b f.

IN WHAT TRUE WORTH CONSISTS.

Mahabharata iii. 12531.

'Tis not high caste or noble birth,
 But steadfast goodness, kindness, ruth,
 Calm self-control, and love of truth,
 That constitute a mortal's worth.

CARLYLE says of the *Mahābhārata* that it contains more pathos than is to be found in a thousand modern novels. It may interest some of our readers to know that a translation of the conclusion of the *Mahābhārata* has been beautifully rendered by Dora Greenwell, in *Camera Obscura*, under the title, "The Death of the Pandavas ; or, Five Pious Heroes."

FACILITIES AFFORDED AT CAMBRIDGE TO INDIAN CIVIL SERVICE SELECTED CANDIDATES.

The following information as to the opportunities for study and for taking degrees afforded to Selected Indian Civil Service Candidates by the University of Cambridge will be read with interest.

A.—DIRECT PROVISION FOR INSTRUCTION IN THE SPECIAL SUBJECTS.

I. *Languages*.—The following teachers are provided by the University : Sanskrit—Professor E. B. Cowell, assisted by Mr. Cecil Bendall, Fellow of Caius College. Professor Cowell is also willing to teach Bengali if desired. Hindustani and Persian—the Rev. W. J. Ball. Fee £2 a term. Telugu and Tamil—the Rev. A. H. Arden. Fee £3. Arabic—Professor W. Wright, LL.D.

II. *Law*.—For the convenience of Selected Candidates, the Reader of Indian Law, Sir R. K. Wilson, Bart., undertakes to assist them in preparing for their examinations in the branches which are distinguished by the Commissioners as "General Juris-

prudence" and "Law of Evidence," as well as in Indian Law, though parts of the "Jurisprudence" subjects are generally dealt with in the course of the year by one or more of the other Law Lecturers. The fee is three guineas for the whole, or one guinea for each separate course, consisting of one lecture per week during eight or nine weeks.

III. *History and Geography of India*.—By a Grace of the Senate passed at the end of last Term, the arrangement previously in force has been so far modified, that, instead of a Reader specially appointed to superintend the studies of the Selected Candidates, different lecturers of distinction are to be invited to deliver in successive years short courses of lectures, open to all members of the University, and directed rather to stimulating the general interest in Indian affairs than to provide for the exigencies of a particular examination. In the opinion of the Board of Historical Studies, experience had shown that there was very little need or desire for assistance of the latter kind; but should any Selected Candidate require more direct guidance and supervision of his historical reading, the Reader of Indian Law will be willing to make private arrangements for that purpose.

The appointment of the first public lecturer under the new system is still under consideration.

IV. *Political Economy*.—Mr. T. W. Levin, M.A., St. Catharine's College, delivers in each Term a course of lectures on the text-books required to be read by the Indian Civil Service Selected Candidates. The fee for the courses, including papers, is two guineas; and students who desire it can have papers set and answers looked over without attending the lectures.

Apart from this special provision for their particular examinations, there are the University lectures of Professor Fawcett, and the open Inter-Collegiate lectures of Mr. Foxwell at St. John's College, and of Mr. Keynes at Pembroke College, which are of course open to I. C. S. students as well as to other members of the University.

B.—FACILITIES FOR SELF-PREPARATION.

The University Library contains most of the books which Selected Candidates are likely to have occasion to consult in the course of their special studies, including the English (not the

Indian) Law Reports and the Acts of the Indian Legislature. Undergraduates are admitted to consult books in the Library during the last three hours that it is open each day, provided that they appear in academical dress, and during the whole time that it is open, on the recommendation of their college tutor. They cannot take out books in their own names, but any M.A. may do so for their benefit, and the lecturers or tutors would doubtless willingly do so in a case of real need.

The librarian of King's College has since the new system came into operation paid special attention in purchasing new books to the requirements of I. C. S. Candidates, who if members of the College have free access to the library for the purpose of borrowing books as well as of consulting them.

Under this head should perhaps be noticed the absence of artificial obstructions. In all the colleges which I. C. S. Candidates have entered as yet they have been excused all college lectures and leave has been readily given to go up to London in order to attend the Courts of Justice. No University Examinations are required from those who do not intend to qualify for a degree.

C.—POSITION OF I. C. S. CANDIDATES AS REGARDS THE GENERAL ADVANTAGES OF A UNIVERSITY CAREER.

First, as regards the taking of a B.A. degree, with or without honours. A Candidate selected in July, 1881, and passing his Final Examination in July, 1883, is not required to report himself in India until the end of the year 1884, though if he chooses to remain in England after the time when he might proceed to India he will have to do so at his own expense, and with a proportionate sacrifice of seniority in his profession. Under the present University Regulations he can qualify himself to take a B.A. degree in June, 1884, either by passing the ordinary examinations, or by competing for honours in any one of the following Triposes :

Mathematical, 1st and 2nd parts, both in June, 1884.

Classical	}	1st. part in June, 1883, 2nd, June, 1884.
Natural Science		

Historical	}	The whole in June, 1884.
Law		
Moral Sciences		

He is excluded from the other three Triposes namely those of Indian Languages, Semitic Languages, and Theology, not being qualified to compete in them before January, 1885 ; and for the same reason he is excluded from competing in the last part of the Mathematical Tripos, and so from attaining the highest honours in that branch of study ; assuming, what is usually the case, that he has not kept any terms before his selection in the open competition.

Of the Triposes open to him, that of Law is obviously the one which is most likely to fit in with the studies of his first two academical years and with the work of his future profession ; but it should be noticed that Political Economy and Jurisprudence enter also into the Moral Science and Historical Triposes.

Selected Candidates for I. C. S. who are Candidates for Honours in any Tripos are excused the Previous Examination, so that such a Candidate may give his undivided attention to his professional studies until he has passed his Final Examination, and to his academical studies during the whole of his last year.

I. C. S. Candidates who intend to qualify for an Ordinary B.A. degree without Honours are required like other students to pass the Previous Examination in their first or some later term of residence. They will probably find it convenient either to take it at the end of their first term, while the first Periodical is still at some distance, or in their ninth term, when the Government Examinations are over.

The ordinary examination for B.A. degree consists of two parts, the General and the Special, of which the first may, in the case we are considering, be taken either in May, 1883, or in November, 1883, while the latter must (in the case supposed) be taken in June, 1884. If the Special Examination in Law be selected, it will be found to present very little difficulty to a candidate who has already passed the Final I. C. S. Examination, so that it will in most cases be quite safe to postpone the General to November, 1883, thus securing four months preparation for that without interfering with the Government Examinations, and leaving for the last half-year the easy but not unprofitable task of refreshing and slightly extending a part of the legal knowledge already acquired.

Thus it will be seen that it is now perfectly feasible, while it

may in some cases be advantageous, to qualify for a degree before proceeding to India.

On the other hand, if the Candidate determines to proceed to India at once after passing the Final, it is still open to him, should he return to England at any future time on sick leave, furlough, or retirement, to obtain a B.A. degree by residence during three more terms, and by passing the ordinary examinations; but he will be precluded from competing for Honours.

As regards other honours and emoluments, it is for several reasons extremely unlikely, though not perhaps absolutely impossible, that an I. C. S. Selected Candidate should be elected to a Fellowship at any college in Cambridge; but at least one instance has already occurred of a College Scholarship being gained by an I. C. S. Candidate at Trinity. This could hardly happen at King's, where Scholars are required to attend the regular lectures and compete for Honours in some Tripos, and it would be well to make inquiries on this point before entering at any other college.

I. C. S. Candidates are not perhaps in general likely to have much time to compete for University Prizes, but those who remain long enough to take a degree may possibly be attracted by the Le Bas Prize (about £60), open to graduates of not more than three years' standing, for the best Essay on a subject of General Literature, "such subject to be occasionally chosen with reference to the history, institutions, and probable destinies of our Anglo-Indian Empire." The subject is given out at a very convenient time, namely the first week in June.

The Yorke Prize (about £100) for the best Essay upon some subject relating to "The Law of Property, its principles and history in various ages and countries," seems also worthy of mention in this connection, considering the special facilities enjoyed by collectors and magistrates in India for the prosecution of this particular branch of inquiry, and the foundation laid for it in the course of legal study prescribed for them in England.

For further particulars apply to Sir R. K. Wilson, Bart., Huntingdon road, Cambridge.

REVIEWS.

MEMOIRS OF THE LIFE AND WORK OF PHILIP PEARSALL CARPENTER, B.A., London, Ph.D., New York. Chiefly derived from his Letters, edited by his Brother, RUSSELL LANT CARPENTER, B.A. London: C. Kegan Paul and Co., Paternoster Square, 1880. With Portrait and Vignettes, price 7s. 6d. Second Edition.

THESE memoirs entirely attain the object of a biography. The reader, before many chapters have been gone through, vividly realises what kind of a man Philip Pearsall Carpenter was, the interest in his opinions and doings increasing with each chapter. Many will take up the volume (this will be the case with some of the readers of this Journal) to learn what kind of a man Mary Carpenter's brother was, and in what respects the two were alike. It will not be long, however, before the reading is continued for his own sake. A character of such marked uprightness, pureness of mind, self-sacrifice, affectionateness and width of sympathy is not often met with. We know of few lives which will encourage so much to further endeavour in works of philanthropy, social and political reforms. There are many features of interest in the character of this noble-minded, truth-loving man, some of which we shall refer to further on.

We would first draw attention to the power he had over the young, through the pureness of his mind, the singleness of his aim and the affectionateness of his manner. During his lifetime he attracted by these qualities many, especially the young, with whom he had to work and associate with, both to himself and the causes he advocated. We can recommend

these memoirs to all who take an interest in or wish to induce others to be interested in many of the still important social problems in which he took such an active part.

Miss M. E. Martineau, writing after his death, shows the power he had over children :—"There was something in his presence and in his character that made him a delightful companion to children, and at the same time gave him a powerful influence over them for good. It seems to me that he stood in a peculiar relation to us children—half playfellow and half *elder* friend, but somehow he so threw himself into our life, and made himself so much like one of ourselves, that we almost forgot to think of him as a *man*; and he certainly encouraged our familiarity, for he would not let us call him anything but 'Philip.' Looking back on our intercourse with him, it seems to me one of the brightest spots in our happy early life. I think he had that most happy power of drawing out the *best* in children's minds and dispositions, which belongs only to such a pure and simple character as his; and he entered with such sympathy into our tastes and pursuits, as to encourage all that was good in these and give a fresh impulse to them."

Mr. Hodgson, writing of his life at Warrington, testifies to the influence for good he had with young men. "Another feature of Dr. Carpenter's moral character was the personal friendship he formed for young men in whom he discerned a desire for mental and moral improvement. For many years he had a succession of such living with him, on terms of social equality, in his own house; they worked at their trades, but lived and boarded with him, and in this way received influences from him which have borne wonderful fruit in after years. His untiring industry, his promptitude, his wonderful and never-failing punctuality, his perfect purity, his high-toned charity, and his warm and earnest

heart wonderfully fitted him to influence and educate young people, as the result has shown."

We cannot do more than call attention to the many philanthropic objects he took up, in addition to his ministerial work in connection with the Unitarian body while at Warrington and the time occupied in teaching at Montreal. He was a warm and consistent advocate of teetotalism from the year 1841 until his death—1877. He worked actively against slavery both in England and the United States; he had a great horror of war, and in many ways assisted the Peace Society.

For many years, both in England and Canada, he took a very active part in sanitary improvements. In Montreal he was the means chiefly of the Sanitary Association being formed. He was appointed one of its secretaries, attended many meetings, wrote reports, visited districts, &c.; in fact, occupied most of his spare time after school hours in this much-needed reform. His work, after a time, was fully appreciated. The Mayor of Montreal, at the annual meeting in 1869, at which he presided, said:—"It would be both unjust and ungrateful in me did I omit stating clearly that this Association is chiefly indebted for all its progress and all its good results to the indefatigable labours and great ability of an eminent citizen—I mean Dr. Carpenter, whom Providence seems to have sent to our city to save our lives against our very wills, for, remember, the Association had its opponents. To the labours of this excellent man the citizens of Montreal owe much, but as yet have paid nothing. Without fee or reward he has for years continued these labours, lectured, published pamphlets, urged our Corporation into more energetic action, and in the back streets and slums sent such instruction and intelligence to the people as to ward off sickness, which has no doubt saved thousands of lives." In reading the interesting account of his ministerial, philan-

thropic and scientific labours, it seems impossible that one man could compass so much. His love, however, for his fellow-beings, inspired by a fervent faith, and coupled with untiring energy, enabled him to do what others could not even contemplate. He worked, he says in one of his letters, "sixteen hours a day, and seven days to the week." His Sunday's ministerial work when at Warrington usually commenced with a teachers' meeting about eight a.m., followed by a short meeting for prayer, then the morning school and morning service; afternoon, school and service, then his open-air service; and, if there was no teachers' meeting, a prayer meeting at some house in the evening.

His love of sacred m^usic was very deep. In early life he delighted in the music['] h^l Bristol Cathedral, afterwards at York Minster, and later s^t in life in the Catholic churches of the United States of thⁱerica and Canada. One of the beautiful features of his character—the sympathy he had for all workers against evil—shows itself on one of these occasions. Being at Buffalo, New York, on a Sunday morning, April 3rd, his sister Mary's birthday, after having attended the Cathedral service, he wrote:—"The body of the church was filled with the children of the schools, and a young priest was speaking to them from the altar. His subject was "The love of Jesus." Presently there came in some Sisters of Charity—such motherly-looking women,—followed by a train of girls of different ages. I thought of Mary and her girls, and how the Lord uses so many different servants to do His work in so many different ways."

Dr. Carpenter was a fervent religionist, and, as such, greatly moulded the characters of most he had any opportunities of influencing—a much larger number than he in his humbleness thought of. He was an ardent philanthropist, and did much in his age to promote the success of move-

ments which have ameliorated the lot of a large portion of his fellow-men whom he loved so deeply. Both as a religionist and a philanthropist he will be remembered lovingly by a large circle of friends, and also by many who have become acquainted with him only through these memoirs. He will, perhaps, be known most widely, however, by his scientific knowledge as a naturalist. His own collections of shells, his reports to the British Association, and his lectures on "Mollusca," &c., will always be valued in Canada, the United States of America and England. His knowledge and exactness in his own section of Natural History were fully appreciated in his lifetime, and since his death many testimonies have been given to the great value of his scientific labours. Dr. Dawson says:—"His latest labour was upon the *Chitonidae*, and before his death he had thoroughly arranged his own extensive collection in this family and had studied all the other material within his reach; and he had the notes prepared for a monograph, which, when published, will throw great light on this curious group of mollusks, and will reform and settle its classification." And Mr. W. H. Dale, who had long been Dr. Carpenter's friend and fellow-worker, referring to his work on *Chitons*, says:—"It is the most valuable scientific treatise on the subject in existence, and the most important work of Dr. Philip's life." In 1855 he purchased and presented to the British Museum the Mazatlan collection of shells—the largest collection, with one exception, ever brought to Europe from one locality. One of the conditions of acceptance was that a descriptive catalogue of it should be printed under the direction of the Trustees. Dr. Carpenter was appointed to prepare it. When printed it formed a volume of 540 closely printed pages. The collection consists of about 8,873 specimens (2,505 bivalves, &c., and 6,368 univalves, mounted on 2,529 glass

tablets). He also presented large and valuable collections of shells to the Albany (New York) Museum and to Montreal Museum, as well as a mixed one of shells, &c., to Warrington. We cannot conclude without giving a beautiful specimen of his writings—it is from “Introductory Remarks” to “Lectures on Mollusca.” Few can read it without feeling that he rightly devoted a life-long devotion to the study of shells. “Who has not admired the beauty of shells?—the rich lustre of the Cowries, the glossy polish of the Olives, the brilliant painting of the Cones, the varied lagus of the Cameos, the exquisite name of Mother of Pearl? Who has not listened to the mysterious ‘sound of the sea’ in the Whelks and Helmets, or wondered at the many chambers of the Nautilus? What child ever went to the seashore without picking up shells, or what lady ever spurned them as ornaments of her parlour? Shells are at once the attraction of the untutored savage, the delight of the refined artist, the wonder of the philosophic zoologist, and the most valued treasures of the geologist. They adorn the sands of seagirt isles and continents now, and they form the earliest ‘footprints on the sands of time’ in the history of our globe. The astronomer, wandering through boundless space with the grandest researches of his intellect and the most subtle working of his analysis, may imagine indeed the history of past time and speculate on the formation of globes; but his science presents us with no records of the past. But the geologist, after watching the ebb of the ocean-tide, examines into the soil on the surface of the earth, and finds in it a book of chronicles, the letters of which are not unknown hieroglyphics, but familiar shells. He writes the history of each species, antedating by millions of years the first appearance of man upon this planet, the abrasion of the Mississippi Valley, or the roar of the Niagara at Queenstown Heights. As he reverently unlinks the dark

recesses which contain the traditions of the early ages, between the dead igneous rocks and the oceanic deposits which entomb the remains of life, the first objects which meet his gaze are the remains of a thin, horny shell, so like these now living on the Atlantic and Pacific waters, that the 'footprint' enables him to reconstruct a Brachiopod with delicate ciliated arms and complex organisation, such as is figured in the beautiful works of Owen and Davidson, from dissections of the existing species. For be it observed that shells are not things without life, as they are often taken to be by thoughtless admirers; nor are they simply the *habitations* of 'shell-fish,' as ordinary observers consider them. They are truly organic structures, part and parcel of the living animal, as truly as the nails of man, the plumage of birds, the armour of armadillos and crocodiles, the scales and cartilage of fishes, or the shell of the sea-urchin."

Dr. Carpenter was born at Bristol, November 4th, 1819, and died at Montreal, Canada, May 24th, 1877. He was the youngest child of the well-known and much-esteemed Dr. Lant Carpenter, for many years Unitarian minister at Lewin's Mead Chapel, Bristol. To Dr. P. P. Carpenter the Zoroastrian saying applies, "Who purely invokes the truth, he has the essence of the Supreme Soul;" as also the following verse from the poem of John G. Whittier, written for the funeral of the Anti-Slavery leader, W. L. Garrison, who died on the second anniversary of Dr. Carpenter's death:—

"Not for a soul like thine the calm
Of selfish ease and joys of sense;
But duty, more than crown or palm,
Its own exceeding recompense."

ALAN GREENWELL.

NOTE BY ED. N. I. A.—We have been informed by the Rev. R. L. Carpenter, Editor of this Memoir, that Miss Florence

Nightingale, after reading it, wrote to him that she thought the book would be useful to natives of India, "to whom the name of Carpenter is already known by Miss Carpenter's labours," as giving "an example of steady, enlightened, life-long, persevering devotion to a national object." Miss Nightingale added that she would be glad to send copies to libraries in India, especially to any connected with the National Indian Association. The Editor, while grateful for Miss Nightingale's kind offer, requests us to state that he will, at his own cost, forward copies of the Memoir to places in India, where it is likely to be of service. Some copies will be sent out with this number of the *Journal* to the Branch Committees for distribution to libraries, and if more should be desired, it is requested that application be made to the Hon. Sec., Miss E. A. Manning, or to the Rev. R. L. Carpenter, Bridport.

THE BUILDING ARTS OF INDIA.

BY GENERAL MACLAGAN, R.E.

(Continued from page 453.)

In the choice of their materials, we see much to admire in the works of the native builders who have gone before us in India. In the most lively times of Mughal building energy, the free outlay on grand works brought costly stone from long distances, and well has their white marble and red sandstone been turned to account. The most ordinary building materials, being such as the earth supplies, have been the same in all ages. The difference in their use, at different times and places, consists in the choice that is made of the better or the worse, and in the means available, in money or appliances, for conveying what was selected to the place where it was to be used.

When we speak of power to convey what was selected to the

place where it was to be used, we observe that in India this power is not often illustrated, as in some other countries, by great buildings constructed of enormous stones. This does not seem to have been one of the favourite ambitions of the builders whose work is now to be found in India. There are, of course, big stones in some buildings, but their bigness is on a different scale from that adopted in other lands, and is not such as to give rise to the admiration which we feel in seeing what has been done elsewhere. . . .

There are in India some stone circles of upright blocks, like those well known in England and other countries. In one of these circles near the village of Asota, in Yusufzai, north east of Pesháwar, about 50 ft. in diameter, the stones have been roughly hewn on two sides. Their greatest thickness is about 2 ft., and the greatest height of any now standing is between 11 ft. and 12 ft.

It is remarkable how little (speaking generally) even the oldest buildings in India have suffered from exposure ; and this exposure is sometimes of a very trying kind. The buildings bear testimony to the good choice that has been made of the stones used in them. A dark and hard blue limestone has been a favourite material with the Hindus. It receives fine sculpture, and retains sharp, well-defined edges. Much of the Buddhist sculptured work in the north-west of India, where sculpture is very abundant, is on hard clay slate. The sculpture on these buildings is mostly on the interior faces. The Jain temples at Dilwara, on Mount Abú, profusely and beautifully carved inside, are of white marble. Outside, these buildings are of studied plainness, not as the Hindu buildings, great and small, in all parts of India, which carry much ornamentation outside. The largest of these—the magnificent temples of Tanjore, Trichinopoli, Tinnevely, Madura, and other places in the south, of Nassik in the west, and of Orissa in the east—being covered throughout with elaborate carved ornament and sculpture. On the hills of the Salt Range in the Punjab (hills containing the great mines of rock-salt) are Hindu temples of a grey limestone, naturally of a somewhat honey-combed texture, which has suffered further from the weather.

In the great imperial cities of the Mughals white marble and red sandstone have been largely used together, and with excellent

effect. The marble is polished, and well withstands the weather. But though it suffers little from the weather, there is another kind of injury, very subtle and troublesome, to which it is exposed. However carefully and closely the stones have been laid, yet, into the joints between them, on domes and terrace roofs, on cornices and parapets, the seeds of shrubs and trees will find their way, and there begin to grow and thrust their roots beneath. The pípál tree is particularly insidious in this kind of attack on unwatched stone-work, and if allowed to stay, as we see it has been sometimes, it will slowly, but strongly, dislodge the stones, and, if there is water near the foot of the building, will push its long roots through the wall, and down towards the moisture that it seeks.

In the Muhammadan buildings of Akbar's and later reigns—the seventeenth century and the latter half of the sixteenth—the red sandstone is very largely used. There are buildings of earlier date, now six and seven centuries old, in which this stone, frequently bearing Arabic inscriptions in raised letters, is still sharp-edged and fresh. It contrasts very favourably in this respect with many buildings in England sadly defaced by weathering of the sandstone. Oxford, perhaps, looks more venerable where the edges of the stone are worn and rounded, and the form of the mouldings lost ; but it would have been better if this had not happened. There are buildings in this country of a sandstone much resembling in colour and general appearance that of the Mughal works in Northern India, but very different in durability. The exposed masonry of the Church of St. Michael, at Coventry, is seriously worn away, and seems to be crumbling continuously now. In past days, endeavour has been made to hold together with iron straps parts that were in danger of separating, and in some of these places little more than the iron strap now remains.

In the Indian buildings in which both white marble and red sandstone are used, the contrast of colour is sometimes given by the use of the different materials for different parts of the building, sometimes by using them together, in alternate bands, or otherwise combined. Colour is likewise shown in the Muhammadan buildings by inlaid work in the piers of the arcades, the spandrils of the arches, and other parts, and by lines of black marble inlaid in the white. The inlaid work is executed on a large scale in some

buildings. The stones chiefly used are blood-stone, cornelian, and agates. The inlaid work, besides that on the borders of panels and elsewhere in geometric figures, is chiefly representation of flowers in conventional style, and often with much freedom from the rigid symmetry which prevails in most Oriental designs. Inscriptions in the Persian or Arabic characters are either inlaid or carved in raised letters, not engraved like our inscriptions. In the interior of the great reception halls of imperial buildings, and the more ornate private apartments, gilding also was much used. But some of the most beautiful of these Muhammadan buildings, are those in which there is least colour or applied decoration of any kind, so elegant are the forms and so just the proportions of the several parts, so refined the mouldings, and so true the execution. One other kind of ornamental work of much beauty is especially to be observed in these buildings, the stone screen-work of open tracery—large thin slabs of marble or sandstone, pierced with geometric figures of great variety. Very good specimens of this kind of work are to be seen in the Indian section of the South Kensington Museum.

The comparatively small variety of colour thinly applied on the outside of the Tāj Mahal at Agra—the Indian building perhaps best known in England—is the cause of its having frequently been felt, at first sight, to be heavy. It is not really unrelieved by variety. Besides some inlaid coloured work, it has straight lines of black marble inlaid, black zig-zag lines on the thin engaged pillars at the corners, inlaid ornament following the outline of the parapets, and encircling the neck of the dome, and inlaid inscriptions in large letters. But so immense is the mass of white marble, that the relief thus afforded is comparatively small. A little study of the building reconciles the spectator to this massiveness, and only leaves him full of wonder and delight with the beauty as well as grandeur of the building. Its surroundings are on a scale of corresponding magnificence. The great square enclosure, with its splendid gateway, and the minarets at the corners; the straight-lined garden and its broad masonry channels, with shallow stream of water and rows of fountains in middle; the sombre lines of tall dark cypresses, with trees of more varied foliage and colour throughout the garden;—it is with these things

about it, and a sense of great stillness and solemnity over the whole, that we look at this magnificent marble tomb. And we feel how large a measure of respect and gratitude is due to the men who did all this, to those who purposed and devised a monument on this scale of grandeur, and those who executed it in a manner worthy of the conception. Have not we reason to be glad that the wealth of building power in those days threw itself into forts and palaces, mosques and tombs, pleasure gardens for princes, and serais for travellers? What should we not have lost if Shah Jahán, for instance, had been a prince of smaller and more modest aims, and had bestowed the best efforts of his architects on jails and court-houses, town-halls and barracks, hospitals and schools? Their time has come. But it is better for art, that Shah Jahán had his turn at something else. The world has gained.

If defect of colour enhances the noble massiveness of the *Tij*, we feel this to be in agreement with the nature and purpose of the building. The use of colour on Mughal buildings was well understood and very general. In the beautiful and wonderful city at the head of the Adriatic, which so many travellers to and from India have now a days an opportunity of seeing, we find a large amount of colouring of buildings, most of it very Oriental in character. But India has nothing to show of exactly the same kind. Buildings of brick, in India, if not faced with stone, were thickly plastered, and the colouring was given by figured designs, not whole surfaces of colour, or by a facing of glazed work, which is of two kinds, on pottery and on plaster.

The use of glazed tiles and glazed plaster seems in India to be most frequent in the western frontier provinces of Sind and the Punjab. But there are many good specimens at Gwalior, Delhi, and elsewhere, of buildings thus coloured. The work goes by the general name of *Kíshkí*. Glazed tiles are used when a large surface is to be uniformly coloured. Patterns also of different colours are given on single tiles. The glazing on plaster is used for coloured devices, made up of separate small pieces, of the different colours. And these are laid on and cemented on the surface of the building. The plaster, which is made of lime and sand, receives first a very thin coating of glass containing lead, which both gives a fair smooth surface for the coloured glazing that is to be afterwards

applied, and enables it to adhere. Both these arts seem to have been imported from Persia. The earliest specimens of glazed tile work known are at Mashad and Tabriz. The name Green Dome (*Sabz Gumbaz*) which is given to a conspicuous building at Mashad, of which the city is proud, is also borne by a tomb at Lahore, of which the green covering of the dome is in good preservation. Another at Lahore is similarly called Blue Dome (*Lila Gumbaz*). The cities of Multan in the Punjab, and Tatta, and Hyderabad in Sind, and others, have good specimens of this kind of work, as well as of the plaster *Kashi* work used for wall decorations and inscriptions. Lahore has many of great excellence and beauty, the most complete is the mosque of Wazir Khan, in the heart of the city. The figured tile work is now carried on in Sind, at Tatta, on the Indus, and at Hala, 30 miles north of Hyderabad. The Masjid, built by Shah Jahán, at Tatta, has had the deficient tile work lately restored. At this place there is no glazed work of the other kind, that is, on inlaid pieces of plaster.

Indian brick-work, except in wells, is rarely seen, for it is always covered, or meant to be covered, in one of these ways. Its quality is excellent, though its appearance is coarse, as it was not meant to be seen. Well-burnt bricks are united by well made but rough mortar, the mortar courses being of great thickness, often much thicker than the bricks, giving the work the appearance almost of a concrete wall with thin bands of red brick. It is indeed a concrete. A similar material is used for terraced floors and roofs. And there are places where, the wood and tiles on which it was laid having decayed and fallen away, the terrace covering has remained, spanning the gap, as a single block of artificial stone or concrete bridge.

In stone buildings in various parts of the hill countries of India, the insertion of horizontal beams at intervals in the masonry, which is a common constructive arrangement, gives a pleasing variety to the outer face of the work, like the use of stone of different colours. The practice is similar to the use of bonding courses of red brickwork, which we see in Roman walls of stone masonry in Britain. This was well shown in the old wall lately discovered in extending the railway buildings in the neighbourhood of the Fenchurch Street Station. The bright red bands were of

tiles or bricks of large size, of which there were three courses in each horizontal band. Similar bonding brickwork of bright colour is to be seen in a massive Roman wall at Leicester; of which English builders have taken advantage in a very practical way, by using part of the materials, both brick and stone, for the adjoining church of St. Nicholas. In the church the construction is repeated, stone masonry with courses of brick at intervals. The cathedral at Carlisle has in like manner helped itself to stone from a neighbouring Roman wall.

In these cases, as in many others, perhaps no great harm was done, as the walls were plain and uniform masses of solid masonry, interesting chiefly on account of their history and their construction, and having plenty of the work still left to satisfy this interest. But the practice is a dangerous one. It has been often followed, in all countries, and has sometimes not been quite so harmless. We cannot tell now what we have lost at old Delhi. Bernier says, Shah Jehán's new city, which was being built when he was there, was conveniently near the old one, which supplied quantities of building material ready for use. Very likely the honest intention in the first place was to take only the stones from absolute ruins. But we know how difficult it is to get any rule of this kind rigidly adhered to, and to prevent the despoiling of buildings which, if in a sense ruins, are yet ruins to be carefully and tenderly preserved. And these Mughals, though they showed admirable taste in their own works, felt no obligation to spare Hindu buildings on account of their beauty, even if they respected those of the Pathans. Zealous Muhammadans, from time to time, have reckoned it no less praiseworthy because it was convenient, to destroy temples and other works of their idolatrous predecessors, though they did not often use the materials again on the spot in so pretty a piece of reconstruction as the colonnade at the Kutb, near Delhi. Muhammadan buildings, again, have been subjected to the same treatment. Ranjít Singh's marble *báradari*, or summer-house, in the palace gardens at Lahore, is certainly a very graceful building as it is, though rather too large for the enclosure in which it stands. But we cannot, therefore, excuse his robbing for this purpose the tomb of Jahángir at Shahdara.

Of a too discriminate freedom in using materials of old build-

ings, even English engineers in India have sometimes been accused. There are stories of English officers having turned to ignoble uses fragments which were of real worth and interest, and which, in time of pressing need, were appreciated only for their immediate usefulness. I am not prepared to say that such things have not been done, though I do not myself know of any instances. There are in many places abundant supplies of old materials, particularly old bricks, which, being taken from absolute ruins or worthless buildings of the plainest kind, or dug out from the foundations of old towns and villages, can be freely used for new works. And this use of such materials need not give cause of unpleasantness to the tenderest conscience, or call forth remonstrance from the most protective antiquarian. But it has not always been easy to draw the line, or make a vigorous contractor keep to it.

Besides defence of good buildings against active spoliation, protection against natural decay is needed. Whatever have been the shortcomings of the British Government, and the offences of British officers in India, in times past, with regard to the care and preservation of old buildings, it is not now to be said that the matter is neglected. The works which it is desirable to guard and preserve are in such number and of such size, that not all can be done at once that is needed. But arrangements with this view have, for some years past, been made more systematic, and they are now being brought more fully under uniform management. Everywhere attention is now given to the subject, and local measures are taken to stay the progress of decay. Restoration is not attempted, except in some very special cases, but endeavour is made to preserve from further injury what time and the hand of man has spared, of buildings that we desire to save on account of their architectural or historical interest.

India is generally believed to be a country which has been very stationary in certain respects, many arts being practised in the same manner now as long ages ago. In regard to building arts, this is probably not more true of India than of other countries. Until the introduction of what we commonly understand by machinery, and when all ordinary building work was done for the most part with hand tools, as very many things are done still, these common operations have been essentially the same every-

where. They may vary in some particulars, as for instance, in India and some other countries, in the common use of the feet for some parts of what we are accustomed to call manual labour, and the practice of sitting on the ground for some kinds of work which European artisans do standing. But, in the main, we have reason to believe the operations and the implements to have been much the same for long ages past, in all countries alike which have come to need any such arts. Sculptures and pictures tell us something of modes of working in ancient Egypt and Assyria. Written accounts tell us how, more than 2,500 years ago, in the land between these two, the smith with the tongs used to work in the coals, and fashion the hot iron with hammers, wielded with the strength of his arm ; how the carpenter stretched out his rule on the timber, marking it with a line, then fitting it with planes, and applying the compasses ; which briefly, and not inaptly describes the mode in which men of the same crafts work in all lands in the present day. The same may be said, no doubt, of the stone-hewers who, three centuries earlier, came from Tyre to build the king's house at Jerusalem. It is when we come to see the scale on which some of this stone-hewing work was done, without such mechanical helps as we have now, that we admire the resolute and persistent way in which immense labour aided only by simple and primitive appliances, was used to overcome all difficulties in carrying out a settled purpose. The labour bestowed upon building works in India has not been of this kind. We see that it was of a kind demanding other qualities as high, always more under the direction of artistic feeling than of ambition to exert enormous power.

About these old Indian buildings, sometimes a good deal, and sometimes not much, is to be learned from the people you find about them. They sometimes know nothing that you want to know. Others will tell you a great deal which you had better not put down as quite correct because you got it on the spot. But you may often learn much from a humble informant that will help you to an understanding of the thing you are looking at. A deal of intelligence and knowledge is often to be found under the familiar orange-brown costume, or the more simple garment of white ashes. We can tolerate, for a while, what is not attractive, when we find how much there is along with it that is better than

it looks. And if we have learned something about the building that has engaged our attention, we are also the better, and so is somebody else, for our little talk. It has drawn out something like sympathy in regard to an object that has at least some common interest for the Indian fakir and the English Christian. We have gained more than information from the opportunity the old building gave us of a chat with an unenlightened, perhaps, but not worthless, fellow-man. The sympathy, if it is small and imperfect, quickens the desire for sympathies that shall be fuller and better.

There are few people who have spent years in India, and have seen a good number of the buildings of the people that were there before us, who have not brought away with them a strong and pleasing conviction that these old builders were men who had a true knowledge of what was constructively good, and a true sense of what was artistically beautiful. It is good that English folks who go to India, and who care for such things, should know how much there is in the buildings of that country that will have an interest for them. This is only one, however, of the very many classes of objects which India displays to us and asks us to look at. I would not present it even as one of the most important and most interesting of the many objects of interest and importance. I would desire rather to show that there is much else, and that no one need want in India local objects of interest to engage some portion of his time and attention. It is well, when the hands are full to satisfaction of useful work, to find some things around us, apart from that work, whatever it is, which will pleasantly help to fill up some of the leisure hours, and thereby lighten the hours of labour—always with the aid of recreations of some sort, which are quite as needful in India as elsewhere.

What the particular classes of objects are, to which any one is to turn his attention, depends on tastes and opportunities. It can seldom be that opportunities will not yield something. To one, the earth's own products, in the garden and the field, on the hill and the plain, supply unfailing sources of study and enjoyment. To another, the investigation of the earth itself. To another, the field sports of India afford the means of seeing and knowing many more things, besides the creatures which are the objects of the chase. One in the languages and literature of India

finds ample material for profitable research ; another in the arts and manufactures ; another in the history and antiquities ; another in free intercourse with the people and the study of their local dialects, their personal and social customs, their traditions and stories, their proverbs and their songs. In all these ways one learns to know also something of the thoughts of the people, their feelings and their wants ; and, let me add here, always in so doing, learns to think more kindly of them. This, and much more there is, in the records of the past, the life of the present and the needs of the future, to supply matter of deepest interest to every English sojourner in India.

It is needful sometimes to notice this, for there are some people who cannot believe there is anything in India in which they could manage to get up an interest, or which could help to reconcile them to the country. They make up their minds there is nothing there for them to like or care for, and a great deal to object to. And there are things to object to. An English traveller of the early part of the seventeenth century, the chaplain of Sir Thomas Roe's mission from James I. to the Emperor Jahángir, devotes a chapter of his book to what he calls the "discommodities, inconveniences and annoyances, that are to be found or met withal in this empire." And he goes on to tell of them in detail. There have been many improvements since Edward Terry was in India, but "discommodities" and "inconveniences" there are still. Snakes and scorpions have not been abolished, though, indeed, you do not see them so often as some people have supposed ; there are still mosquitos and sandflies, as well as other small insects ; there are musk rats and white ants ; there are dreary wastes and dirty dust-storms. And it is sometimes very warm in India. Yet, somehow or other, with all these things and many more, it is not a bad country after all, and, as Terry himself properly adds at end of his chapter, there are also "commodities and contentments to be found in those parts."

Much of what we now find to delight us has been created since his time. Akbar's grand administration was then over. Shah Jahán's magnificence was yet to come. The two centuries that have gone by since his day have made a great difference to us and to the people of India, and have greatly helped forward the know-

ledge of many of the things of interest I have referred to, which present themselves to us in the present day. I do not press the claims of any one above another. Each has its interest, and will get people to care for it. Whatever the line each person may take who cares to give attention to his surroundings in India, all I am concerned here to say is, *don't forget sometimes to look at the old buildings.*

CHILD-MARRIAGE IN BENGAL;

WITH SOME OF ITS BEARINGS, MORAL, MENTAL AND PRACTICAL.

It is a well-nigh universal conviction of the Hindus that, after death, the soul of every man goes to the under-world, and to a hell called *Poot*. From that prison only a son's offering of the *Pinda* (a cake presented to the departed as food on the occasion of the *Sharads*) delivers the soul of the sufferer. Yes, all good Hindus firmly believe a man must go to *Poot*, however honest and pious he may have been. No matter how many acts of charity he may have performed, no matter how many fastings and religious penances he may have gone through, to *Poot* he must go. Nothing but a son's fidelity can avail him in the way of release or deliverance. This strong and dread conviction, if there were no other motive, would drive a Hindu to seek marriage for salvation as early as possible. The accomplishment of marriage is thus, in his opinion, the most important duty of his life. A son, the fruit of marriage, saves him from perdition; so that the one purpose of marriage is to leave a son behind him.

The *Pinda* may be offered, in the absence of a son, by a daughter's son; or, in case the son dies during the lifetime of the father, by the son's son. To provide a successor to his son, in case of his death, thus leads the father to give his son or daughter in marriage even before he or she is of age.

And if he can see the face of a grandson before he dies, he is doubly sure of his deliverance from the miseries of Poot.

One year of this world is equivalent to one day of the spiritual world, so that the offering of the Pinda on the recurring anniversary of the death of a father or progenitor is equal to serving him with daily food. To secure the assurance of food by the birth of a son, and thereby the salvation of the soul from Poot, is therefore the controlling thought of a believing Hindu. And he who happily sees the birth of a grandson, or a great-grandson, considers himself specially favoured by the gods. He dies with the satisfaction of leaving behind him ample provision whence to draw his daily allowance of food in the spiritual world.

Marriage accomplished for the one purpose of self-deliverance by the action of a son, takes little thought of others. Woman is a mere instrument of self-elevation, and so comes to be regarded, not as a woman and a soul, but as a useful tool; much less is she considered a member of enlightened society or a child of heaven.

The precise age for marriage among Hindus is not rigidly fixed. Always premature, it depends upon the convenience, humour and circumstances of the contracting parties to name the year and the day. The superstitious notion of a Hindu parent that it is a sin not to give his daughter in marriage before she ceases to be a child, impels him urgently to get her a husband before she has passed her ninth or tenth year. He sends out the match-makers, and spares no pains to discover a bridegroom in some family of rank equal or superior to his own. Having found a boy, of however tender age, of course not younger than his daughter, he endeavours to secure him by entreaty or by large offers of money and jewels. The good man, the boy's father or guardian, whether moved by entreaty or by large promises of money, or induced

by his own choice, grants the request. In selecting a bridegroom, preference is given to a boy of tender age, the younger the better. With the bride's father, the first consideration is the honour and prestige of the house with whom his daughter is to be allied; the second thought is of the bridegroom's wealth and education.

Thus, the cause is clear of untimely marriages among Hindus. We now understand the urgency of a bride's father to secure for his daughter of eight or nine years a husband of fourteen or fifteen; as also the earnest desire of the bridegroom's father to secure the caste and honour of his family. This he does by his son's securing honourable alliance, and so giving him a worthy grandson, the fruit of the marriage. He thus gains heaven and peace for his own soul.

Manu, the great Hindu law-giver, rules that a youth of twenty years of age should be united with a girl of twelve; so that his notion of the marriageable age, at his comparatively rude and unenlightened period, is far more reasonable than that which now prevails. It is a matter of much regret and wonder that well-educated men, who boast of their refined and noble ideas, do not hesitate to give their sons in marriage before their education is finished or their character formed, not to say before they are competent to advise or able to support a wife. To whom shall we look for better things, if not to young men of the well-to-do class or of the middle class of the present enlightened age, such as our graduates of the Calcutta University? To these and to other reformers of the country I make my appeal. Shall the deplorable consequences of giving sons in marriage before their education is completed continue to curse Bengal? Who can doubt that, unless strong measures be promptly taken to change this custom, the present system of early marriage will ruin the prospects of the rising generations? Let me respect-

fully appeal to the educated and enlightened parents of the nineteenth century. Let me turn to those whose minds are unfettered with a superstitious dread of the sufferings of Poot in event of their leaving no male issue to offer the Pinda to their spirit after death. Let me assume that they have no fear of sin or guilt in deferring the marriage of their daughters till they come of proper age. And may I not ask those who are fully alive to the evil consequences of child-marriage, why they still follow the ancient custom and incur the evils attending it? Why have they not the courage of their convictions to practise a wise delay, and so break the force of a pernicious custom? Why do they not free their children from the heavy responsibilities to which they become prematurely liable, and so relieve themselves and their sons from the nameless anxieties which inevitably attend such marriages? I look with special hope to those among them who are by fortune raised above the reach of want. Will not they at least come to the rescue? They who have plenty to feed and clothe their children, will they not dare refuse to marry their children prematurely? Will they not lead in the way of health and wisdom when they see how weak and sickly the offspring of such boys and girls must be? I know it is hard to begin, and that it is the first step that costs. Who does not know that the man who suffers his daughter to remain unmarried till she is thirteen or fourteen years of age is subjected to endless annoyances, beset with stinging remarks, unpleasant whisperings and slanderous gossip? No orthodox Hindu will allow his son to accept the hand of such a grown-up girl. But what reform was ever introduced without sacrifices, without many sacrifices of comfort, wealth and personal regard!

In my experience as a schoolmaster for the last twenty years I have noticed, with much regret, that pupils, who

before their marriage were remarkable for their application and diligence in study, soon after marriage became indifferent and careless of their improvement. This decadence may almost be reckoned from the marriage-day. They no longer care to get their lessons at home, nor do they pay attention, as before, to instruction given them at school. Besides, it not unfrequently happens in this tropical climate that pupils, early married, become fathers almost prematurely, and then they feel themselves too well on in life to continue any course of study. They are half-ashamed to be seen going to school from a wife and boy at home. Others there are who, though truly desirous of acquiring knowledge, are so encumbered with family cares as to be compelled to give up their studies and earn money. I have known students, sons of men of limited income, to be yoked so early in matrimony, that even while preparing for entrance to the University, or the First Arts Class, they have been obliged by pecuniary necessity, on the birth of a child, to bid adieu to their studies. This has been done much against their will; nor would they, but for this too early paternity, have thought of looking for a situation of any kind and of ever so small emolument for the maintenance of a family. If inquiries be made into the list of employés in Government offices or in private companies, it will be found that the majority of them left school long before their education was finished, because of such early-coming needs.

Besides the religious injunction, another motive which induces Hindu parents to marry their children before they are of full age. Parents do not like that their sons should leave them and go to distant countries, or undertake adventures attended with risk, and so they wisely clip the wings of their sons lest they should fly away. This they do by providing them with companions in life as early as possible, so that they may not be able to escape from the

household ; and many parents, I am sorry to say, are very successful in this device. Young people of high aspirations, disinterested motives and noble desires, while yet students, are often robbed of their energies and reformed ideas in this way.

It is cast as a reproach on Bengalis that they do not betake themselves to independent trades or professions, but crowd only to public offices and swell the number of mere copyists and clerks. What else can they do ? A man under the immediate necessity of earning money, while yet a student, cannot entertain the worthier idea of learning a trade or profession. This is out of the question, since he must remain an office apprentice without salary for a lengthened period. Being also burdened with a wife, he cannot leave her and go to a distant country to seek his fortune. Caste prejudices and religious scruples have weight, but they do not so strongly oppose a Bengali youth in the way of self-culture and business advancement as a partner in life. She makes these all but impossible.

Under the benign influence of English education, and the powerful effect of European arts and sciences, many of the religious scruples of the present generation, especially in Bengal, have been dispelled. This is also largely due to the indefatigable exertions of Christian Missionaries doing their best to break the iron rule of caste, and infuse into the minds of young Bengal a love of truth and a contempt for old superstitions. Providentially, these have in part, though not fully, freed our country from the errors of centuries. The exemplary conduct of some English ladies and gentlemen in bringing together natives and Europeans in social intercourse and friendly companionship has induced not a few Hindus to reform their conduct, improve their household economy, and regulate their manners and customs, so as to merit the favours conferred, and try and secure more of the

privileges granted by these philanthropic friends, whose conduct cannot be too much admired. The introduction of railway and post-office facilities into India, and the establishment of lines of steamers, have brought possibilities of communication and freer intercourse to the very door of every family. In spite of all these conveniences, a Bengali is not free to go where he likes. There are many impediments in his way. However well educated, however enlightened he may be, he cannot, I say again, he cannot, as a married man, avail himself of the opportunities thus afforded him. The maintenance and comfort of his family must be his first concern; and, with rare exceptions, his wife is illiterate and superstitious. Being so, and having her share of family vigour of will, there is no peace for him, except in a large acquiescence. If not a slave to her opinions, his freedom of thought and action are necessarily curtailed. His intelligence and enlightenment are of very little use when the lady to whom he is joined, for better for worse, life-long, is so full of prejudices as to be not only ignorant, but narrowed in intellect and not eager to be taught. It need not be said, on the other hand, that, if unmarried, the enterprising man of Hindu birth would be as free as he is willing to go to whatever place good business prospects call him, or where opportunities of lucrative employment invite him. As things are, he is virtually enslaved.

It is true there are honourable instances of young married men in the Hindu community who have left their homes and wives, crossed seas, and for considerable periods have studied in foreign lands. It may thus be alleged that early marriage need be no impediment in the way of a continuance of study or of enterprise. Still, very few possess such requisite strength of mind and have sufficient means to accomplish this rare victory over complicated difficulties.

Calcutta.

D. N. SINGHA.

A PARSI'S REMARKS ON MARRIAGE AND WIDOWHOOD AMONG HINDUS.

On this subject I am writing what I have seen and known about the marriages and the married life of Hindus. Let me first describe as well as I can a Hindu marriage. Among Hindus it means a hundred expensive and incomprehensible ceremonies. In the first place you have all sorts of presents in clothes, money and jewellery to think of; next, feeding the Brahmins with sweetmeats, nautch parties, processions in the streets composed of particoloured dressed Hindu men and women, the former walking in solemn dignified silence, the latter singing auspicious songs and chatting gaily; a brass band and a little pleasant tom-toming complete the business of the day. There are, of course, dainty Indian sweetmeats served up to all comers freely, and everybody looks pleased at nothing in particular. Exchange of various kinds of presents and the indispensable adjuncts of a native social or friendly meeting—the pan sopari, otto of roses or rosewater, and the hackneyed compliments and salutations finish off the programme. The central figures of the group are very often a very little boy and a very little girl, or a very old and grown-up “boy” being married to a young lady one year of age, or little over that, and not exceeding ten years in most cases. The bridegroom looks proud and happy, and seems to proclaim the celebration of the happy event to the world at large, and the people of Bombay in particular. You could see the charms of his handsome lady-bride through something like a thick veil, or a layer of some sort of red or yellow earth or powder, and wreaths of flowers hanging over the face and the upper part of the body. Men on foot and in broughams and barouches, and women and children pell-mell, are walking to the house of the bridegroom for the performance of the usual wedding ceremonies. Children in

half-European, half-Hindu costumes, are riding on horses with gold and silver trappings, and all the pomp and glitter of a regular gala-day. It is a peculiar weakness of the people of India (shall I say?) to spend all, or as much money as they can manage to scrape together, on marriages, feasts and funerals, and on gold laces, gold and silver thread and stuffs, spangles, tinsel and filigree-works, in order to appear as rich, bright and showy in public as possible. Nearly all, or most of the Anglo-Indians who have been in this country for a considerable time, well know that among Hindus baby or infant marriages are still a matter of common occurrence, though they are not much encouraged among English-speaking civilised Hindu families. A Hindu wedding procession, like the one I have feebly attempted to describe here, is not an uncommon sight in the streets of Bombay. Marriage underlies the whole order of civil life amongst Hindus. If the marriage of a Hindu proves unproductive, or if a son is not born to him, the husband makes no scruple to take to another woman, or to adopt a son. With them you needs must have a son anyhow to perform the religious rites for the happiness of his father's soul in the other world. It comes to this, that if you cannot or do not have a son, you may buy, borrow, or steal one if you like, but a son you must have. Every Hindu (sonless) father is supposed to go to hell, according to Hindu theologians and law-givers. Of whatever age and however young she may be, a Hindu girl-wife was, until the last twenty-six years ago, not allowed to re-marry in case of her boy-husband's death. This has, however, now been allowed by an Indian Act, and is due to the gracious and humane interference of the British Raj, which has done much on behalf of the unhappy Hindu widows. You may now count by the dozen or hundreds re-marriages among Hindu widows. This barbarous principle of "once a widow for ever a widow" led to unnamed immoralities, crimes and sufferings; and the Government has done the wise and right thing, and won the blessings of these wretched, friendless, down-trodden creatures. A little girl, hardly aged five or seven years, living the life of a widow for fifty or sixty years together used not to be allowed to re-marry under heavy pains and penalties. Any Indian newspaper

reporting the circumstances of the suicide of a young Hindu widow will convince the reader as to the wretchedness of the life they are forced to lead. The cause in ninety-nine cases out of a hundred is great hardships, sufferings, weariness and loneliness of life, and the absence of a man in the place of the deceased husband who can protect, comfort and support the widow. A Hindu man is practically free to marry as many wives as he can manage, though polygamy is legally prohibited for men unless for some good and sufficient cause; hers is a dreadful lot.

Among Hindus of middle and lower classes a wife is a comfort and blessing—in reality, often a source of income to her husband. She can cook for her husband and his half-dozen children, earn by bodily labour about four annas a day, and by some kind of work she keeps the pot boiling for herself, her children, and her husband. One thing I have observed among Hindu ladies—they are much more steady, quiet, contented and easy-going than their more restless, go-ahead, change and variety-loving European sisters. Unfortunately, very few remarriages occur among the higher castes, and tens of thousands of child-widows are still brought up to lives of degradation and frequently of vice. The reason is this:—The British Government, pursuing a wise policy, have not interfered with the civil and social laws and customs of Hindus, and have left them in all such matters to be governed by their own peculiar laws and usages. Unless there is a radical reformation of the Hindu family and social life and customs, much cannot be done by English Acts or so-called European civilisation. The distinctions of higher and lower castes and classes are the great stumbling-blocks in the way of Hindu reform and civilisation, and the sooner they are done away with the better. An engagement to marry among Hindus is looked upon as complete marriage, whether the marriage ceremony is actually performed or not. If the betrothed husband dies the next day, the girl is as much a widow as if she were duly married and had borne children to him. Consummation of the marriage is also quite immaterial. She is the lawful wife of the man to whom she is engaged the next moment after the proper betrothal ceremonies.

have taken place, and if he dies any time after that she is considered his widow for life. Girls are often given in marriage at the age of one, two and upwards, sometimes at the age of six months, or before they are born. The sooner they are married off the better it is considered for all parties concerned. It is supposed to be a highly praiseworthy and pious act on the part of the parents of the girl if she marries at as early an age as possible. Fancy a baby-wife one year old being married to a baby-husband aged two years or under. In fact, a Brahmin girl attaining majority without having given herself in marriage to the first comer after she came to know all about marriage is supposed to commit a great sin, and is not deemed eligible for marriage or more respectable than others of tenderer age than herself. She must marry off as fast as she can and be done with—a happy wife or a lonely widow. Young Hindu ladies who have any claim to English education, and whose parents are enlightened and civilised, form exceptions to these marriages. It is only among Brahmins and the most orthodox true-blue Hindus that the girls are sacrificed to this monstrous doctrine of Hindu religion. A Hindu widow re-marriage still creates great sensation and consternation in a small town, district or village, and the people there make it a subject of gossip for many months, and the widow is looked upon as a great sinner and renegade. Child murders, suicides and horrible crimes are the result of this inhuman custom. Early marriages and prohibition against widow re-marriage are two of the most dreadful curses of Hindu families and civil life. I don't wish to be unnecessarily hard upon Hindus, or to pass a sweeping condemnation upon the life, manners, customs and religion of the Hindus; but I say that the simple mention of the existence of such things in a well-governed and enlightened country like India should rouse those whom it may concern to do something to root out these great evils. Cannot the good people of England lay aside talking and writing, and do something for the poor Hindu women that might do real good to them and improve their miserable lives and condition? It is a poor consolation to be told that they are pitied and sympathised with. Something should be done in *India* by Englishmen for their

benefit. There are many Hindu women who would like to know more of their English sisters, and to mix with them, and to speak or be spoken to by them in all matters of mutual interest and their social well-being. A free exchange of ideas and a little genuine fellow-feeling and kindness will do much more for them than all the lectures and articles that can be written upon the subject. English people assume that they are socially, morally and intellectually superior to all the races of India, and, for the matter of that, of all Asia. Then are they only to boast of their superiority and do nothing? It is for noble and feeling Englishwomen to use their best efforts to make Hindu women's lives happy.

NUSSERWANJEE SHERIARJEE GINWALLA.

Broach, June, 1881.

THE NORTHBROOK INDIAN SOCIETY AND CLUB.

The Sub-Committee of the National Indian Association has re-organised itself as the Northbrook Indian Society and Club. Its objects are still the two objects which it originally proposed to undertake; the guardianship of young Indians of good position sent over by their parents for education and study, and the reading-room or Club, which was opened in February, 1880, and which it is considered desirable to place in a more convenient neighbourhood. A meeting was lately held at the official residence of the First Lord of the Admiralty to discuss the new arrangements, and to enlarge the Committee. At this meeting Lord Northbrook, who presided, stated that the Society, though now separate from the National Indian Association, would continue in friendly communication with it.

The following Indian gentlemen have been invited to join the Committee of the National Indian Association:—

Mr. C. N. Bauerjee, Mr. M. D. Dadysett, Mr. U. K. Dutt, and Mr. Syud M. Israil.

Mrs. Lindstedt has kindly undertaken to be Joint Hon. Secretary of the Bengal Branch, on the resignation of Mr. Bamford.

INDIAN INTELLIGENCE.

The widow-marriage movement seems to be making progress at Bombay, and also at Madras, where it is supported by Mr. Justice Mutuswami Iyer, and Mr. Ragoonath Rao, and several graduates of the University. A correspondent from Madras writes:—"The movement of widow-marriage is making rapid strides in this Presidency ; and the feeling of all educated natives is set in its favour, and before long it is sure to become a recognised institution among those who profess the Hindu faith."

A deputation of the Mahomedan Literary Society waited on H.E. the Viceroy to present an address when he arrived in Calcutta last February. The address was read by the Secretary, Nawab Abdul Lutif Khan Bahadoor. In reply Lord Ripon made the following remarks on education:—"You are quite right, gentlemen, in saying that I feel a very deep interest in the question of education in this country. For many years before I came out to India that question had largely engaged my attention, and certainly when I came to this country it was with a feeling that education was a matter not less important in India than it was in England. Indeed, in many respects, I think I may truly say it is of greater importance here than there ; and I rejoice extremely to find that the efforts of your Society, representative as I take it to be of the Mahomedan community in this country, are steadily devoted to the encouragement of education, and to the removal of any apathy or any prejudices which may in former times, as you have informed me, have existed among some of the members of your body, and I cannot doubt, gentlemen, that those efforts will be crowned with complete and speedy success, when I recollect how many men, distinguished in science and literature, have be-

longed, in past ages, to the Mahomedan community in Europe and in the East. . . . I can assure you that it is my firm determination, during the period for which the administration of Indian affairs may be entrusted to my hands, to act strictly upon the Queen's proclamation, issued when Her Majesty took over the direct administration of India, in which she laid down the great principle that it was the duty of Her Majesty's representatives in this country to act with the strictest and most absolute impartiality between the various religions professed by the inhabitants of India. To that principle I am firmly determined strictly to adhere."

The Senate of the Bombay University have abolished the rule under which candidates for Matriculation must have completed their sixteenth year.

The Mahārāja of Burdwan has contributed the sum of Rs. 10,000 to the funds of the proposed Hospital at Darjeeling.

PERSONAL INTELLIGENCE.

Mr. Parvati Nath Datta has passed in the Second Division of the First B.Sc. and Preliminary M.B. Examination of the University of London.

Mr. A. C. Chatterjee has passed the L.R.C.S. and L.M. Examinations at Glasgow.

Mr. J. K. Kanga has passed the Netley Examination of the Indian Medical Service Candidates.

Pundit Shyāmaji Krishnavarmā, of Balliol College, Oxford, who has been selected by the Secretary of State for India in Council to represent the learning of the Bombay Presidency at the International Congress of Orientalists to be held at Berlin this month, is to read a paper before the Indian Section of the Congress on the Importance of Sanskrit as a Living Language in India.

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EASTERN PROVERBS AND EMBLEMS, illustrating Old Truths.

By the Rev. J. LONG, Member of the Asiatic Society,
Bengal. Trübner, 1881.

It is with great pleasure I draw attention to the book noted above, and make some remarks with regard to the respected author, and the contents of his volume.

The Rev. James Long during his long residence in Bengal established the character of a wise and true friend of the people of India, especially the agricultural classes. He endured obloquy and misrepresentation for their sakes among his own people, and went to prison like a stout and steadfast confessor in their behalf. We have no doubt that his antagonists regret the step that they took, which was fatal to their own interests. The imprisonment of a Christian missionary in the common gaol of Calcutta for daring to speak up for the humbler classes of India was in itself a great and striking lesson not easily forgotten. It need hardly be said that the cause of the prisoner triumphed in the end. "Speak the

truth and shame the devil." "Do right whatever may be the consequences." These were proverbs which Mr. Long illustrated by his own acts.

In his old age, when infirmities have rendered his return to his unselfish and benevolent duties in India impossible, the old soldier has looked about and considered what good he can still do to the people he has loved so well. This is another lesson which he has read to his countrymen; it is not enough to give up the prime of your life and faculties to the interests of India. A real friend of India, like Mr. Long, will find out a way in which he can utilize his experience, his collected wisdom, his knowledge of the feelings, customs, and language of the people whom he can hardly hope to see again in the flesh. Such should be the sentiments of us all. Little enough of material profit did Mr. Long make out of his sojourn in India, and yet he is ready to try to repay the debt. How many have shaken the pagoda-tree, and then shake off the dust of India from their shoes and remember nothing of that country and of the people, from the sweat of whose brows their abundance in England has been wrung!

Mr. Long mentions in his preface that his materials have been compiled from more than one thousand volumes, some very rare, and to be consulted only in India, Russia, or other parts of the Continent. The field has been so wide, and the material so immense, that the work of condensation has been as difficult as that of collection. The author spared neither time nor labour in collecting and classifying, and a quarter of a century has been the time employed, and it is designed to convey instruction to the following classes:—1. Orientalists. 2. Lovers of Folk-Lore, Teachers and Preachers. "The selected proverbs, though limited to those seeming to illustrate moral and religious subjects, show how widely scattered nations under similar circumstances have come to similar conclusions.

Many of these resemblances arise from the identity of human nature, or are a portion of the spiritual heritage which men brought away with them from the cradle of the human race, and improved on by subsequent communication. They therefore form a bridge for those who are labouring to bridge over the gulf betwixt Eastern and Western thought."

Solomon is credited with the honour of having collected proverbs. It is scarcely suggested that he invented them, for proverbs are not the productions of the sage or the scholar. They existed before books, and are the great heritage of tribes and nations, whose communications were only oral. Wit is said to be the thoughts of many, but the words of one. Proverbs may be described as a condensed parable, or wisdom boiled down to an essence, and presented to the public in the form of a lozenge, so as to be carried about in every pocket, and laid on every tongue. Who was the original composer no one can say. They have floated down on the lips of men like literary waifs, clinging perhaps to rural districts and isolated corners, while trodden down in the busy town or frequented market. Many more may possibly be gleaned from the lips of old crones, who draw out by chance almost forgotten treasures. Let no one despise them, for the wise old saw, the short and pointed apophthegms, find their way to the brain, head and conscience by channels, and to an extent unknown to sermons and advice. "Honesty is the best policy." "After pride comes a fall." Such reflections may have saved from worldly ruin many a prayerless youth just tottering over the edge of a precipice.

To the Orient, the present generation, the heir of all the ages owes its stores of proverbs. In the form of Beast Stories men of ancient days loved to inculcate moral maxims, putting them into the mouths of the elephant, the jackal, or even the jackass. Such stories ended with, "therefore I say," and

a proverb. We have preserved to us among the Egyptian papyri a volume of such stories, and proverbs of an undoubted age anterior to the descent of Abraham into Egypt. Even then the collector of such proverbs and stories prated about the good old days that were past, the degeneracy of his contemporaries. A thousand years later no doubt the Egyptian wife of King Solomon took a copy of this ancient book to Jerusalem, as Egypt had then, as ever, the reputation of being the land of the learned. Since then the stores have been ever collecting. We doubt whether any new proverbs were ever coined in Europe. "Carrying coals to Newcastle," and "Taking the breeks off an Highlander," are merely a reminding with a new impression the old metal. The East had the start, and fairly exhausted this branch of knowledge. Many proverbs are frightfully improper, and, as in all human affairs, there is a current of evil running parallel to the current of good.

Mr. Long quotes an extract from a Chinese authority as to the utility of Proverbs: they would be considered pedantic and tiresome in Europe, and in modern days, but it was not so in ancient days, and even those who have lived long in the East know how often a pointed reply to the question is given in a proverb; how the coldness of an interview is warmed by a timely quotation of a truth acknowledged, though not practised by all: how an old white-beard with joined hands will suggest to the ruler in the most respectful manner some cutting remark of a general proverbial character, but bearing unmistakeably on his case, creating a laugh, and helping the settlement of the matter. I asked a lad once why he had thrown up a lucrative post, and come back to his poor home: his reply was a beautiful old distich, "That the love of one's country was dearer than the throne of Solomon, that Joseph on the throne of Egypt sighed for his old poverty in Canaan."

I asked an old man why he worried me by his unavailing petitions: his reply was in the famous couplet, "That no pilgrim on his journey to Mecca sought relief at a brackish fountain, but wherever there was sweet water man and beast would collect." In proverbs there is often alliteration of syllables, or rough rhymes, such as the agricultural joke of North India, "band o bast narm, tuhsil garam:" "if the assessment be light, the collection will be brisk." In the school, in the address of the Missionary, or the Public officer to the assembled rustics, as a clenching retort by an advocate hard pressed in his case, how good and profitable is the use of proverbs! they must of course be brought forward in wisdom and love, and be opportune: their use is often that of a two-edged sword, and the swordsman must know both the cut, and the guard, and the object must be to counsel and lead, not to exasperate or humiliate the opponent. As an instance of a proverb being inopportune, I remember the case of a boundary dispute being settled by a just, though peppery, official: the party, against whom the case was going, cried out in his agony the well-known proverb, "Your Honour should look at the case with two eyes," without being aware that the official had by an accident lost one of his eyes: and he was fined for his supposed impertinence.

Mr. Long divides his book into three parts,—

I. Proverbs and Emblems chiefly Moral.

II. Proverbs and Emblems Moral and Religious.

III. Proverbs and Emblems Religious.

One of his critics has found fault with the prominence of religious teaching in his book: many more would have wondered had the latest, perhaps the last, work of an old Christian Missionary been devoid of that element. But it is religious teaching of the highest order, drawn from that common fount whence all good things flow, "the love of God and

one's neighbour." It is free from the narrowness of the conventicle, and the shibboleth of the sect : that man would indeed be to be pitied who could take exception to the words of wisdom presented to him in this book. The Christian Missionary, and the Teacher of the Secular School, the itinerant Lecturer, and the mover of the passions and minds of Mankind, through the agency of the public press, printed books, or oral speeches, may find weapons of offence and defence in this arsenal. Let us for once and for all time disabuse ourselves of the idea, that there is no goodness, and no wisdom, and no fructifying power, in the sayings of uninspired men. God's blessed rain has at all times fallen upon the hearts of his creatures, and out of their thoughts and words have been distilled sweetness and light, and it is owing to the blessed influence of this common law of morality, handed down in the form of proverbs, that man has been kept so good as he is. The people of India have a grand and noble history, a vast and magnificent literature, a civilization of unequalled duration, languages, both ancient and modern, which rival and surpass those of Europe : it is not a matter of surprise that there should be in India a wealth of proverbs, some good and some bad : but among the uncultivated, and less fortunate races of Asia and Africa, devoid of literature, and even of a written medium, legends, folklore and proverbs are found to exist, if only they are looked for by a sympathising inquirer. There is no occasion to start a groundless theory of some affinity of race, or possible intercourse in time past, to account for the resemblance of such outcomes of the human intellect, for all mankind are endowed with the same feelings, the same aspirations, and the same weaknesses : and the same central truth is expressed in a pithy proverb in countries far off from each other, but resembling each other, inasmuch as they are drawn from the same fount of a common humanity.

Women in the East are said to be intensely fond of illustrations by proverbs, but this must be accepted as a fact on trust, for as yet little is known of the inner lives and thoughts of women, and they have not had fair play. Proverbs certainly have been used in all ages and countries to depress poor women in public estimation: it is possible, that within their inclosed walls, and secret gatherings, men catch it as severely from the mouths of females, and no doubt with justice: the time is coming when they will have their revenge: let husbands and brothers look to it. Still in spite of themselves men pay a tribute to the weaker vessel in the famous proverb, which I have heard from the lip, though I never saw it in print, "that a hundred men make an encampment, and one woman makes a home."

In their last report the Folk-Lore Society, moved thereto by Mr. Long, announces its intention to publish the Proverbs of England, arranged in a systematic classification, while at the same time strenuous endeavours are to be made to record any proverb which up to this time has remained unrecorded. There is not much to be picked up in England, where the schoolmaster and public press are unconsciously treading out the dialects, suppressing the use of local words, and rendering unfashionable the time-honoured proverbs. But in India there is no doubt an abundant harvest still to be gathered in if sympathetic spirits can be found, who will supply themselves with an interleaved copy of Mr. Long's Proverbs and Emblems, and add with a ready pencil the new treasures which fall unconsciously from the lips of each chance speaker.

ROBERT CUST.

August, 1881.

BUDDHIST BIRTH STORIES, OR JĀTAKA TALES. By T. W. Rhys Davids. London: Trübner and Co.

THE doctrine of the transmigration of souls has the advantage or disadvantage of increasing indefinitely the number of stories any individual can tell about himself, a peculiarity very fully displayed in the work before us. The Jātaka book however, as translated by Professor Rhys Davids, is this and a great deal more. The translator's preface, which takes up about a fourth of the whole volume, is exceedingly interesting. It begins by claiming for these stories the position of the oldest collection of folk-lore in the world, and proceeds to trace their influence on later collections, such as the Sanskrit Pancha Tantra, the Syriac Kalilag and Damnag, and its Arabic counterpart, of which again there is a well-known Persian translation. That these Buddhist stories are the fountain head from whence started all this later literature is not very surprising, but Western readers will be both interested and astonished at what Professor Davids has to tell us about the Barlaam and Josaphat romance, and perhaps rather surprised than pleased to find that behind the legendary Æsop also, stands the old Indian story teller who, whether one or many, gave the material which seems to have been worked out into half the stories of the world.

Professor Rhys Davids does not ask us to believe the orthodox Buddhist doctrine, which asserts that the stories were uttered by the great Gotama himself to teach, to rebuke or encourage his somewhat unsatisfactory disciples. There is an outer and inner story. A commentary, certainly Buddhist in origin, which introduces the actual tale (at the antiquity of which we can only guess) and which at the end provides the moral and tells us for whom the characters were intended. This

is done upon the simple plan of calling the best person the Buddhist; the second best, one of his favourite disciples; and the bad or troublesome person, the monk, who for the time needed rebuke or instruction. We cannot do better than transcribe one of the stories as a specimen of this peculiar machinery.

THE OX WHO ENVIED THE PIG.

"Envy not Munika."—This the Master told while at Jetavana, about being attracted by a fat girl. That will be explained in the Birth Story of Nārada-Kassapa the Younger, in the Thirteenth Book. On that occasion the teacher asked the monk, "Is it true what they say that you are love-sick?" "It is true, Lord!" said he. "What about?" "My Lord! 'tis the allurements of that fat girl!" Then the Master said, "O monk! she will bring evil upon you. In a former birth already you lost your life on the day of her marriage, and were turned into food for the multitude." And he told a tale. Long ago, when Brahma-datta was reigning in Benares, the Bodisat came to life in the house of a landed proprietor in a certain village as an ox, with the name of "Big-red." And he had a younger brother called "Little-red." And all carting work in the household was carried on by means of the two brothers. Now there was only one daughter in that family, and she was asked in marriage for the son of a man of rank in a neighbouring city. Then her parents thinking, "It will do for a feast of delicacies for the guests who will come to the girl's wedding," fattened up a pig with boiled rice. And his name was "Sausages." When Little-red saw this he asked his brother—"All the carting work in the household falls to our lot. Yet these people give us mere grass and straw to eat; while they bring up that pig on boiled rice! What can be the reason of that fellow getting that?" Then his brother said to him, "Dear Little-red, don't envy the poor creature his food! This poor pig is eating the food of death! These people are fattening the pig to provide a feast for the guests at their daughter's wedding. But a few days more, and you shall see how these men will come and seize the pig by his legs, and drag him off out of his sty and deprive him of his life, and make curry

for the guests." And so saying, he uttered the following stanza :

"Envy not 'Sausages,'
'Tis deadly food he eats !
Eat your chaff and be content ;
'Tis the sign of length of life !"

And not long after those men came there ; and they killed "Sausages" and cooked him up in different ways. Then the Bodisat said to Little-red, "Have you seen 'Sausages,' my dear ?" "I have seen brother," said he, "what has come of the food poor 'Sausages' ate. Better a hundred a thousand times than his rice, is our food of only grass and straw and chaff ; for it works no harm, and is evidence that our lives will last !" Then the teacher said, "Thus then, O monk, you have already in a former birth lost your life through her and become food for the multitude." And when he had concluded the lesson in virtue, he proclaimed the Truths. When the Truths were over that love-sick monk stood fast in the Fruit of Conversion. But the teacher made the connexion and summed up the Jātaka by saying, "He who at that time was 'Sausages' the pig was the love-sick monk ; the fat girl was as she is now ; Little-red was Ananda ; but Big-red was I myself."

In the central story there is nothing Buddhist at all. Animal food is eaten in its most offensive form, that of pork, and its connection with the lesson it is to teach is of the slightest, for we do not believe that the monk, who was tempted to break his vows by the allurements of the fat girl, will have been cured of his passion by believing never so firmly, that he was made into curry for her wedding feast in a previous birth. The real moral of the story is that the creatures that are to be used for human food will be more pampered than those that serve man with their strength, but that these latter have the compensation of being allowed to live out their lives.

An interesting note tells us that this story reached Europe independently of both the Kalilag and Damnag and Barlaam and Josaphat literature, and is to be found almost word for

word in an unpublished Hebrew book by a certain Borachia ben Natronai who lived in Provence. There are many analogous stories up and down the world, which would not prove much as to common origin; but we suppose in a case like this we must accept similarity both of detail and argument as proving unquestionably that two given stories have had a common source—however far apart we may find the two versions.

So much attention is being paid now-a-days to Folk-Lore and comparative philology, that these questions will not perhaps much longer remain mysteries; but we think to most people the names of Barlaam and Josaphat are still unfamiliar, and before going on to the more interesting parts of the book we must pause a moment at this literary curiosity. That the Kalilag and Damnag tales were translated into Hebrew, Greek, Latin and Spanish before the collection known as *Æsop's fables* was formed, has been already hinted. Earlier still, at the court of Al Mansur, when the original Arabic translation was made, lived a Christian, employed and honoured, who was afterwards a monk, and known under the name of St. John of Damascus as the author of many theological works in Greek in defence of Christianity. Besides these he wrote a religious romance, called *Barlaam and Joasaph*, which gives the history of an Indian prince Joasaph, who was converted by Barlaam, and became a hermit. This history is taken from the life of Buddha, which forms, as we shall see, the introduction to our *Jātaka* book. Joasaph or Joasaphat is simply a corruption of the title Bodisat, everywhere applied to the future Buddha, and the romance of the Greek monk contains also a number of stories evidently derived from this same source. It was popular in the very early middle ages, was translated into most European languages and found its way into Icelandic as early as 1204.

But strangest of all is the fact that when Pope Sixtus the Fifth (1586-90) arranged the Martyrologies of the Western Church he drew up a list of saints acknowledged by Rome, in it are included the names of the "Holy Saints Barlaam and Josaphat of India, on the borders of Persia, whose wonderful acts St. John of Damascus has described." Thus we have the Buddha worshipped as a Christian Saint by the whole Romish Church. He also received like honour in Greek Christendom.

We have not time to pause on the history of the Birth Stories in India. The older history is still obscure, the later is comparatively well known. The Jātaka book in its present form was ascribed to Buddhaghosa by Mr. Childers. This Professor Davids thinks, at least, very uncertain. It seems proved he translated the Singhalese Commentaries into Pāli about 430 A.D., but it does not follow that he was the author of the Pāli Commentaries as they now stand. It seems probable that these were older, and of course the text of what we may call the inserted story is indefinitely older still.

But to come now to the book itself. The first part is the Nidānakatha or Three Epochs, these being the three stages of the Buddha; first, his history in the many early births; next, his human life as Gotama before obtaining Buddhahood and full perfection; and third, his life as Buddha until he reached Nirvāna and attained to the negation of existence—this, the highest perfection of all. The account given of the earliest of these three stages is very obscure. We do not suppose that it is intended to be complete. Indeed in a narrative dealing with incalculable periods of time and perpetual reappearances, an attempt at accuracy would be that worst of crimes—a blunder. Much however there is both curious and interesting; and the first step, the resolve of Sumedha, is worth dwelling on for a short time.

Sumedha, the Brahman, dwelt in the city of Amara an indefinite time ago, and there thought to himself—

“Grievous is re-birth and the breaking up of the body,
I am subject to birth, to decay, to disease,
Therefore I will seek Nirvāna free from decay and death and secure.”

This resolve would seem to be in the power of every man. Sumedha meditates on it in many fantastic forms, of which this is as good as any—

“As a man beset with foes there being a way of escape
If he flee not away the fault is not with the road.”

In this there is a hint of the obligation to escape, as well as the power, though obligation in the Christian sense can hardly exist in a soul striving to cease from its individuality, and it seems difficult to be very enthusiastic about its success or failure.

He gave away all his money and returned to a mountain region, where he built a hut and a perambulation hall. After making much spiritual progress here, he left the hut and lived wholly on fruits at the foot of a tree, and within a week he became the possessor of the “Eight Attainments and the Five Supernatural faculties,” which was equivalent to the possession of supernatural knowledge. We wish that the path of Buddhistic perfection was less beset with long words and vague assertions, but there is no choice but to take it as it is. Sumedha was so happy with his eight Attainments that he failed to notice the arrival of the Buddha Dipankara in the world. Dipankara, presumably an earlier Buddha, about whom we confess to know nothing, was wandering through the world accompanied by a hundred thousand saints. At last he reached the city of Ramma, and took up his abode in the great monastery of Sudassana. Upon this the inhabitants of the town went out to visit him with offerings of ghee and butter, clothes, perfumes and garlands.

They heard his preaching, invited him to return the visit next day, and departed. The next day they decked the town and proceeded to repair the road by which the Buddha was to come. This they seem to have been a little late in commencing, and their method when they did begin was a little unpractical. It was that of "throwing earth in the places that were worn away by water, and thereby levelling the surface, and scattering sand that looked like strips of silver. And they sprinkled fragrant roots and flowers, and raised aloft flags and banners of many-coloured cloths, and set up banana arches and rows of brimming jars." All this might have done very well if there had been no mud, but mud there was. The hermit Sumedha chanced to see what they were doing and heard the reason of it, upon which he offered his aid. They seeing he was possessed of supernatural power assigned to him a piece of swampy ground, the most difficult part of the task. However, through humility, he refused to use his supernatural power, and proceeded like another man to throw earth upon it. In consequence, when the Dīpankara Buddha "with a train of a hundred thousand miracle-working saints, endowed with the six supernatural faculties," approached, the path was not ready. Then Sumedha exclaimed :

"This day it behoves me to make sacrifice of my life for the Buddha : let not the Blessed one walk in the mire—nay, let him advance with his four hundred thousand saints trampling on my body, as if walking upon a bridge of jewelled planks ; this deed will long be for my good and my happiness." So saying, he loosed his hair and spreading in the inky mire his hermit's skin mantle, roll of matted hair and garment of bark, he lay down in the mire like a bridge of jewelled planks. And as he lay in the mire, again beholding the Buddha majesty of Dīpankara Buddha with his unflinching gaze, he thought as follows : "Were I willing, I could enter the city of Ramma as a novice in the priesthood, after having destroyed all human passion ; but why should I dis-

guise myself to attain Nirvāna after the destruction of human passion? Let me rather, like Dīpankara, having risen to the supreme knowledge of the Truth, make mankind to enter the Ship of his Truth, and so carry them across the ocean of Existence, and when this is done afterwards attain Nirvāna; this, indeed, it is right I should do."

The act of humility was here the sign of a still more mighty exercise of virtue. We doubt if many of our readers will have discovered what it was. It is known as the Act of Renunciation, in which Sumedha renounced the present Nirvāna to which he might have easily attained, and resolved rather to live on through many existences and to attain to Buddhahood that he might save others besides himself. The narrative goes on—

"And the Blessed Dīpankara, having reached the spot, stood close by the hermit Sumedha's head. And opening his eyes, possessed of five kinds of grace, as one opens a jewelled window, and beholding the hermit Sumedha lying in the mire thought to himself—'This hermit who lies here has formed the resolution to become a Buddha, will his prayer be fulfilled or not?' And casting forward his prescient gaze into the future and considering he perceived that four *ansankeyyas* and a hundred thousand cycles from that time he would become a Buddha named Gotama."

And he there and then prophesied to the multitude that so it would be. And they were all glad in the prospect of a future Buddha and a new hope of perfection. And Sumedha himself was "filled with happiness," and sat himself down cross-legged on a heap of flowers to "investigate the perfections." We cannot follow him any further, not that there is not a great deal in it to interest us, but that it is so full of long words as to become rather weary reading. The perfections are ten, namely, almsgiving, morality, self-abnegation, wisdom, exertion, long-suffering, truth, resolution, goodwill and equanimity. After this he dies and is born again many times, and

we are told of twenty-four different existences during which he repeated his resolve till at last he reached the world in the person of Gotama, and lived the life that is comparatively familiar now to most of us, and thus on to Perfection.

To pass to the stories themselves. The specimen we have already given shows their form. Each is, like the tale of the Ox that envied the Pig, placed in a Buddhist setting more or less appropriate. It is not often that the connection is very marked. There is sometimes a great deal of setting, and we get an interesting fragment of Buddhist religious life as in the tale of Little Roadling. This was the occasion of telling the story of Chullaka the Treasurer, a tale of no great interest, exemplifying perseverance. The Roadlings, Great and Little, are the children of the runaway daughter of a wealthy man and a slave, who were born during journeys undertaken by the mother to return to her home. The parents reject the mother but adopt the children, who, when they grow up, hear Buddha preach, and with the consent of the grandparents enter the order. Great Roadling is intelligent and teachable and soon attains the state of an Arabat.

But Little Roadling was dull, and in four months he could not get by heart even this one verse—

“As a sweet smelling Kokanda lily
Blooming all fragrant in the early dawn,
Behold the Sage, bright with exceeding glory,
E'en as the burning sun in the vault of heaven.”

This dullness was a punishment for having been scornful in a former birth to a brother monk. Upon this, the elder brother tells him to go out of the monastery, and follows up his unkindness by excepting him from a general invitation given to the brotherhood to a feast. On this Little Roadling goes away in despair. The teacher knowing of this goes out before him and sits down on the road by which he must pass. He hears the story and tells Little Roadling to stay with him.

He took Little Roadling and seated him in front of his own apartment and gave him a piece of very white cloth, which he was told to rub up and down, saying as he did so, "The removal of impurity." As might be expected the cloth soon became very dirty, and this taught him the changeableness of all created things and the reality of decay and death, and he at once attained Arahatslip and with it all wisdom.

Meanwhile the Buddha at the feast, before receiving the water of presentation, said "Are there no monks at the monastery?" Great Roadling, the brother, answered in the negative. However, the Master answered, "but there are," and a man was sent to see, and found the mango grove filled with monks, Little Roadling having by miraculous power multiplied himself.

"Then the Teacher told the Messenger to go again and say, 'The Teacher sends for him who is called Little Roadling.' So he went and said so. But from a thousand mouths the answer came, 'I am Little Roadling,' 'I am Little Roadling.' The man returned and said, 'Why, sir, they all say they are Little Roadling.' 'Then go and take by the hand the first who says "I am Little Roadling," and the rest will disappear.' And he did so, and the others disappeared, and the Elder (having attained this dignity) Little Roadling returned with the Messenger."

In the evening afterwards when the monks were talking of the events of the day, and praising the power of the Buddha, he came among them, and told them how in a former birth Little Roadling had become great in riches through him. The story has nothing Buddhist about it, being a narrative of a young man who gained wealth through the selling of a dead mouse in a shop, "for the use of the cat," and spending to profit the farthing so gained. It is a merchant story of small profits carefully used, and of a sharp eye to the advantage to be gained by anticipating the wants of people. It has actually nothing whatever to do with Little Roadling, his dullness,

his conversion, and the manifestation of the Teacher's great power. The story is summed up by the Buddha with the announcement that the merchant was Little Roadling, and his Treasurer, his adviser (who only counselled him to sell the mouse), was the Buddha himself. Another case, where the Buddhist setting is more important than the central story, is the one called the Fiery Furnace. This was told at Jetavana by the Master about Anatha Pindika. Anatha Pindika was a very rich merchant, who spent his money in offerings to the Buddhist monastery. When he went to the services three times a day, he took something with him, porridge in the morning, ghee, butter, honey and molasses in the middle of the day, and at night perfumes, robes, and garlands. This would not have undermined his resources very seriously, but he had other ways of squandering them on the monastery, and other means of losing his wealth. Traders borrowed of him and he did not ask for his money back again, and some he buried in the river bank and it was washed away; and he used to keep in his house rice in readiness for five hundred members of the order, and even the Supreme Buddha and his eighty chief Elders used to visit him.

"Now his mansion was seven stories high, and there were seven great gates to it, with battlemented turrets over them, and in the fourth turret there dwelt a fairy who was a heretic. When the Supreme Buddha entered the house she was unable to stop above in the turret, but used to bring her children down stairs and stand on the ground floor; and so she did when his eighty chief Elders or Monks were coming in or going out.

"And she thought, 'So long as the Mendicant Gotama and his disciples come to the house there is no peace for me. I can't be eternally going down stairs again and again to stand on the ground floor; I must manage that they come no more to the house.' "

So one day she went to the head clerk and warned him that the merchant's affairs were getting into disorder, that he

was spending all his money and making none. The clerk however refused to listen, saying that the money spent on the religion of the Buddhas leads to salvation. She went then to the merchant's eldest son, who answered her in the same way.

In the meanwhile the merchant grew poorer and poorer, and instead of the rich gifts that he used to give to the order he could only offer a "mere trifle of stale second day's porridge." This the Buddha accepted, saying that when the heart was right there was no such thing as a trifling gift.

The Fairy finding the nuisance "of eternally going down stairs" did not diminish, went to the merchant himself at night, and warned him to have nothing more to do with Gotama, but to mind his own business and restore the family fortunes. This so disgusted him that he turned her out of his house.

And she took her children by the hand and went away, but she was so much attached to her quarters that she determined to gain the merchant's forgiveness and return to dwell there. She first went to the "Guardian God of the city," asking him to intercede with the merchant for her, but he refused; next to the four "Archangels, the Guardians of the World;" and lastly to "Sakka, the King of the Gods," with the same request. They all said she had been wrong, but Sakka told her how she might win the merchant's pardon. By his advice she got back the money the merchant had lent and the sum that had been washed away in the river, and some other lost moneys. After this she went to the merchant, and acknowledging the merits of the Buddha, saying that she had refilled his treasury as a penance, and begging that she might be allowed to return to the house, as she was "in misery so long as she was allowed no place to dwell in."

Before he would pardon her the Merchant took her before

the Supreme Buddha, who preached to her on the greatness of her sin, saying,—

“ The sinner thinks his sin is good
So long as it hath ripened not,
But when the sin hath ripened then
The sinner sees that it was sin.”

And at the conclusion, the Fairy was established in the Fruit of Conversion, and she fell at his feet and asked his pardon. Then, as if the storyteller had a sneaking kindness for the Fairy, and in his heart considered Anatha Pindika a wasteful, overbearing, purse-proud sort of person, the inner story is introduced to illustrate a rebuke given by the Buddha to the Merchant when he began to extol his own merits in resisting the Fairy. The Teacher said “that was not wonderful,” but it was a wonder when the wise of old resisted the pressure of Mara, the Angel of Lust, and still gave gifts, though no Buddha had then appeared to teach them. The inner story in this case is more Buddhist in tone than most, and is found in China, and was quoted in the “Strange Stories from a Chinese Studio.”

This conversion of a Fairy has a parable in one of the inner stories, which was quoted in the *Fortnightly Review* of December, 1879, in an article by Professor R. Davids himself. This story, entitled on “True Divinity,” tells of the conversion of a king of the fairies through the teaching of the Buddha in an earlier birth. It is the prettiest of all the stories, but as it has already been published twice we will pass on to the less known.

The first five are merchant stories in praise of perseverance, shrewdness, and foresight. They are picturesque bits of old life—of merchants travelling in the wilderness with trains of bullock carts, going from one town to another with wares to sell—of the grass for the oxen and the curry stuffs for the men; the great difficulty of water. We learn there

are "five kinds of wildernesses, those that have become so by reason of thieves, of wild beasts, of the want of water, of the presence of demons, and of the insufficiency of food." One story tells of a trader induced to throw away his water supply by demons who came to him "adorned with water lilies, with their hair and clothes all wet, decked with garlands of white lotuses, carrying bunches of red lotuses, eating the edible stalks of water plants, and with drops of water and mud trickling from them." Another of a sandy desert, where the sand was so fine "that when taken in his closed fist it could not be kept in the hand," and how that "after the sun had risen it became as hot as a mass of charcoal, so that no man could walk on it." Here all the journeying was done by night, a land pilot guiding them by his knowledge of the stars, he lying on a heap of cushions in the foremost cart.

Very touching is the story of a rich family come to poverty; when all the men had died, and only one girl and her grandmother were left, and though there was one gold dish left in the house it was so covered with dirt that they did not know that it was gold. Then comes the hawker, buying old things and selling little ornaments to the poor, as well as his water-pots, and the child begs her grandmother to get her an ornament. The golden pot is offered first to the surly hawker, who wanted to get it for nothing, and then to the Bodisat, in the person of another hawker, who gave them not what the dish was worth—100,000 pieces—by the way—but one thousand pieces for it. The surly hawker was "torn with violent grief, his heart grew hot and blood flowed from his mouth until his heart broke—like tank mud in the sun."

There are more animal stories than anything else in the volume, twenty-seven out of the forty may be thus described, though often they are allegories told to illustrate rather human than animal qualities. Beauty and Brownie, the two royal

deer in the forest of the land of Magadha, might be the two kings at the head of their respective armies or merchants travelling for profit. Providence and intelligence save the deer from dangers as they would save the men. There are peeps into animal life though, as real as those we have remarked on of the trading life of the old time. When the corn is ripening then there is danger for the deer. The men have time on their hands, and dig pits, fix stakes and otherwise practise on the lives of the creatures who would eat up the crops. A wise leader among the deer takes his herd up into the mountains to be safe, travelling at midnight, keeping away from the village gates.

In these stories we have to do not only with a time when men ate animal food, but when it would seem that the only animal food to be got was that of the wild creatures. Then it was that the king of the Banyan deer, who was the Bodisat, and the king of the Monkey deer, each lived in the forest with a herd of five hundred followers.

"The king of Benares at that time was devoted to hunting, *never ate without meat*, and used to summon the townspeople every day to go hunting to the destruction of their ordinary work."

The people thought, "This king puts an end to all our work. Suppose now, in the park we were to sow food and provide water for the deer and drive a number of deer into it and close the entrance and deliver them over to the king."

So they planted in the park grass for the deer to eat, and provided water, and tied up the gates; and calling the citizens they entered the forest with clubs and all kinds of weapons in their hands to look after the deer. And thinking, "We shall best catch the deer by surrounding them," they enclosed a part of the forest about a league across. And in so doing they surrounded the very place where the Banyan deer and the Monkey deer were living.

Then striking the trees and bushes, and beating on the ground with their clubs they drove the deer out of the place where they were; and making a great noise by rattling their swords and

javelins and bows they made the herd to enter the park and shut the gate. And then they went to the king and said to him, "O king ! by your constant going to the chase you put a stop to our work. We have now brought deer from the forest and filled your park with them. Henceforth feed on them. And so saying they took their leave and departed."

The king seems to have taken this curtailing of his amusements with great amiability, which seems to show (indeed all the story points to this) that it was rather as food than for pastime that he hunted. Indeed, part of the story may be taken as a narrative of the invention of the domestic animal for table use. On his first visit to the park the king saw the royal deer and granted them their lives. After that he would sometimes shoot a deer and sometimes the cook would do so. In this way the deer were often wounded and had no peace of their lives. The Bodisat, in the person of the Banyan deer, sent for the other king, and they decided that one of each herd should be given up on alternate days, so that the hunting and wounding might be spared. This was done, and for some time the cook went every day to the place of execution and found a deer lying there and would carry him off for the king's use.

But one day the lot fell upon a roe of the Monkey deer, who was with young. She went to her king and begged that the lot might pass her by this time. But he would not hear her, and told her to go away. Then she went to the Bodisat, who said she should be relieved of her turn. "And he wept *himself* and put his neck upon the block of execution and lay down." When the cook came he knew who it was, and went hastily and told the king. The king mounted his chariot and went with his followers to the place and said "My friend, the king of the deer, did I not grant you your life ; why are you lying here ?" And the Bodisat told him how it was, and the king said :—

"My Lord, the golden-coloured king of the deer! I never yet saw among men one so full of forbearance, kindness and compassion. I am pleased with thee in this matter. Rise up! I grant you your lives, both to you and to her." "But though two be safe, what shall the rest do, O king of men?" "Then I grant their lives to the rest, my lord." "Thus then, great king, the deer in the park will have gained security, but what will the others do?" "They also shall not be molested." "Great king! even though the deer dwell secure, what shall the rest of the footed creatures do?" "They also shall be free from fear." "Great king! even though the quadrupeds are in safety, what shall the flocks of birds do?" "Well, I grant the same boon to them." "Great king! the birds will then obtain peace, but what of the fish who dwell in the water?" "They shall have peace as well."

This was tantamount to a pledge that mankind were to be vegetarians, and was, doubtless, the aim of the story.

The other side of the question had to be considered, namely, the damage done by the wild creatures to the crops. This was arranged by the Banyan deer asking the husbandmen to tie the leaves around the edges of the field, a sign which the deer were commanded to respect.

Then in another tale we have the folly of a mountain stag, who for love of a roe went down into the inhabited country and was slain by hunters. This was to teach the danger of passion. Greed is rebuked by a story of an antelope tempted with honey and made prisoner. Cunning is taught, or rather commended, in several stories. A cunning deer may escape by feigning death if he can do it so artfully as to deceive even the blue-bottles. The destruction of life is discouraged in a story of a Brahman and a goat, in which the goat preached to the Brahman to the effect that he would incur in a future life the fate he was about to impose upon another.

The Bodisat appears as a monkey king and an antelope, but does no deeds worth remark. When he has outwitted a hunter he cries out, "I tell you, oh man, however much you

have lost me this time, the eight Great Hells and the sixteen Ussada Hells and the five-fold bondage and torment—the result of your conduct—these you have not lost.”

There is not much genuine sympathy with animals in all this. We have the hardships of the cemetery dogs contrasted with the luxurious living of the royal dogs. The stall-charger of the king of Benares feeds out of a priceless golden dish on fine old rice ; and he, the thorough-bred, wounded and nearly spent, yet with his last breath saves his master's kingdom. The thorough-bred who refuses to drink beside a common hack sounds rather like a human being than an animal. The elephant who becomes unruly listening to the talk of the robbers and is restored to good behaviour by saintly persons is not a very genuine animal. Better is the story of the friendship between an elephant and a dog, who used to swing himself to and fro catching the elephant's trunk, and when the dog was taken away the elephant would neither eat nor bathe. At last they guessed the reason, and the dog was restored, “and went close up to the elephant. The elephant took him up in his trunk and placed him on his forehead, and wept and cried, and took him down again and watched him as he fed. And then he took his own food.”

The last story we shall notice is a strange involved one, entitled “On Mercy to Animals,” in which, however, the animals are conspicuous by their absence. Some disciples of the Bodisat are condemned to be trampled to death by an elephant, and the elephant refuses to touch them because they had been instructed to regard their enemy, their judge, and the elephant “with feelings as kind as you harbour towards yourselves.” Without any visible connection or reason given, the story wanders on to tell of the four women in the Bodisat's household, whose names were Piety, Thoughtful, Pleasing and Well-born. This must be intended to be specially

instructive to women. Indeed, women seem to have counted for more in Buddhist than in Brahman life. Piety, in the story, is anxious to help in the charitable works that are going on, and bribes the builder to let her have a share in the them. This was done by a pinnacle being hidden in Piety's part of the house, which she would only permit to be used on condition of being allowed to share in the work. The builder protested that only a pinnacle that had been made some time and seasoned would be any good ; and when the workmen objected that no women were to have any share in the work, he replied, "Sirs, what is that you are saying? Save the heavenly world of the Brahman angels, there is no place where womankind is not. Accept the pinnacle and so will our work be accomplished." Thus the irrepressible woman found her way into the pious works of Buddhism, and her name was inscribed on the pinnacle and the hall called after her "the hall of Piety."

"And Thoughtful made a pleasure ground there, and so perfect was it that it never could be said of any particular flower or fruit-bearing tree that was not there.

"And Pleasing made a pond there, and covered it with the five kinds of water lilies and beautiful to see.

"Well-born did nothing at all."

We suspect the old story-teller of a dash of satire here ; and a rebuke to the well-born wives who thought that fact a sufficient claim to consideration, and did not strive to make themselves agreeable. In the next of the broken divisions of this story we have the Bodisat, born as Sakka, the King of the Gods, warring against the Titans, whom he conquered by gentleness. It is strange to find all this machinery of Gods and Titans "inhabiting the heaven of the great Thirty-three" in a Buddhist tale which recognises in reality no God, and looks on Nirvāna as the heaven, but it is evidently a case

when an older story was made to do duty for the present purposes and teach a moral far different from that which naturally belonged to it. When the Bodisat, as Sakka, had conquered the Titans, his late wives were re-born in his heaven (that is to say the three first) as his attendants. For Piety there arose a jewelled hall of state in consequence of her gift of the pinnacle. To Thoughtful a pleasure ground was given, and a pond was the reward of Pleasing. But Well-born was not there, she had done no act of virtue and was re-born as a crane in a pond in a certain forest. And Sakka "wondered where she could have got to, and by considering the matter he found out." He then went to her and showed her how well it was with her sisters on account of their good works, and he preached to her and sent her away. In the end she became so righteous that she thought a crane would kill no fish. And Sakka tried her, by himself lying on his back before her as a fish. She, thinking it was dead, took hold of it. "The fish wagged its tail." "It is alive, I think," exclaimed she and let it go. "Good, good," said Sakka, "you are well able to keep the commandments." After that she was born in a potter's household, where she lived a life of righteousness. Sakka still occupied himself about her to the extent of supplying her golden cucumbers. After this she was again born, and this time as the daughter of a Titan, and Sakka took the form of a Titan and married her, and led her away to the heavenly city and gave her the post of honour there. So in the end Well-born got the best of it, which was natural enough in a country where ultimately Brahmanism, with its caste distinction, held its own and remained possessor of the field.

We do not think any one will read this book without recognising on the whole the beauty of its teaching. There is nothing ungenerous or ungentle in the teaching of the Bodisat in his various phases. If sometimes cunning

is made more of than we feel to be comfortable, it is never the low cunning that deceives men to their hurt. The most notable thing is its truthfulness. Falsehood does not enter into the possibilities for one who is journeying towards Buddhahood, or for the better part of his followers. Only demons and evil fairies lie, but for the most part when "Bramadatta was reigning at Benares" men were helpful and kindly, perseverance and intelligence were rewarded, and most things went well with the man whose wits were quick and whose heart was in the right place. The stupid man could not fail to get the worst of it in that subtle Eastern world, and for him we do not find much pity. Stupidity was an incomprehensible sort of vice, which they felt had to do with some preponderance of the animal nature, which they hated above all things; but even for stupidity the great Teacher had pity and compassion. This is a description of a righteous man, with which we may leave the strivers after Buddhist perfection.

That person who his parents doth support,
Pays honour to the seniors in the house,
Is gentle, friendly-speaking, slanders not :
The man unselfish, true, and self-controlled,
Him do his angels of the great Thirty-three
Proclaim a righteous man.

J. E. CADELL.

HOME TEACHING SPECIALLY NECESSARY FOR PARSEE LADIES.

The subject of "Home Education for Indian ladies" is of such vital and prime importance to every section of the natives of India, and so vast in all its bearings, that no amount of opinions and writings, however extensive and able, will truly be said to have discussed it sufficiently in all its branches. We

all know that everything for the future welfare and well-being of India depends entirely on the prompt and serious consideration of this weighty question, which has at present excited attention and interest in the educated portion of our present generation to such an enormous extent. This, I trust, prognosticates something good and bright for the future of India with respect to her intellectual, social, moral and political advancement, and is exceedingly gratifying to all those who are deeply interested in such progress. We also know that these subjects do not admit of halting opinions and half-measures.

Now, in connection with this subject, which is engaging so seriously our thoughts at present, I found in the July number of this Journal a slight mention made of the Parsee ladies, who, I believe, though forming the smallest section of the Indian ladies, deserve more particular mention than a mere passing remark, and claim, in the present discussion, a greater share of our attention than has thus far been vouchsafed to them. Under this impression I have ventured to offer a few remarks and have thus joined my feeble voice with others in the great movement.

As regards the "activity" of the Parsees, spoken of in the same number of the Journal, I should like to say a few words, not with a view to withholding any credit due to those who have long been working in a noble cause, but simply to show how very little they have been able to achieve as yet in that direction, and that a long day's work yet remains to be done about us in the way of substantial and advanced female education. It is a well known and fortunate fact that we Parsees have not to labour under the same stumbling difficulties as our Hindu friends have always to encounter in the shape of caste prejudices and restrictions imposed upon them by long-established customs or quasi-religious institutions.

In order to show why home instruction is more necessary and useful for the Parsee ladies than school teaching, I request to be allowed to offer a few remarks with respect to the girls' schools, as they are at present conducted in Bombay, and the sort of education they profess to give to the young Parsee ladies to raise them higher in the social and intellectual scale. We have a good number of such schools, most of them being

purely vernacular and a few English-teaching. But they are all elementary schools, inasmuch as they do not give high standard education or liberal and thorough instructions in any branch of study, in spite of their great professions. In the vernacular schools such elementary knowledge is imparted to the young girls in their vernacular tongue by means of books miserably got up and injudiciously selected for the teaching standards, there being a sad dearth of good books treating of the higher branches of science, mathematics and literature. It is an undeniable fact that Gujarati, which is our vernacular, is a poor meagre dialect, and therefore quite an unworthy and unfit medium to impart higher and more accurate views of things and more solid and advanced literary and scientific instruction. As a consequence, the attainments of the girls in such schools do not go higher and beyond an unsatisfactory elementary education with a mere smattering of *everything*—nothing serious, deep or solid. Besides this literary course of instruction they learn plain needlework, with embroidery and knitting, and also receive lessons in religious and moral subjects. But all this they soon unlearn in the whirl of their domestic life when they leave school, and are not able to make further progress, there being no suitable books to help them at home.

The English-teaching schools, I fear, are more unfortunate, because they produce worse results than the vernacular. The young ladies there are not satisfactorily grounded even in the rudiments of this difficult language, and are seldom known to have skipped beyond that limit, having to attend to so many different branches, which are included in their usual standards of study, within a limited period of time. They, too, therefore, without ever being able to reach higher and more solid attainments in this most comprehensive and copious language, acquire a mere smattering knowledge of it, and are therefore incapable of further improvement by self-study after they have left school. In their case we have more to deplore the pernicious influence of "the little learning" on their crude and ill-formed minds, for they having scrambled so far into the "little learning" (in English), set themselves up for prodigies and deem themselves "more fortunate" than their friends who attend the vernacular

schools. But it is a general belief that their knowledge of the various branches of the necessary instruction is more superficial, frivolous and flimsy than that of their "less fortunate" friends in the vernacular schools. The reason for this is not far to seek, for who does not know that what is gained in point of surface is lost in point of depth? Also in these English schools they have to learn, with the ordinary studies of their English course, a little bit of so many different things, as instrumental and vocal music, drawing and dancing, knitting and embroidery; and they have so little time at their disposal to go through all these that they have to leave the vernacular schools, without completing their vernacular course of studies, to join in time the English schools, which, too, require a considerable time for completing and going through all the standards.

The other evil of such superficial and defective teaching is that these girls are made vainly conceited and pretentious, neglectful of their domestic duties, and, in short, radically incapable of doing anything that is serious or useful to themselves, their family or friends. Unfortunately they have no notion whatever of what English domestic life is, and do not know how strenuously but cheerfully English ladies work at their home to render it pleasing, comfortable, and happy, with taste and elegance.

Now therefore these few remarks clearly show that school teaching as a rule, if not a failure, is not satisfactory and efficient, and such as we should wish to have in order to meet the wants of the present day; also that the vernacular language is not the fittest medium to impart knowledge of a higher and more advanced character in its present unripe state. To do away with these shortcomings and unpropitious results, I think it will be more expedient and appropriate to make English the sole medium of instruction on a liberal and higher scale. Scholarly and well-trained teachers should be sent from here, with a little knowledge of our vernacular dialect, to teach not only literature and science in their higher branches, but also to impart to these Eastern ladies a sort of perfect domestic education in regard to Western life of high character. Social training, I am of opinion, should always form part of their every-day

study, and an inseparable adjunct to their intellectual progress. But in effecting these results the teachers should be careful, lest in removing the bandage of ignorance from their youthful charge, they rend not away their veil of innocence and purity which is ever preserved through the salutary influence of some of their time-honored customs and religious principles. Here I would distinctly urge that the education thus given should be purely secular, and that not the slightest attempt should be made on the part of these teachers to convey to the tender minds of their pupils any sort of religious instruction. It will be best to leave that to their parents and guardians who, I trust, can safely inculcate such religious and moral precepts in their family circle, while these teachers labour to enlarge the sphere of their pupils' knowledge and thus widen the horizon of their thoughts. I am strongly of opinion that a solid and wholesome intellectual progress naturally paves the way for moral progress.

In advocating a strictly secular system of education for the Parsee ladies, I do not at all mean to set up my opinion against that of Mr. Bannerji, the lecturer on this subject, nor against any other speaker or writer in connection with his paper, I being so meagrely acquainted with the religious constitution and doctrines, or the long established social customs and the life of my Hindu and Mahomedan fellow countrymen. It would be too much for me to say whether or not they need an unsecular type of education for their ladies. But as regards the Parsee ladies, I am perfectly confident that there cannot be two opinions on the question. The Parsees are well proud of their religion, so venerable, so pure and ancient—which teaches them to be pure, not only in word and deed, but also in thought, and which commands the highest degree of respect and reverence of the civilised world, since the time when a new light has been thrown upon it by German researches.

I attribute the irreligious tendency or scepticism in the present and rising generations to the monstrous and, to say the least, the shameful neglect of religious education by the parents and guardians of such youths. I think it does not arise from the secular education given in schools. To obviate this

evil, I remark with entire satisfaction and pleasure, a steady and sure move has of late been made in the direction of freely providing our rising generation with substantial and solid instruction in their Parsee religion; and I hope a similar provision will be made for the Parsee ladies too.

In conclusion, I have to say that good efficient home-teaching of a secular character, by means of English teachers, would be very welcome at this time. I am quite confident that any such movement from our Association will meet with hearty co-operation from the heads of many respectable and even middle-class families, who are very anxious to give their daughters a thorough and solid education in English, a language full of rich resources for self-improvement and further progress even in the later life.

S. K. SANJANA.

INDIAN STUDENTS.

When long-formed conclusions on a subject or ideas which have long been cherished are suddenly assailed by the statement of diametrically opposed views, the mind can hardly remain at rest without examining the truth or falsity of such unlooked-for declarations. About a month before I read Mr. Knight's article on "India's duty to England," in speaking to a fellow-student and compatriot of mine about the shameful want of respect and the neglect of those relations in which pupils and teachers necessarily stand to each other, shown by students in English colleges, or at least in the one to which we belonged, I pointed out to him the fact that while in India the first lesson which a boy has to learn before he goes to school is to regard his teacher in every way equal to his own father, in England it seemed that lesson was never taught, or anyhow, if taught, it was evidently not carried into practice as a rule.

No wonder, then, that with opinions such as these, I was taken suddenly aback by reading in the article under consideration that students in India did not recognise that the schoolmaster or teacher

stands in *loco parentis*, and aroused to examine this assertion more in detail for my satisfaction.

It is not necessary for me to name the institution from whence the greater part of my experience has been obtained. The readers of this article, I trust, will not think I am about to draw my conclusions from particular data, when I tell them that what I am going to say belongs in a more or less degree to most of the metropolitan colleges and schools, and when I also put before them the fact that the college of which I am a member is an acknowledged one for the good behaviour and gentlemanly conduct of its students. Even if I did base my arguments upon instances observed in a particular case, I have no doubt the readers of your valuable magazine will be as lenient with me as they have been with Mr. Knight, who has been led to make remarks, utterly repugnant to my feelings, by "recent unfortunate occurrences in connection with" a particular institution—"the Government School of Engineering at Sibpore, near Calcutta."

It is not my intention to make remarks on Mr. Knight's paper as a whole, but only to point out that the writer in saying that the Indian student does not recognise his teacher as being to him in place of his father has displayed either an utter ignorance as regards the very first catechism which we in India have to learn, or else has stated his ideas, arrived at from the consideration of the event at Sibpore, as facts which, according to him, are universally ignored all over the country. I do not propose even to enter into discussion as regards the propriety or impropriety of the conduct of the Sibpore students. I leave it to your readers to form their own judgment about the case; but I will venture, however, to put before them in clearer light a few facts which might enable them to modify or even to alter their judgment, or at least to form it with much caution if it is not already formed. These facts are :—

First, that the account before us comes from Mr. Croft, an English gentleman; and while we have the story told us by a foreigner, we have none to compare it with which has been related to us by a native. In mentioning this I do not for a moment mean to say that I doubt Mr. Croft's account, or accuse him of possible partiality. This is far from being my meaning.

What I mean to impress on the minds of your readers is this—that in the absence of any account from a native pen of this so-called “mutiny,” we as lookers-on can hardly be justified in forming any view of the case. We all feel very much ill-at-ease in coming to any conclusions about a case when we have only the statements of one of the parties concerned, and it is well if in considering this Sibpore case we should hesitate a while before forming our judgment. The very fact that one of the Calcutta papers calls it “the crime of a black skin and the privilege of a white one” warns us at once to pause a few moments, and to look well round previous to our deciding for one or the other party.

In the next place, if Mr. Fouracres called Srish Chandar Lahiri an “idiot” or a “fool” in the students’ own mother tongue, I feel very nearly certain that the words which he used must have been strong enough to put Srish Chandar (as they would do any-one else) in a rage. This I say because Englishmen very often use the most abusive language towards the natives, little thinking that their words imply very much more than merely an idiot or a fool. If, however, Mr. Fouracres used the words which we find mentioned in the directors’ report, namely, an “idiot and a fool,” I question even then the propriety of his doing so. Perhaps I would not have said this if I had not come to England to be educated. But since I have, on comparing the treatment which students receive here from their teachers with what they sometimes do from English teachers at home, I do not hesitate for a moment to say that if the case had happened here in one of the colleges Mr. Fouracres would never have been so ready to use the words which he did in the case of Srish. At home, to give an instance, it used to be a favourite thing with the Professor of Anatomy in one of the Medical Schools to inveigh against with words like “idiot,” or “fool,” or with some other stronger word in Hindustani, the poor student who gave a silly answer to his questions, or was enough of a dunce not to answer him at all. Perhaps this was a crime which the Professor could not forgive a student. But a crime of less grave a nature, which in passing I may mention is not considered penal in its worst forms by professors in London, namely, that of carrying on a conversation with one’s next door neighbour in the softest whispers, was considered by him heinous enough to cause him to hurl

numberless invectives on the heads of the culprits. In England, from every-day experience, I know that students do things before their teachers, not much taken notice of, which an English professor in India would never tolerate, and which the students themselves would never think of doing, as being too disrespectful to their teacher, whom they have been taught to honour from their earliest years. Where is it that we hear a noise in a lecture-room as of a street tumult? In England or in India? Where do we have singing and whistling and stamping of the foot against the floor? Where do we have the throwing of paper-balls on each other before the teacher, and occasionally on him as well? In this country or at home? In short, is it here or is it in our distant home that more disrespect is shown to the teacher and the recognition of the fact that the schoolmaster stands in *loco parentis* is utterly disregarded? If I am to answer these questions I do so without stammering. Certainly in England. And if such be the case, as every Indian student knows it is, why are we then stigmatised as not recognising our teachers as equal in every respect to our father and in place of him? I would be very ready to believe Mr. Knight's assertion in the case of English students (for it exactly tallies with my experience), but I cannot but consider it most futile and founded on very scanty information in the case of the Indian student. Only the other day an Englishman told me that he noticed a very marked want of respect to teachers in London colleges, and agreed with me entirely in what I told him about the behaviour of students in some of the educational institutions in this city. If, therefore, students in England can be treated so kindly by teachers for conduct far from being that of gentlemen, there seems no reason why their brother-students in India, who are far more gentlemanly in their conduct and treat their teachers with that due respect which they owe to them, should be treated in the way in which Srish was treated by Mr. Fouracres.

In the third place, Mr. Fouracres' taking hold of Srish by the arm or shoulder implies much more than the words would seem to indicate, and his warning him "emphatically" something more disagreeable than mere emphatic warning. What must have happened I can very well picture to myself, though that picture has

been painted in very faint colours by Mr. Croft in his report. It is needless for me to draw it myself, lest not having seen the original I may put in conjectured strokes perhaps too sharply.

If we now transfer the scene from the Sibpore Engineering School to the engineering department of University College, let us see what would have happened. Srish, after the unfortunate occurrence, would have gone to Mr. Fouracres and told him about the damage he had done to the machinery, and Mr. Fouracres would have said something perhaps in this strain, "Well, Mr. Lahiri, I am sorry you should have done so, but I know you did not mean to do it. Whenever you wish to work a new machine take my permission in future. I need not say the cost of the repairs the College will expect from you." With words like these the matter would have come to an end. Unfortunately for Srish, the event did not occur in London. The scene of the tragedy was in India, and Mr. Fouracres, who I can confidently say would never have been bold enough to pull him about with his shoulders, to call him an idiot, and to warn him emphatically, and to emphasize his meaning more to strike the bench with his stick, if the whole thing had occurred here, was kind enough to treat a grown-up young man in a way which he would have considered too severe and unbecoming.

I am afraid I am encroaching upon your valuable space. Suffer me to say a very few words more and I will stop. In the beginning of these remarks I said that it was not for me to be a judge between Srish and Mr. Fouracres; but after showing how our judgment about the case may be modified or altogether changed by looking at it with better light, I cannot resist the temptation of mentioning that while I agree with Mr. Knight in thinking that the Sibpore students did not do perhaps the wisest thing, I cannot with him consider Mr. Fouracres' mode of treatment of Srish as anything praiseworthy. His treatment of Srish Chandar was both harsh and unbecoming, and in thus dealing with the young man he ignored the kindly relations, which ought to bind the teacher and the taught to each other by cords of love on the one hand and parental respect on the other, in a most flagrant manner.

And, in conclusion, let me say again that if in any country

teachers are respected by their pupils and placed on the same level as their own parents, so far as obedience to their mandates and respect to their years is concerned, it is in India. If any country can boast of her sons for considering their teachers in *loco parentis*, India certainly can with justice on her side be the foremost among them, and especially if England can be proud of her children for their possessing that quality, most assuredly India has reasons to be so a thousand-fold.

I have been obliged to make the above remarks because I am jealous of the honour of Indian students.

C. C. C.

London.

[This matter has been so fully discussed in India, both in the English and Native papers, and the facts are so well established, that we have had some doubts as to the propriety of opening our columns to further controversy. But we have inserted the foregoing communication partly because it gives an Indian student's idea of English students' life, which, however imperfect it may be, is worthy of consideration. It is well to "see ourselves as others see us," but our correspondent must apply the same maxim to the article which he criticises, and he will then allow that there may be more ground for Mr. Knight's strictures than he is now disposed to admit. We are inclined however to think that in general Indian students show proper respect to their teachers.]

THE POPULAR DRAMAS OF BENGAL.

Very little is known in Europe about the *Yátrás* or the Popular Dramas of Bengal. The first European scholar who made mention of them was, I believe, H. H. Wilson, in his well known work on *The Theatre of the Hindus*, published now more than fifty years ago. J. L. Klein also speaks occasionally of the *Yátrás* in his vast work, *Geschichte des Dramas*, especially in the third volume, where he gives one of the most complete accounts of the dramatic

literature of the Hindus to be found in any of the European languages. But the talented author of the *Geschichte des Dramas* seems to have drawn all or most of his information from Wilson's work, a fact which he himself by no means conceals. As far as I am aware, C. Lassen, in his grand epoch-making work, *Indische Alterthumskunde*, nowhere mentions the *Yātrās*, although he does mention a species of dramatic representations similar to them, and acted in the north-west Provinces of India, called the *Rāsas*. It will therefore be my endeavour in this dissertation to lay before the European public a more complete information about the *Yātrās*, and thereby offer a contribution, however slight, to the history of the Drama in India. And this, I am glad to say, is now all the easier to do inasmuch as some of the *Yātrās* have of late been printed—a proceeding, unfortunately, never practised before, to which it is due that so many of them have been irrevocably lost.

The word *Yātrā* is derived from the root *yā*—to go. *Yātrā* therefore means, in the first place, a going, a departing; e.g., *ushā-yātrā*, leaving home at the earliest dawn; *mahā-yātrā*, the great departure—i.e., death; hence a pilgrimage, e.g., *Gayā-yātrā*, *Prayāga-yātrā*, &c.

Secondly, *Yātrā* means a march, procession—religious processions in connection with the history of the popular god, *Kṛishna*, which take place three times every year, in spring, rainy season and autumn.

Thirdly, *Yātrā* means a species of popular dramatical representations, originally represented perhaps only in connection with the three religious processions named above, but gradually taking a more general meaning and a greater sphere of action, e.g., *Svapna-vilāsa-yātrā* (The Dream Joys of Yaçoda, and Radha about Krishna), *Divyon-māda-yātrā* (The Divine Madness or Ecstasy of Radha), *Vicitravilāsa-yātrā* (The Wonderful Joys of Radha and Krishna), *Rāmacanarāsa-yātrā* (The Exile of Rama), *Sitācanavāsa-yātrā* (The Exile of Sita), *Sitāharana-yātrā* (The Stealing of Sita), *Rāvanavādha-yātrā* (The Killing of Ravana), *Kurukshetra-yātrā* (The War of Kurukshetra), &c. All these, and many others that might be added, are the names of *Yātrās*, or Popular Dramas, which were, and some of them still are, very popular in Bengal,

where they are acted not merely thrice every year in spring, rainy season and autumn, during the three feasts and processions in honour of *Krishna*, but all throughout the year—in all months and seasons, in all festive occasions, religious or secular. The eight pieces named above belong respectively to the history of *Krishna*, of *Rama*, and of the heroes of the *Mahābhārata*, who bravely fought and fell on the bloody field of *Kurukshetra*.

I should not forbear to observe that this intimate relation between *Yātrā* as a *religious procession* and *Yātrā* as a *popular dramatic representation* naturally reminds one of the Greek Comedy which was derived from *κῶμος*—procession. Of the above eight pieces only the first three have as yet seen the light, and I am happy to have been able to procure them. I shall now attempt to give some account of the *story*, the *conduct* and the *style* of these three pieces.

The story or the argument of these three pieces is the same. They all relate to the infancy, the youth, and the riper years of *Krishna*. These *Yatras* have three distinct parts: the first belonging to the legends and anecdotes about *Krishna's* infancy and boyhood in *Vrindavana*, the second about his love of *Radha*, or *Radhika*, the daughter of the king, *Bhanusena*, and the third about his return from his long travels, during which *Radha* and her friends had suffered intense agonies of pain from his absence, and his final reconciliation with his beloved, his parents and the comrades of his boyhood. With slight variations and occasional deviations introduced here and there, according to the various taste and the artistic conception of their authors, this might in general be considered as the argument not only of the three pieces I have named, but also of all similar pieces that have ever been composed or represented. The well known Sanskrit Idyll, called the *Gita-Govinda*, by *Jayadeva Gosvāmī*, which, as has been well observed, is nothing but a sort of *Yātrā* in Sanskrit, is based only on a part of the story, inasmuch as it depicts only the relations of *Krishna* and *Radha* without referring to the other two periods of his life.

The author of these three pieces is *Çri Krishna-Kamala Gosvāmī*, who is still living at Dacca, in East Bengal, where, as the adjunct of his name implies, he is the spiritual or ecclesiastical guide of

several respectable communities. A *deacon* would be the nearest approach to the position he occupies in that town. He belongs to the *Vaishnava* sect, and it is significant to observe that by far the greater part of the *Yātrās* have had their origin with the *Vaishnavas* or the followers of *Vishnu* in the shape of any of his ten *Avatāras* or Incarnations, but above all as *Krishna*, *Rama* and *Caitanya*, or *Gaura-Hari*. I say *by far the greater part*; for *Yātrās* by the *Çaivas* or the followers of *Çiva*, are also occasionally composed and represented, as for instance the *Dakṣa-yātrā*, which relates to the *Rāja-sūya* or the great Royal Sacrifice celebrated by the king, *Dakṣa*, to his ill-treatment of his son-in-law *Çiva*, the self-immolation of his daughter (the latter's wife), *Sati*, at the disgrace of her husband, and finally the complete destruction of the sacrifice inaugurated with so much *éclat* and magnificence. As usual, however, the *Çaivas* abstain from such representations which would not suit the conceptions they have about their deity or the legends and anecdotes they relate about him. It is therefore not unreasonable to suppose that the *Çaivas* have been incited to such dramatic compositions as they occasionally have by the *Vaishnavas*. Besides *Çri Krishnakamala Gosvāmī*, *Swapna-vilāsa-yātrā*—the earliest as well as the most popular of these three pieces—had two other authors equally of the *Brahman* caste and of the *Vaishnava* sect. This multiplicity of authorship has an analogy to the Mysteries and the Miracle-Plays of Christendom which had frequently several authors for one single piece, or to the pre-Shakespearian dramatic compositions of England. The other two pieces, the *Divyonmāda* and the *Vicitravilāsa*, are, however, entirely the compositions of our reverend Gosvami. The *Swapnavilāsa* and the *Divyonmāda* were published respectively in the years 1872 and 1873, with the author's permission, by his friends and admirers. It is only the *Vicitravilāsa* which has had the good luck of being given to the world by the author himself, and this good luck it enjoyed in the *Samvat*, 1930, that is to say, in the year 1874 of the Christian era. The editor and the author honoured it further with a valuable *Preface*, which I deem it necessary to translate in full on account of the valuable details it contains:—

“Our educated men of the present days are no doubt composing and acting dramas whose subjects are taken either from the

Rāmdyana or the *Mahābhārata*, or are entirely invented by themselves. But these dramatic representations give pleasure only to a few, inasmuch as they are too expensive for the masses and the ordinary people. And although the *Yātrās* or the Popular Dramas that are in vogue are cheap enough, yet they must be highly disagreeable to every human being possessed of any good taste. For the ignorant actors who represent them often digress from the main story, introduce indecent expressions quite out of place, make various ugly gestures and pantomimes, and put on dresses and costumes which are simply revolting in order to flatter the abject tastes of their vulgar audience. With a view, therefore, to produce the innocent amusement of the public, I composed, about 14 years ago (1916 *Samvat* and 1860 after Christ), the two pieces, *Swapna-vilāsa* and the *Divyonmāda* based on the amours of *Krishna* at *Vraja* (*Vrindavana*), which were chiefly composed of songs. These two pieces were acted and subsequently printed in the form of books by the combined exertions of the celebrated zemindar of *Murapara* (in East Bengal), *Babu Içana-Candra Vandyopādhyāya* and the respectable communities of *Abdulapur* and *Ekrampur* of *Dacca*. That these two pieces must have contributed to the pleasure of the public, I must conclude from the fact that no less than 20,000 books were sold in a few days. Having hereafter received much encouragement from the rich respectable society of *Dacca*, so well known for their appreciation of music and of song, I composed this drama, *Vicitravilāsa*, about three years ago (1871), depending for its materials chiefly on the two *Vaiṣṇava* works, *Pada-Kalpātara* and *Camatkāra-Candrika*. It was brought to the stage by the educated Brahman community of *Konda*. I now give it to the world by the advice of some friends. If it be received by men fond of dramas and amateurs of music with the same favour as the *Swapna-vilāsa* and the *Divyonmāda* I shall feel myself highly gratified.

“*Ṣri Krishnakamala Gosvāmī.*”

The above Preface gives us the following important information:—In the first place it tells us the interesting fact unknown to the European public, that the educated classes of Bengal write and act dramas based on the stories of the *Rāmdyana* and the *Mahābhārata* as did the Sanskrit dramatists of old, but which are

like their Sanskrit analogues too expensive, and perhaps also too learned for the common people ; in the second place, that the ordinary *Yâtrâs*, or the popular dramas which are so very fashionable amongst the peasantry of Bengal, are, as usual, revolting to all good taste and sentiments, not, however, on account of the subjects they treat of (for the subjects are more or less the same, being the life of *Krishna*), but on account of the needless indelicacies and indecent gesticulations and costumes introduced by those who have the responsibility to act them ; and thirdly, that the three *Yâtrâs*, composed by *Çri Krishnakamala Gosvami* to introduce a better taste and provide for a nobler enjoyment, consist chiefly of songs, and have been highly appreciated by the public.

This third and the last peculiarity that the *Yâtrâs* consist chiefly of songs forms a further point of analogy to the *Mysteries*—the *epistolæ farsitæ*—of the Christian church which, according to some good authorities, also consisted chiefly of songs with their melodies and cadences. The Pastorals of Tasso and Guarini, in which songs played a very prominent part, and which, besides, treated of *shepherds* and *shepherdesses*, seem to bear much resemblance to the *Yâtrâs*. But above all, this preponderance of songs and the lyrical element reveals a deep trait of the Hindu soul, and might be regarded as a national characteristic. The Hindu dramas are full of songs. The fourth Canto of the *Vikramorvasi* in which the king, *Pururava*, wanders insane through the woods in search of the *Apsarâ* : *Urvasi*, his long-lost beloved, is an *opératta*, provided with melodies and songs. The sentiments of the king, *Dushmanta*, in the *Sakuntala*, whenever they become somewhat deep, break out involuntarily as it were into songs, and so the third and the sixth Cantos of that immortal work are full of small lyrics which, in the European literature, find their analogues only in those of a Heine or of a Leopardi. The *Gîtâgovinda* of *Jayadeva*, which I have mentioned before, is purely in songs, which led Lassen to justly characterise it as “a lyrical drama.” Not to multiply instances which could be done indefinitely, this predilection of the Hindus for music and song gives to all their dramatical compositions a certain *opéra-like* physiognomy, and especially to the *Yâtrâs*, in which besides *dialogue*, an essential quality of dramas is often *improvised*, or, if written at all, written with little skill and still less

refinement. In the three *Yātrās* under consideration the *dialogue*, though not so bad and rude as it usually is in such popular dramas, is yet evidently in a low state of development.

Like the Sanskrit dramas, these three *Yātrās* begin with what in Sanskrit are called the *Pūrvaranga* (Fore-Play, Induction) and the *Prastāvana* (Prologue), though both in a somewhat different form. The *Pūrvaranga* in the *Yātrās* also begins with a *Nāndī*, or as it is called in the *Vicitravilāsa*, with a *Mangalagīta*, a prayer or benedictory formula addressed to the Divinity whom the author worships, in the present cases to *Caitanya* or *Gaura-Hari*, the latest *Avatara* or Incarnation of *Vishnu*, who manifested himself in *Navadvīpa*, a town in West Bengal, between the years 1485–1533 of the Christian era, that is to say, almost at the same time when *Kavira* and *Nanaka*, in the north-west provinces of India, and Luther, Zwingli and Calvin, in the heart of Europe, were inaugurating a similar reformation. This *Nāndī*, or the *Mangalagīta*, is then followed by the *Prastāvanā* (Prologue) in which the *Adhikarī* (*Régisseur*, or Proprietor, occupying the place of the *Sūtradhara* in the Sanskrit dramas) not only indicates what is immediately to follow, but refers also to occurrences prior to the actual argument of the piece itself. Thus the complimentary remarks with which the Sanskrit dramatists as usual introduce themselves, or incense their audience in the *Pūrvaranga*, are omitted in these *Yātrās*, although I recollect to have occasionally seen pieces where they were not omitted. The *Prastāvanā* (Prologue) in these pieces is also somewhat different. It is not in a *dialogue* as in the Sanskrit dramas, but always in a *monologue* pronounced by the *Adhikarī*. Thus the *Prastāvanā* of a Sanskrit drama bears analogy to the Prologues of some of the contemporary dramatists of Shakespeare in England, or to the well known Prologue of Goethe's *Faust*, while that of the *Yātrās* rather to those of Euripides and Plautus. I may, perhaps, not inconveniently add that Goethe wrote his Prologue to the "Faust" after having read the "Sakuntala" and having been incited to it by the perusal.

The *Nāndī* or the *Mangalagīta* is sung by the whole company of actors, presided over, if possible, by the *Gosvami* himself, if not, by the *Adhikarī* or the *Régisseur*, who has bought the piece or taken the responsibility of its acting.

After the *Prastāvanā*, the real dramatic story opens, and is carried on, not as in the modern European or the antique Sanskrit dramas, divided into *acts* and *scenes*, but as the mediæval Christian *Mysteries* are (*passio*, *sepultura* and *resurrectio*,) or as in the ancient Greek dramas, into *prologue*, *episode* and *exode*. All *Yātrās* belong to this class. There is, however, one single exception to this rule, and that is *Vicitravilāsa*—the last of the three *Yātrās* under consideration. The reverend author, evidently with the laudable intention of giving something more refined to his audience as he indicates in the Preface, has done his best to throw his work into the mould of a Sanskrit drama, and has thus introduced *acts* and *scenes* otherwise foreign to this *genre* of composition. Thus the *Vicitravilāsa* is divided into *five acts*, each of which again is divided into *several scenes*, of which there is, however, no trace whatever in any other *Yātrās*. Thus the *Vicitravilāsa* is particularly interesting as representing a *transitional form* of drama between the popular *Yātrās* and the classical Sanskrit dramas. It is to the dramatic literature of India what “*Ferrex* and *Perrex*” was to the dramatic literature of England.

N. K. CHATTOPĀDYĀYA.

[In the MS. of this article references were supplied to Lassen, H. H. Wilson, Klein, and many other writers which we have purposely omitted.—Ed.]

[*To be continued.*]

BENGAL BRANCH OF THE NATIONAL INDIAN ASSOCIATION.

The quarterly public meeting of the Bengal Branch of the National Indian Association took place on August 3rd, in the Theatre of the Hindu College, Calcutta; Dr. Kenneth McLeod, Vice-President, in the Chair. An address was given by Babu Surendra Nath Bannerjea.

The Hon. Secretary read the Report of the annual meeting

held on March 10th, which was adopted, and then read the Report of the quarter March—June, which ran as follows :—

“During the past quarter the branch of the Association has been steadily pursuing its work. As was anticipated, Mrs. Knight has been greatly missed, but your Committee are glad to report that she has been cordially received by the Committee of the parent society in England, and has consented to continue her services on our behalf upon that Committee. Her past work and experience here will, it is believed, make her a most useful member and increase the sympathy always felt between it and your own.

“As you are aware, Babu Rajānikanto Gupta is engaged on a life of Miss Carpenter as the present year's issue of the Mary Carpenter's series of annual volumes, suitable for zenana reading. A part of the manuscript is already in the hands of your reviser.

“We are glad to be able to announce that the English Committee are prepared to continue the grant of the Mary Carpenter Scholarships for next year. Notice of this has been sent to the Director of Public Instruction, who has probably before now given publicity to the fact in the various schools likely to furnish competitors. Of the five scholarships for the present year, four were awarded in February before Mrs. Knight left. The return of the examination in Burdwan was not received till much later, and the notice of the award was sent to the Inspector of that Division on the 10th June. It appeared strange to your Committee that, notwithstanding the eagerness with which these scholarships are competed for, there seems little eagerness in the taking of them up after the awards are made. Thus of the five pupils to whom these scholarships have been awarded, notice of their joining the schools in which they undertook to pursue their studies has been received from only two, though application has been made in the case of one of the others to allow a change of the school at which the scholarship shall be tenable—an application still under consideration.

“The difficulty of funds presses upon us in common with others. Your Committee have felt compelled, while leaving the annual subscription of members at the old rate of rs. 10, to increase the subscription of those who take in the Journal as non-members

from rs. 3 to 4, finding that at the former figure the Association was a loser without any compensating gain. As the object and work of the Association are such that the chief benefit is derived by the native, rather than the European element in the community, it is felt that it has a claim on a larger share than it receives of native support. It may have little to offer in return to the individual subscriber, but its educational and social work in the homes of his fellow-countrymen is one in which he may justly take more interest than his European fellow-citizen.

"*Home education for Indian ladies*, the title by which the Committee in England would prefer that work to be called, which we have hitherto called "Secular Zenana Teaching," has been carefully given by your teachers, whose time is fully occupied. Were this work entirely self-supporting, there would be an opportunity for its almost indefinite enlargement.

"There have been frequent *invitations of native ladies to Europeans' houses*, a means of indirect education on which your Committee set a high value. These invitations are, of course, given by European ladies without the intervention of the Association's official action, but, in some cases, the conveyance of the guests forms an item of the Association's expenditure,—an item which, perhaps, might be appropriately met if a fund were specially provided by the relatives of the native ladies, or at least by native gentlemen interested in the means of the social education of their race."

At the conclusion of the Report, the Chairman called upon Babu Surendra Nath Bannerjea to deliver his address.

"After a few preliminary observations to the effect that all social reform in any nation must grow out of the heart of the nation itself, Mr. Bannerjea said he would point out one or two ways in which the National Indian Association might help forward the work of social progress.

"He first spoke of the zenana system, saying that the very name was hateful. 'But,' he said, 'I have a deep veneration for the feeling on which that institution is based'—that feeling, he contended, was the desire to secure the purity of the female character. His countrymen were mistaken in supposing that this object could

only be obtained by the seclusion of the zenana. He had seen the homes of England, and even in Calcutta there were thousands of English homes in which it was shown that female purity was compatible with the highest degree of female liberty. Here, then, was the opportunity for Europeans—let them admit the natives to their homes, that they might see there that purity which should prove the non-necessity of zenana seclusion.

“The next point upon which Mr. Bannerjea touched was child-marriage, another of the curses of Hindu society, but founded, he believed, on the same instinct—solicitude for the purity of the female character. That this desire should find expression in the custom, he held to be a slur upon them. Nevertheless there was a real feeling that grown-up maidenhood was incompatible with female honour. Again Mr. Bannerjea referred to the facts of English homes, and urged the plea for a closer social intercourse between the races. He knew there were difficulties—he referred, among others, to the subject of caste, but this he spoke of as fast losing its power. He said: ‘I have before me, I suppose, 800 young men. Is there one in this large assembly that can say he believes in caste? No, you have thrown it aside!’ This appeal was responded to by a most hearty clapping of hands. Reminding them that it was not so long ago that a Hindu, if he touched an Englishman by accident, would feel bound to go at once and free himself from the contamination by a thorough ablution, Mr. Bannerjea again repeated that what was needed was more intercourse. Knowledge is the mother of sympathy, and it would be a mutual advantage if mutual knowledge increased, since they, Hindus, had virtues which we might admire and imitate, as the English had virtues which they might admire and imitate. In this matter, it was said with some justice, that the European could do more than the native.

“Then followed a passage, in which it was laid down that social reform depended on the progress of women in the estimation of society. Eagerly repudiating the character of woman implied in the customs of child-marriage and zenana confinement, the lecturer appealed to the example of the Rajput women, who chose death than dishonour, and affirmed that the men of Rajputana were brave because their women were free and pure. The treat-

ment of women, he said, is the crucial test of the character of any community.

"Having made the suggestion that the Committee of the National Indian Association should endeavour to arrange for the more frequent intercourse of the two races through European homes, Mr. Bannerjea made a most fervent closing appeal to the students. He pointed out that they were young and unencumbered with all the traditions that made it difficult for their fathers to act. He reminded them that the question of widow marriage had been taken up in all the other provinces, but Bengal was still silent, and urged them to take their place in the work of social reform."

A vote of thanks to the lecturer was moved and seconded by Pundit Shiva Nath Sastri, and Babu Dwarkanath Singha, respectively.

Dr. McLeod, in putting the vote of thanks, made some very appropriate remarks on the subject of the address, incidentally commending the advance of the students in the English method of applauding by the clapping of hands as they had done often during the delivery of the address. The heartiest clap of all was given in response to the proposition that the meeting record its thanks to the Chair.

THE MYSORE RYOT.

I have read with much interest the different articles that are appearing from time to time in your valuable Journal on Agricultural and correlated subjects, of which the latest is by Gojendra-Narain, of Kuch Behar, in No. 124, April 1881. To the already profuse fund of information furnished to your Journal from different quarters of India, I wish to add some information about the Province of Mysore, which, I hope, will not be uninteresting to your readers.

The Mysore Native State is, for administrative purposes, divided into three divisions, two of these consisting of three

districts each, and the third of two districts. Every district is under the control of a Deputy Commissioner [N.B.—the designation of *Commissioner* still remains, although the *Mysore Commission* is not in existence], subdivided into ten (more or less) Taluks, each presided over by a Revenue Officer, styled *Amildar*, analogous to *Tusildar* in the Madras Presidency. Every Taluk is comprised of a number of villages dotted over it, and I shall confine my remarks in general to one of these villages. It contains a number of houses varying from about 2,000 to one; under "village" I include also the head quarters of a Taluk. The one house village is a solitary hamlet not unfrequently seen perched on the side of a hillock, with patches of dry cultivation strewn around. The houses are generally built of mud walls, with either a tiled or thatched roof; the walls *leaped* with cowdung, and in rare cases whitewashed. If he is a poor ryot, his house consists of an oblong space of ground enclosed by mud walls, the ends gabled and thatched. A few partition walls neck-high divide the length into a cook room, a store room, and a living room, usually in the centre. If the ryot is in rather affluent circumstances—the *Gowda* (headman) of a village for instance—his house is composed of an open quadrangle surrounded by either a corridor interspersed with rooms, or entirely walled, with doors opening into the quadrangle, with scarcely any windows set in the external walls. The quadrangular space serves for draining the roof-water and all other washing purposes, the cattle inhabit a portion of the unwallled corridor along with their masters. The open space is sometimes floored with rough drystone, and all refuse and sewage collected here is let off out of a drain into the front of the building. In rare cases the drainage is allowed to pass off into the back yard. The sewage accumulates in the street, and the street serves thus the purposes of a sewer-gutter. Houses of either description are sometimes built in a line, with another row opposite, forming a street or lane, and sometimes built in irregular groups, giving origin to a number of crooked, narrow and winding lanes, which in a rain is worked up to a mire and slush, and hinders free passage. The hamlets are thus a den of dirt.

The whole village community follows exclusively agricultural pursuits, although not all the inhabitants are land-owners. Those

who own land secure the services, when required, of those who do not for agricultural operations, for which they are remunerated either in coin or kind, generally the latter. Whenever there is no field-work the villagers resort to roads, tanks, or irrigation channels for work as labourers. They often, when such works are not near enough to the village, form themselves into groups and export themselves to where works are to be found. The village also is a miniature government in itself. It has a headman, in whom by general consent is centred the civil, magisterial and police functions, which he discharges in a very praiseworthy manner, unless interrupted by any external force. Seated on the raised stone platform beneath a spreading cool tree, against the trunk of which rests a stone serpent-god or some other god, or seated in a *Chowdi*, and assisted by a jury or councillors composed of his own village brethren, justice is dispensed evenhanded without cost or hardship, without stamps, and without pleaders. The raised stone dais is generally built in a central spot of the village, and the tree that crowns it, is either the banyan (*Ficus Religiosa*), peepul or margosa. The tree is considered sacred, and devotions are paid to it and the stone god seated against it, by offering milk, fruits, flowers, saffron, &c., perambulating the tree with closed palms, and invoking the god's help in secular matters. Associating the tree and the place itself with divinity or holiness has a great moral effect upon the conduct of the people. Some of these remarks do not *in toto* apply to modern times, for morbid civilization has set its foot into these villages and their inhabitants, and encoils all their old ways in its tangled meshes. A villager, for instance, is now dragged to a Civil Court, a Magistrate's Court or Police Office, &c., and his primitive methods are fast dying away. Notwithstanding that civilization would stigmatize these primitive people with ignorance and rudeness, yet in many of their acts, public or private, great common sense prevails, unassailed by the complicated designings of modern human wisdom. These people are not clever or enlightened enough to twist and contract facts into any shapes which a modern law or lawyer can very easily do, they are not versed in technicalities, and it is this ignorance, which would be a bliss if they were left to themselves, that leads them into intricate modern paths, in which they are soon lost irredeemably.

Next, the village possesses its own artificers, the blacksmith, the house-builder, the carpenter, the barber, the potter, the *dhobee*, and sometimes the weaver also; and invariably the spiritual functionary—the priest. One man in many cases combines in himself one or more of these functions, and discharges them to everybody's satisfaction. One more word may at this place be appropriately added concerning the religion of the ryot. A stranger, from first appearances, is apt to believe that because different forms of religion prevail—one a *Shivite*, another a *Vishnuvite*, a third *Mari-ite*, and so on,—there must be great differences among these people detrimental to combination or unity of action in secular or spiritual matters. He might designate one as an atheist, idolator, polytheist or pantheist, yet, on fully enquiring, it will be found that they have a certain faith common to all strongly enrooted in their minds, which is a belief in a super-human power which sways the destiny of the human race and everything else in the world. This abstract faith is personified in a tangible, perceptible form, an image, or a mere stone without any form, a lump of earth, or even a grass blade, which inspires high thoughts whenever veneration is paid. It is plain that such idolatry is a natural concomitant of the difficulty of abstract imaginings, and although this faith is not one deduced from philosophy or metaphysics, yet it is a pure, unsullied, unalloyed, and admirable faith.

To return to my subject:—A quiet undisturbed harmony used to prevail in a village life until it was intruded upon by the modern systems. One palpable instance how the poor folk are often disturbed—not to speak of the revenue, judicial, and other pressures—is by a policeman, whose very appearance is a bugbear. While the blue hobly takes it easily to do his duty for which he is appointed and paid, he is over vigilant and expert whenever there is a plea to poke his nose among peaceful citizens. Although I am straying from my subject, I might be excused if I here relate one of the many events connected with these gentry, of almost every day occurrence, and really amusing. A few days back, quite recently I may remark, in a certain village very near the high road, burglars made their entrance into a couple of houses and looted the property. This was during a dark night. The villagers

were astir, running about distracted, and uproarious in the streets, calling out for help of the police *Tannah* (Station) which is fortunately (?) for the good of the people stationed here. But the blue gentleman was safe in his sound slumber, the serenity of which, even if the heavens had suddenly dropped down, could not be disturbed; so deeply abstracted in his sleepy bliss was the policeman (a *Jamadar* into the bargain) that all the noise and shouts and uproar raging in the village faded into fairy songs in his dreams, and he thought it was only another act in his felicitous dream when one of the burglar gentlemen, emboldened at their hitherto unresisted actions, at last entered the Police Station, and laid his hands on the head-dress and other accoutrements under the head of the *Jamadar*, which he was using as a pillow, intending to walk away with it. That at last aroused him, and exclaiming "Allah" (note, he was a Mohammedan) he bolted up on his bed, lazily rubbing his eyes over, when the village folk narrated to him all that took place, chiding him for his inertness. Even then he kept quiet until he was assured that the burglars had directed their steps to some other favored village, and he cheerfully related to the crowding villagers many of the daring exploits with which his name was connected, but at this time he was somehow stricken with terror (" *Kyaki ab maibeé dargaya bhai* "). Whereas when there is peace prevailing he would make use of himself and show his use to the village folk by cooking up crimes, implicating innocent persons, and letting off real culprits for a price.

To return from the diversion, everything is *mamool* (custom) with the Mysore ryot, as is also the case with Indian ryots generally. His life and habits have not much changed for years. It would be very difficult to induce him to swerve from this *mamool*, for instance, in any matter that directly interests him, viz., to plough in a different way from what he is accustomed to, to use a different implement than his wooden plough, to use a new manure, to use it in a particular manner from what he is used to, &c. It however sometimes surprises one to hear the ryot defending his own methods, and urging sensible reasons for his objections to follow new principles and new ways. A ryot having once been told of the advantages possessed by an English iron plough over his antediluvian instrument, expressed his wish to see

ona. This having been accorded him, he delivered himself of the following opinions without a second thought. He said what he saw was quite ill-suited to himself and his land, because (1) he was too poor to afford to buy it ; (2) it is apt to break often by having to bear continual hits with stones, boulders and rocks in his fields ; (3) it is not easy of repair when out of order ; (4) his village blacksmith or carpenter is unable to mend it ; (5) his weak oxen are not able to drag it, and (6) the worst, as he says and believes, his dead ancestors might become offended if he impudently permits unsanctioned innovations to usurp the places of their hallowed old customs, and might send down a curse upon himself, his family and possessions. The last objection is very absurd we say, but how is the ryot to be made to disbelieve it ? He goes on to argue in favor of his plough, that (1) it is very cheap, costing him four *doodoos* (an anna and a third) ; (2) made in no time ; (3) repaired in no time ; (4) by his village smith, and (5) it is his ancestors' sacred plough that would bring him all prosperity.

The Mysore Province is an undulating country, and this main physical feature has given rise to small and big valleys, and in some of these pass the important rivers of the country, Cauvery, Hemavatee, and Lutchmenteerta, &c. The valleys are at intervals spanned across by bunds, creating reservoirs (tanks), impounding the water brought in by the valley-stream. There are whole series of such works. As soon as an upper tank fills, the surplus waters discharge themselves over weirs and fill the next reservoir lower down, and this chain is carried on. The intervening irrigable space between one reservoir bund and the next canton line of waterspread is cultivated, and wet crop produced. Valuable gardens of cocoa-nut, and areca-nut palm, and plantains, and betel leaves thrive. The great rivers, especially the Cauvery, Lutchmenteerta and Hemavatee, are dammed across by armcuts, and irrigation channels lead off from either or both ends. All the lands thus enclosed between the river and the channels above are valuable lands, wet crop, rice and sugar-cane being grown thereon, and yielding a good revenue to the state. It is a pleasant and refreshing sight for a traveller after passing over a dry, arid and stony hill to suddenly sight a cool silvery river shimmering in the hollow, with bands of green and fresh wet crop on either arm.

These irrigation channels, armcuts and wet crops lend a particular feature to the country. After the advent of these channels, however, it is deplorable to have to record that the neighbouring localities have become more or less unhealthy, and the amount of produce grown on the same land is year by year decreasing. The former can be remedied by sanitary measures, and the latter by improved agricultural principles, as will be seen further on.

The ryot has real cause to be afraid of the fact of his lands yielding less and less returns every year. This is chiefly attributable to one kind of cropping and spare manuring, or none. The soil consequently is exhausted of its feeding ingredients also by unremitted cropping, and nothing done to recoup the lost energies. The ryot, however, understands this. He accumulates all the available manure of his village and uses it. The manure generally consists of decayed and decaying straw, leaves, refuse of the village, cattle ordure, ashes, &c. This is daily collected in little hills and stored in pits all round the village, the village forming the *nucleus* of the circle of dirt. These stores are removed after the fields are ploughed up, deposited there in conical heaps, and spread. The other kind of manure, which is used, especially to wet land, is dried leaves and stalks allowed to putrefy and mix with the soil; sometimes leguminous plants, such as *Hesaru* (green grain) are grown and their leaves with their stalks and roots are ploughed up with the soil. The manure, as previously stated, is not sufficient. The lands require much more. He who could afford it goes to towns and cities a few miles off from the village, purchases sewage, and carries it to his fields, either packed in gunny bags laden on asses and oxen, or carts it. The very oxen that have to till the soil are called upon to do this duty as well.

The seed is next sown, either broadcast or in furrows previously lined out, according to the kind of cereal. This refers to dry cultivation and dry crops mostly. If it is a rice crop, a bed is sown thick with seed, and when the plants shoot up to about a foot or so high they are rooted up, tied into small bundles, and transplanted into another field, where it will stand until harvested. The transplantation is sometimes dispensed with, and seed is merely sown dry, well watered, and allowed to mature there. The dry field (dry crop) sown as stated above is at intervals, until

the crop is about a foot high, hoed longitudinally and transversely with an implement called *Kunté*. This collects weeds, exposes the broken-up soil to air, sun and moisture, and destroys over-numerous plants, apportioning sufficient adjoining spaces for the survivors to thrive well. There are two kinds of this implement *Kunté* in this country; one consists of a round main log of wood to which two broad chisel-shaped knives are fixed, converging at the outer extremity; to the upper side of the log is notched a pole making an angle of about 40° with the plane of the chisels, the end of the pole, about 7 feet long, being fastened to a yoke bearing upon oxen's shoulders. The other kind is similar, with the exception that instead of the chisels a number of cylindrical pieces of wood, about half-an-inch in diameter and about 9 inches long, the extremities shaped into cones, are fixed at intervals of about their own diameters like the teeth of a comb. Weeds grow again after the plant is up and when *Kunté* can no longer be used. The weed is then either hand picked or cut with an implement called *Wuggari*, like a sickle, but the bent part flat and edging outwards.

My friend, Mr. Gojendra Narain, of Kuch Behar, means to say that the ridges, as considered separate from the channels in a cultivated field, show that only half the field is really stirred, and the ridgy half is thus unutilized. I, however, give it as my opinion that these ridges are, on the other hand, very useful to the crops in their neighbouring channels, there being enough latitude left for the crops to grow luxuriantly, instead of becoming stunted by compressed space, and enough matter left for them to draw nourishment from by means of their rootlets. If more friends and neighbours come to inhabit over these ridges, they must necessarily drain all the resources contained in them (the ridges), of which those in the channels must therefore be necessarily deprived. The eventual result to the ryot is the same, *i.e.*, instead of growing one in the channels, he grows half in them and the other half on the ridges. Such a result would be satisfactory only that the ryot has to provide himself with improved implements; but it is not the case. It is known, perhaps, that very poor results ensue if the cropping is thick and close, and one of the objects in using the *Kunté* (bullock-hoe) described before is to destroy the over-numerous plants and to distance the spaces among the crops. This is termed in the

language of the country (Canarese) as "*Harmāna*," meaning "reduction to file and order."

The Mysore ryot is also aware of the benefits of the rotation of crops, but the reason why it is not often followed is on consideration of the relative ultimate profits accruing to the ryot from this or that grain. Whichever fetches more every year in the market is repeatedly grown, and that for which there is a minimum of climatic or other risk and for which agricultural facilities are more than for others.

A. C.

(To be continued.)

GIRLS' SCHOOLS IN MADRAS.

The Inspectress of Girls' Schools at Madras, Mrs. Brander, presented her first Annual Report last June. The schools reported on are the Government and Salary-grant Schools in the Municipality of Madras, 69 in number (reckoning departments as schools), with 3,718 pupils. Of these schools 39, with 2,306 pupils, are Mission Schools. There was also inspection of 27 out of the 35 Results Schools. The following remarks are made in the Report on the Government Female Normal School. "Two important changes have taken place in the staff of this school during the year—Miss Spence, the Superintendent, completed the term of her engagement at the end of January and resigned her appointment. Miss Rajagopaul, the First Assistant Mistress, returned in June from England, whither she had been sent by the Government to study systems of teaching. The results of her year's study prove to be very satisfactory, and she has been appointed Acting Superintendent of the School. The institution is doing good work in many ways: nine pupils passed at the Higher Examination for Women, one at the Middle School Examination and six in School Management, but it is not—owing to causes pointed out in my report (a previous report on the Normal School)—sufficiently fulfilling the original object of its existence: the supply of Native Female Teachers. The orders of the Government are now awaited concerning its re-organization and removal to a more suitable neighbourhood."

Mrs. Brander reports that the Military Female Orphan Asylum holds a high place among the Girls' Schools of Madras. Miss Rose, the daughter of the Lady Superintendent, has now been appointed head-mistress, after studying methods of teaching in London. At the Presentation Convent Schools it is stated that "an excellent feature in the Primary Department is the provision for good infant and Kindergarten teaching." The appointment of a Deputy Inspectress has been sanctioned by the Government, and Miss Govindurajulu, who was First Assistant Mistress in the Free Church Mission Boarding School, has been appointed to the post.

The Director of Public Instruction concludes his remarks on the Inspectress' Report as follows: "Viewing the results as a whole the Director considers that the success which has been thus far achieved very creditable to all concerned. Taking the Salary-grant schools, it is noteworthy that with one exception they are more or less in a state of efficiency; and when it is considered that this result has been produced almost entirely by the exertions of women born and educated in the country, there seems to be good ground for concluding, not only that the cause of female education is eminently hopeful, but that the sources from which teachers may be drawn are practically unlimited. No doubt the customs of the country militate against the creation of a teaching agency in a direction in which it is very much required, but the remedy is to be found in the gradual enlightenment of the classes concerned. This remark however does not apply to the European and Eurasian community. Here, the condition of things is full of promise, and is a vast improvement on that which was obtained only a few years ago. It is with peculiar pleasure that the Director has noted that the pursuit after a Teacher's Certificate by European and Eurasian young women is eager and steady, but that many of them are devoting themselves to the teacher's life and thus earning the means of an honourable independence."—"The manner in which Mrs. Brander is performing her duties as Inspectress of Girls' Schools justifies the expectations entertained when her appointment was made, and the appointment of a Deputy Inspectress will, the Director trusts, produce similar results during the current year."

INDIAN INTELLIGENCE.

The *Hindu Patriot* gives the following paragraphs in regard to the encouragement of manufactures in India by the Government:—

The Chamber of Commerce has made a forcible representation to Government regarding the purchase of stores. We are glad to observe that the Government of India has already taken action indicative of its determination to encourage local manufactures. In a resolution just passed by the Governor-General in Council, it is stated that in all cases where Indian manufactures can be obtained in as good quality as imported articles, and no dearer in price, they shall be substituted for them. Accordingly the following articles will be purchased in India:—Parallel rulers, Japanese tin boxes for colours, red and white tapo, rulers, ink, glasses, pasteboards, paper cutters, envelope stands, blotting-paper, brass note-book clasps, bookbinder's tools, and blanketing. The Governor-General in Council finds that the Indian paper mills are not at present of a nature to permit the manufacture of superior qualities of paper, but H. E. expects shortly to be able to notify for general information the quantities of such paper which have usually been obtained from England, with the prices paid, and will be prepared to enter into engagements for its supply to Government for a term of years, with any private parties or companies, who may give satisfactory guarantees of their ability to manufacture it in India at a cost not exceeding that hitherto paid.

Certain firms in India have recently represented that they are prepared to supply country-made soap of good quality and at rates which will compare favourably with those of the imported articles. With a view of encouraging the new industry, instructions have been issued in the Military Department to local governments, to invite tenders at once for the supply, from local firms, of the quantity of soap required for the Ordnance and Commissariat Departments in one year.

The Bengal Ladies' Association held its annual meeting a few weeks ago. A large number of the lady members were

present, including a few European ladies, and many native and European gentlemen, who were invited as visitors. Mrs. A. M. Bose, the President for the year, explained the objects of the Association in a short and suitable speech, and stated the progress that had been made. Her address was in Bengali, but the substance of it was communicated by Mr. A. M. Bose in English, for the benefit of those who did not understand Bengali. Miss Kadambini Bose read a paper on the Association, and verses were recited by some of the members. The Association seems to be very useful as a centre for mutual counsel and discussion, as well as for organised charitable work.

Mr. C. Ranga Charlu, Dewan of Mysore, delivered lately an interesting and practical address on Education at a prize distribution.

The Reformatory School at Alipore appears to be working satisfactorily. There is already some evidence that the inmates are being permanently benefited. Several trades are taught, and the garden is a source of profit. The conduct of the boys had improved, and several who had been released were working well. The question of establishing a second Reformatory for Behar boys is under the consideration of Government.

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PERSONAL INTELLIGENCE.

Arrivals:—Mr. Govindrao Bhau Prabhakar, L.M. and S., from Bombay, elected by the Syndicate of the Bombay University for Sir Munguldas Nathooobhai's Travelling Fellowship. Mr. Damoder Gordhundas and Mr. Hassumbhay Visram on a visit to Europe. Mr. J. N. Mitra, Assistant Surgeon, from Calcutta, for a medical degree.

Departures:—Mr. Framji Hormusjee, wife and three sons, for Bombay. Mr. M. Lutfor Rahman, Barrister-at-Law, for Calcutta.

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We beg to acknowledge four Reports of Meetings of the Bengal Social Science Association.

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ON EASTERN PROVERBS, THEIR IMPORTANCE AND THE BEST MODE OF MAKING A COMPLETE COLLECTION, CLASSIFIED WITH THE NATIVE INTERPRETATIONS.

A paper read at the Berlin Oriental Congress in September, 1881,

BY THE REV. J. LONG.

The Oriental Congress met at Berlin last September and was a decided success, both in the numbers that attended and in the importance and mode of treating of the subjects. Germany has little connection with India, politically or commercially, yet takes a deep interest in the literature of the East, as this gathering showed. There was an exhibition of Sanskrit MSS. at the Imperial Library; the German Government paid for the Sanskrit and other Oriental MSS. of Sir R. Chambers £10,000. The Crown Prince sent an apology for not being able to attend; his father, the Emperor, gave a dinner to the members of Congress, at which 200 members sat down. Speeches were made, and none were received with

more favour than one delivered by Pandit Shiamaji Krishnavarma, of Bombay, who spoke on the importance of Sanskrit literature. Men came from Sweden, Russia, America, the British Isles, deeply interested in Eastern lore.

The following paper was read at the Congress, on a subject which is even in Germany viewed with more importance than formerly, viz, the feelings and opinions of Eastern people as expressed in their popular sayings. The paper and proposals on the importance of collecting and interpreting Oriental Proverbs met the warm concurrence of the meeting, and were supported by Professor Monier Williams, of Oxford; Pandit Shiamaji, of Oxford; the Rev. Dr. Prochnow, formerly of India; and Professor Martins, from China.

While the Freytags, the Burckhardts, the Roebucks of other days, have worked nobly in the cause of Oriental Proverbology, the attention of Orientalists to this subject in later days has rather slackened; this is unfortunate, as all traditionary knowledge is rapidly perishing. The schoolmaster and the railroad are sweeping into the gulph of oblivion an enormous amount of folk lore which has for ages floated on the gulph of time. Proverbs, like the North American Indians, are retiring to the forests; they have held their ground in the night of time, but are vanishing with the dawn of book knowledge. Old dialects and traditions have been compared to an iceberg drifting into southern latitudes and gradually melting beneath the sun of civilization. I myself have witnessed the truth of the last remark in connection with the pandits of India, and its local chroniclers of the past as well as in its Proverbs; it is peculiarly applicable with reference to the *interpretation* of Proverbs which is not to be obtained by the midnight lamp, but by direct contact with the people.

Freytag and Burckhardt have given us valuable works on Arabic Proverbs, as Roebuck has on Persian and Urdu, Thorburn on Pushtu, Clarke on Telugu, and Percival on Tamul Proverbs; it is to be regretted, however, that the latter has left so many Proverbs without interpretation. Bohtlink, with great industry and research, has given us a collection of Sanskrit sayings; these, however, are not Proverbs, but there are Sanskrit proverbs intermingled with Vernacular ones in India. I myself published a collection of 6,000 Bengali Proverbs. The vast empire of China, Central Asia, and the Caucasus remain comparatively unexplored. Of Japan and its interesting people we have little.

Orientalists ought to take up the investigation of Oriental Proverbs, as they throw light on the origin and affinities of European Proverbs, and are of great service as links in ethnology, yet European works on Proverbs generally ignore them. Howel, in his Welsh Proverbs, remarks that "some of the Cambrian Proverbs received their first rise long ere the Roman eagles planted their talons on England." *Ex oriente lux* is our motto. Burckhardt in his Arabic Proverbs collected in Egypt has given a splendid model for elucidating proverbs, as has De Linzy in his work on French Proverbs.

Genuine antiquarians are not mere Old Mortalities, making rubbings on tomb stones: they act on Max Muller's principle, "Every line, every word is welcome that bears the impress of the early days of mankind." Tennyson has beautifully described Proverbs—

Jewels five words long
That on the stretched forefingers of all time,
Sparkle for ever.

With the class of men who are called "books in breeches," with the penny liners and booksellers' hacks, who undertake

to write to order on any subject, there is a kind of Chesterfield contempt for Proverbs, as being in themselves vulgar and having to do with low people; these Grub Street men oppose Terence's maxim: *Nihil humanum a me alienum puto*. The spirit of the age is against this opinion of mere book worms, as is shown by the assiduity with which the public read and appreciate anything that throws light on the condition of the masses. Sir W. Scott and Dickens led the way in this, and it is vain for Grub Street to cry out against what has received the sanction of the highest names, from Aristotle downwards. The great Stagyrte defined Proverbs as "Remnants saved out of the wreck and ruins of ancient philosophy," while Solomon, Buddha Ghose and Christ have employed them extensively as media of popular instruction in the form of *sutra* or aphorisms.

Orientalists have very properly dwelt on the histories of *kings* and *conquerors*, their inscriptions and coins, on the lucubrations of Maulvis and Pandits, but the 19th century is bringing *the people* with their customs, feelings and opinions to the front. We want to know something more about them, especially the mysteries of harem. While the scholar cannot penetrate the seclusion of Eastern domestic life he may find a key to open its portals in the Proverbs, as women in the East are specially fond of Proverbs, and they find them excellent weapons made to express their opinions and feelings, as well as to wield in scolding. Have women made any proverbs themselves? Men have made the Proverbs, and turned them against women. How that Chinese proverb expresses the Oriental feeling regarding women—

"A girl is worth one-tenth of a boy's worth;

"When there is no fish the river shrimps are valued."

I paid women in Bengal to collect Proverbs for me in the Zenana.

Eastern Proverbs raise our estimation of the population of the East, female as well as male, as they show much natural intelligence, common sense, and acuteness of observation, and encourage the philanthropist as to the capacity of the masses for receiving preaching and teaching; they justify the observation of D'Israeli, "Proverbs, those neglected fragments of wisdom, still offer many interesting objects for the studies of the philosopher and the historian, and for men of the world."

The females of India are fond of playing at Proverbs; but even in England, as recently as the days of Lord Bacon, what was called crossing Proverbs, Proverb play, battles of Proverbs, were favourite games at court. Queen Elizabeth was very fond of them; they were played by one person producing a Proverb, which the opponent immediately brought another to contradict. D'Israeli, in his *Curiosities of Literature*, gives an example of the game—

- .. *Proverb.* The world is a long journey.
Opposite. Not so: the sun goes it every day.
Proverb. It is a great way to the bottom of the sea.
Opposite. Not so: it is but a stone's cast.
Proverb. The pride of the rich makes the labour of the poor.
Opposite. Not so: the labours of the poor make the pride of the rich.

The best Proverbs are found among women. In collecting Proverbs in Bengal I employed women to go amongst their own sex for this purpose, and I can fully confirm the truth of Dr. Phalloon's statement in his *Hindustani Dictionary*. "In the speech of the women of India is mirrored the very image of the thoughts and feelings by which humanity is moved by the burning words which are wrung from the sharper sufferings of the weaker vessel. The songs composed by the women are distinguished by a natural charm and yet

simple pathos, which make their way to the heart. The seclusion of the women in India has been the asylum of the true Vernacular, as pure and simple as it is unaffected by the pedantry of word-makers. Many of the most caustic and terse epigrams of the language have their birth in these isolated women's apartments, whose inmates are jealously barred from any communication with strange men."

Proverbs are often nuts difficult to crack, referring to local customs, &c.; thus the Afghans say, "Wealth is a Hindu's beard." I never met an Englishman who at first sight saw the force of it, and yet it is simply explained by the practice of the Hindus; as they have many relations they are obliged to shave often as a sign of mourning. The Proverb is equivalent to the Scripture saying, "Riches fly away as an eagle to heaven." Proverbs are designed to exercise the ingenuity, like the Modern Greek Proverb, "Eggs but not wings," *i.e.* mere promises but no performance. So the *Persian*, "The worst day for the cock is when his feet are washed," *i.e.* before killing him. *Bengali*, "The ant gets wings to his own destruction," *i.e.* the crows then devour him as he rises out of the ground.

The field is wide. Russia, from her political position in Asia, has great facilities for acquiring the treasures of proverbial and folk lore in Central and Eastern Asia; the great work of Dahl on Russian Proverbs, and the scientifically arranged volumes of Snegireff on the same subject, are first fruits which foretel an abundant harvest. When the Proverbs of the Caucasus, of the Cossacks and of the tribes in those countries, which were the first seats of the Aryan race, shall be explored, much light may be thrown on the past.

The great desiderata in India respecting the Proverbs are—

1. The *Hill Tribes*, like the Gypsies of Europe, have their origin and migrations hid in the night of time. Their Proverbs,

like coins, may throw a ray of light on the darkness of their past condition. We have only two works on their Proverbs—the Badaga Proverbs and Lewin's Proverbs of the Hill Tribes of Chittagan.

2. *Sanskrit*: The pandits, like some of our book worms in Europe, had too great contempt for the common people to take any trouble with their Proverbs—they were in fact deadly enemies of the Vernacular dialects. Still many Sanskrit Proverbs may be found in the dramatic works, tales, &c., or incorporated into the Vernacular languages.

3. *Hindi*, though spoken by a hundred millions, has no work on its Proverbs.

4. *Urdu*, the language of some eighty millions, needs a volume on its Proverbs, classified with the popular interpretation. The death of Dr. Fallon, the author of an Urdu Dictionary, illustrated by Urdu Proverbs, is an irreparable loss in this respect.

5. *Mahratta*: A few are given in Candy's Dictionary.

6. *Bengali*, a language spoken by fifty millions, requires an English translation of its Proverbs, classified with the popular interpretations.

7. The *Panjabi*.

8. The *Malayalim*.

9. *Jain*: The Jain Proverbs may throw light on the social condition and migrations of those Buddhist Dissenters.

I sum up in the following words the main points of my paper:—

Oriental Proverbs, the people's *coins*, are of great value in the light they throw on the social condition and feelings of Eastern races, especially of the women, in the clues they give to local history and customs, and in their philological value in preserving the archaisms of language. Proverbs, however, in common with all folk lore, are rapidly decaying

in the present age, and measures are urgently required to rescue from oblivion what still remains. Measures ought therefore to be taken, through the agency of Oriental Societies, through the Press and Education Departments in the East, for procuring a collection, classification and interpretation of the Proverbs of the various Asiatic races.

HINDU WIDOWS.

BY ONE OF THEM.

(Written by a young widow, and translated by an English lady.)

There are four castes among Hindus, and of them all I think the third caste, the Kaites, to which I belong, make their widows suffer most. All are treated badly enough, but our customs are much worse than those of some others. In the Punjaub they are not always strict in enforcing their customs with widows, but, though we live in the Punjaub, our family comes from the North-West, and as we are rich and well-to-do our customs are kept up scrupulously.

When a husband dies his wife suffers as much as if the death angel had come for her too. She must not be approached by any of her relatives, but several women, from three to six, wives of barbers (a class who are appointed for this office), are in waiting; and as soon as the husband's last breath is drawn, they rush at the new-made widow and tear off her ornaments. Ear and nose rings are dragged off, often tearing the flesh; ornaments plaited into the hair are torn away, and if the arms are covered with gold and silver bracelets they do not take the time to draw them off one by one, but holding her arm on the ground they hammer with a stone until the metal, often solid and heavy, breaks in two; it matters not to them how many wounds are inflicted, neither if the widow is but a child of six or seven who does not know what a husband means, they have no pity.

At that time two sorrows come to every widow, one from God and another from her own people, who should cherish and protect her, but who desert and execrate her.

If the husband dies away from home, then on the arrival of the fatal news all this is done.

At the funeral all the relatives, men and women, have to accompany the corpse to the burning ghât. If they are rich and have carriages they must not use them, but all go on foot. The men follow the corpse, the women (all the ladies well wrapped up) come after, and last the widow led along by the barbers' wives. They take care that at least 200 feet intervene between her and any other woman, for it is supposed that if her shadow fall on any (her tormentors excepted) she also would become a widow, therefore no relative, however much sympathy she may feel in secret, dare look on her face. One of the rough cruel women goes in front and calls aloud to any passer by to get out of the way of the 'accursed thing, as if the poor widow were a wild beast, and others drag her along.

Arrived at the river, tank or well where the body is to be burned, they push her into the water, and as she falls she must lie with her clothes on till the body has been burned and all the company have bathed, washed their clothes and dried them. When they are all ready to start for home, but not before, they drag her out, and in her wet things she must trudge home. It matters not what the weather is, in the burning sun, or with an icy wind blowing from the Himalayas, they care not if she dies. Oh ! I would rather choose the Satî !!!

Many are happy enough to die in consequence of these sorrows, for however ill they may become no care is taken of them and no medicine given.

I once went to a funeral where the place of burning was three kos (about six miles) from the city. It was the hottest month in the year, and though we started at sunrise we did not reach the house again till three p.m. I shall never forget how much we women suffered from the hot blasting wind that blew on us like fire, and the blazing sun. We were almost worn out with heat and thirst, though we had stopped often to rest and drink. The poor widow dared not ask for a drink or she would have lost her

character, the women with her might have given her water if they liked, but they would not. At last she fell, but they pulled her up again and dragged her on, told her not to give in, *she was not* the only widow, and taunted her when she wept with wanting a husband.* When she had no strength left even to crawl they dragged her along as if she were a bundle of clothes. On arrival at the house she was flung on to the floor in a little room ; still, though they knew she was almost dead with thirst, they did not give her a drop of water, and she dared not ask for any.

She was a relative of mine, but none of us dared go near her, for it would have brought down maledictions on the head of any who tried it.

At last one young woman, after watching a long while, saw her opportunity and slipped in with a vessel of water. The widow ran at her like a wild creature. I cannot describe how she behaved. She drank and drank till life and sense came back to her. Then she fell down at the feet of her who had brought the water, and said : "Oh sister ! I will never forget what you have done for me ! You are my god, my second creator ! but go away quickly, I pray, that none may ever find out what you have done or we shall both suffer. I will never tell of you."

For fifteen days after a funeral the relations must eat and drink only once a day, but the widow must keep up this for a year with frequent fasts. When she returns from the funeral she must sit or lie in a corner on the ground in the same clothes she had on when her husband died, whether still wet or by this time dry. Now and then one of the barbers' wives comes and looks after her, but if she is poor and not able to pay for their *kind* attentions any longer, she must sit alone. Oh, cruel place ! Each widow knows you well and remembers you with bitterness !! Separated from her husband, though she lives she is not alive !

Not only is she deprived of comforts, but her friends add to her misery. Though she is in her corner alone and must not speak to anyone, they are near and talk at her in this way. Her

* Their logic seems to be this, a widow is guilty of her husband's death as much as if she had killed him. If she shows sorrow it is only because she wants to be married instead of single. Every taunt and indignity they can invent is heaped upon her.—*Translator*.

mother says, "Unhappy creature! I can't bear the thought of anyone so vile. I wish she had never been born.." Her mother-in-law says, "The horrid viper! She has bitten my son and killed him, and now *he* is dead and *she* useless creature is left behind."

Every indignity that tongue can speak is heaped upon her, lest the standers by or perchance the gods should think they had any sympathy for her. Oh God! I pray Thee, let no woman be born in this land!!

The sister-in-law says, "I will not look at or speak to such a thing." They comfort the dead man's mother and say, "It is your daughter-in-law, vile thing, who has destroyed your house; curse her! For her sake you have to mourn for the rest of your life." To the widow they say, "What good are you, why are you still living in this world?" If she cries and shows her grief they all say, "How immodest, how abandoned! See, she is crying for a husband!" They have no pity; only those who have been through this know what it is. You must feel this grief to prove it. Whose feet have the chilblains feels the pain. For thirteen days the widow must sit and bear this.

On the eleventh day comes a Brahmin, and like a policeman who comes to a culprit, orders money and oil and other things to be given him. However poor the widow may be, money or the promise of it must be given; from the very poorest at least rs. 13. Other Brahmins make other demands, and if the family is rich the demands are very high. A poor widow often has to labour at grinding corn or some other hard work to earn the money to pay. Oh, Lord, why hast Thou created us to make us suffer thus? From birth to death sorrow is our portion. While our husbands live we are their slaves, when they die we are still worse off. But they have all they want here and promises for the next life.

The thirteenth day is a *bad* day, though then the widow is allowed to take off the clothes she has worn ever since her husband died and may bathe. The relatives all gather and lay before the widow rupees, which are supposed to be a provision for her for life, but they do not spare their reproaches. If the rupees given amount to any large sum it is taken charge of by some male

relative, who doles it out. Now again the Brahmins come for more money. The widow's head is shaved, and there is another Brahminical tax. Then the barbers' wives have to be paid.

Six weeks after the husband dies the widow must once again put on the hateful clothes she wore for these thirteen days (abhorred garments, if a widow by chance catches sight of them she shudders as if a fresh widowhood were hers), and then if possible she must go on a pilgrimage to the Ganges, then after bathing there the clothes may be thrown into the river.

After a year has passed away a widow who is living with her father and mother may wear ornaments again. But why is this? If you ask the parents they say, "Poor girl, she has not seen much of life, if she cannot wear jewels now while we live, she can never wear them, and how can she live a long life without them? We can't bear to see her naked. How could we wear jewels and she sit before us bare?" But I say if they cannot bear to see her pass her life without jewels, how can they bear to see her pass her life without a husband, or any of the pleasures of life? A veil of ignorance has fallen upon them, so that they cannot see things in their right light. If they cannot bear to see her sorrow, they should let her marry again. What medicine for a wounded spirit will she find in jewels? Let them first take some care for her heart. As our homes are managed how can they expect that a widow will remain pure? She has never been taught any more than her brothers and cousins to restrain her passions. Let those who can marry wear jewels, but not those who have no hope of marrying, and let not little children take the name and place of widows. Jewels are a great help to widows on the downward road. I write of what I know and have seen. All men and women love to adorn themselves, but especially women love to do so, that they may be seen and look fine. If widows wear jewels they will be sought after. I do not say that all widows who wear jewels are bad, but I do say that they have taken the first step on the bad road. Alas, that it is the parents who open the way for beloved daughters to go wrong! Then when consequences follow they are ready to kill them.

The widows who have no parents are still more to be pitied; they have to serve as servants to their brothers' or sons' wives.

Everyone knows that if there are widows in a house servants need not be hired. A sister-in-law rules over a widow, and they quarrel day and night ; if a widow remains in her husband's house it is the same ; she is hated by mother and sisters-in-law, and beaten from place to place. If for the sake of peace she would like to live alone, she loses her character. If she has children she works for them while they are young ; when the sons marry she is their wives' servant. If a widow is childless and rich (by the money given her after her husband's death) her relatives choose some boy to be her heir, and to be provided for by her. She may bring him up with care, but when he gets big he takes her property and only gives her food and clothes while she waits on his wife. A widow has no power over property supposed to be her own. It is happier for a widow to be poor and earn her living by grinding corn.

Amongst us, women can inherit no cowrie of their father's wealth, it all goes to the boys. Neither do they inherit what their husband leaves, they only have what may be given them, and if it is much perhaps they will be silly and waste it, they are not taught to keep it properly. If a wife dies she is burnt in her clothes as she lived, but a widow's corpse is wrapped in white cloth. It is supposed that if she came to her husband in the next life without the show of mourning he would not receive her.

Why do the widows of India suffer so ? Not for religion or piety. It is not written in our ancient books, in any of the Shastres or the Māhāharāt. None of them has a sign of this suffering. What Pundit has brought it on us ? Alas ! that all hope is taken from us ! We have not sinned, then why are thorns instead of flowers given us ?

Thousands of us die, but more live. I saw a woman die, one of my own cousins. She had been ill before her husband's death, when he died she was too weak and ill to be dragged to the river. She was in a burning fever, her mother-in-law called a water carrier and had four large skins of water* poured over her as she lay on the ground where she had been thrown from her bed when her husband died. The chill of death came upon her, and in eight hours she breathed her last. Everyone praised her and said she died for love of her husband.

* Hindus of son parts use water skins.

I knew another woman who did not love her husband, for all their friends knew they quarrelled so much that they could not live together. The husband died, and when the news was brought the widow threw herself from the roof and died. She could not bear the thought of the degradation that must follow. She was praised by all. A book full of such instances might be written.

The only difference for us since Satí was abolished is, that we then died quickly if cruelly, but now we die all our lives in lingering pain.

We are aghast at the great number of widows. How is it that there are so many? The answer is this, that if an article is constantly supplied and never used up it must accumulate. So it is with widows; nearly every man who dies leaves one, often more so, though thousands die more live on.

The English have abolished Satí; but, alas! neither the English or the angels know what goes on in our homes, and Hindus not only don't care but think it good!!

What! do not the Hindus fear what such oppression may bring?

If the widow's shadow is to be dreaded, why do they darken and overshadow the whole land with it?

I am told that in England they comfort the widows' hearts; but there is no comfort for us.

1881.

THE SPORTS AND AMUSEMENTS OF THE NATIVES OF INDIA.

It would be misleading to suppose from the title given above, that it is intended here to give anything approaching a full and exhaustive account of the sports and amusements, which enliven the leisure hours of the inhabitants of so large and densely populated a country as India—such an attempt within a short sketch would be simply impracticable. The difficulty in attempting to portray the manners and customs.

of a people, who inhabit a country of such dimensions as England's largest dependency, is increased by the fact that no general descriptions could possibly be given of any of their social institutions, so as to apply accurately to every part of India. There is a diversity of character and habits in the population proportionate to the vast extent of the peninsula. Those who inhabit the northern provinces differ in physical appearance, in language, and in general character from those who inhabit the southern provinces; and, in like manner, the people along the eastern coast of India are separated by as wide a gulf from those living on the west. But, notwithstanding this drawback, any attempt to remove the veil from the inner life of a Hindoo or a Mussalman cannot fail to be interesting. Europeans in India are usually accustomed to see the natives in their hours of business, and infer from the air of conventionality which they assume on those occasions that they are a cold-hearted, dull, and phlegmatic people. That this is an erroneous conclusion would soon be proved by observing them in their seasons of recreation and leisure, when divested of reserve they show themselves in their genuine colours; and any one permitted to mingle in their diversions, their festivals and sports, or to join in their evening talk, or their nocturnal merry-makings, would find them a lively, vivacious and merry people. A sketch of the manner in which their leisure hours are spent would also be interesting in another way, as indicating their national character and the progress made by them in refinement and civilisation. Before proceeding further, it may here be mentioned that the description given below applies more particularly to the social institutions of the natives of North India.

FAIRS AND FESTIVALS.

By far the most important part, in affording amusement

to persons of all classes in India, is played by the fairs and festivals, which form one of the striking features in the national institutions of both Hindoos and Mahomedans. It is scarcely possible, within the circumscribed limits of this sketch, even so much as to allude to the various festive occasions which with regular recurrence interpose to divert the attention of even the most business-like, hard-headed and calculating of men. A peculiar characteristic of a Hindoo, which has often been noticed, is the strictness with which he observes the ordinances of his religion; and most of the festivals being in one way or another connected with his religion, he feels bound scrupulously to commemorate each holiday and feast day as it arrives. And in this respect little difference will be found to exist between a Hindoo and a Mahomedan, a rich man and a poor; all seem to enter into the enjoyment of the moment with the utmost energy they can command, and often tax their purse to an extent, entirely out of proportion to their means. The innumerable festivals, whether of the Hindoos or of the Mahomedans, have on various occasions been treated by Europeans, but a slight sketch of one which has never yet, so far as I am aware, been described by any writer, may perhaps prove of some interest; it will besides help to impart some idea of the sort of amusement usually afforded on these occasions.

THE BURHWA MUNGAL FESTIVAL.

Among the many festivals celebrated in Benares, the ancient and sacred city of the Hindoos, the Burhwa Mungal is the most popular. It signifies literally the Wednesday Festival, though it is now held on the Tuesday following the Holi Feast. The whole community, Hindoo and Mahomedan, from the highest to the lowest, takes part in it, and for a couple of nights is thoroughly absorbed in the pleasure

derived from it. The city of Benares extends for about three miles along the banks of the stately Ganges, which is here three-quarters of a mile wide. A stranger passing by would fairly be lost in astonishment, if not admiration at the romantic spectacle presented on the occasion of the celebration of this festival. Along the banks extend for nearly two miles the noble ghauts or flights of broad steps, rising to a great height, and constructed elaborately and solidly of fine freestone, and above them, in the dim darkness, may be perceived the outline of the stately houses, seven and eight-storied high, interspersed here and there by gorgeous temples with glittering pinnacles, whilst the tall minarets of the imposing mosque of Aurungzebe tower over them all, the memorial of the ruthless bigotry and fanaticism of the Mahomedan conquerors, who built the mosque over the levelled remains of what was once a splendid and sacred shrine of the Hindoos. Turning for a moment towards the river, an enchanting view presents itself, for along the whole expanse of the vista opened to view may be seen a procession of thousands of boats of every description, whose countless lights seemed from the distance like fairy groups of glittering stars floating by. Join in the procession, and if not in a very critical mood you might derive some pleasure; at all events the novelty of the scene cannot fail to be attractive. Here goes a little ferry boat with a freight of human beings which would strike awe in the mind of an Indian Plimsoll, a little lamp with an uncertain glimmer disclosing the happy faces of the inmates, regardless of any danger, and indifferent as to the labour and toil that the morrow will bring forth. And there not far off is the modest *budgerow*, gliding gracefully along, with glittering Chinese lanterns hanging from poles fixed on its sides. And from inside the little saloon you hear the happy inmates giving vent to their feelings in songs

which, though you understand not, you yet feel are composed of joyful strains. As you go nearer you find you have caused a little flutter inside, for woman's curiosity is roused, and you see bright eyes eagerly looking at you from the half-open venetians, their owners shyly, highly amused at the strange object presented before their eyes, averting their faces if your glance happens to meet theirs; for though the English have been settled in India for over a century, yet so far at any rate as the ladies of the Zenana are concerned they are as much objects of curiosity as they ever were. But suddenly you find your attention arrested in another direction, for here comes proudly floating along a gorgeously painted pinnace, with its liveried oarsmen, and its deck one blaze of light. Chandeliers of all colours are suspended from the roof, and garlands of flowers hang round on all sides, varied here and there by gaudily painted pictures. Sounds of revelry proceed therefrom, and you see standing on it a group of gorgeously dressed dancing girls, singing to the accompaniment of their own peculiar music, songs which would cause many a fair cheek in England to blush, but which to the fervid imagination of an Oriental chace contain nothing that is offensive. And now the firing of a rocket announces that the Rajah of Benares with his distinguished guests has started from the city in his state barge, *Sooraj-mookhe* (Sun-face), for his palace in Ramnagar about four miles distant. Immediately hundreds of little boats, budgerows and pinnaces form in a line, and as the Maharajah's state barge passes by they also move forward, following it up till it reaches the palace, or some for a short distance only. A really picturesque sight is thus afforded, when you see ten thousand lights simultaneously moving forward, to do homage as it were at the shrine of the God Agni, who according to Hindoo mythology presides over the sacred fire. The proces-

sion having arrived opposite the ghauts of the Maharajah's palace returned homewards, and till the early hours of the morning the mirth and festivity were kept up. And in fact there was no inducement to break up the gay assembly, sooner. Every want could be gratified, and everything desired could be had without any trouble, for boats fantastically decorated were almost sinking beneath the weight of articles of various kinds: sweetmeats and fruits of every quality and description, toys of every shape and colour. English goods and those of native manufacture vied with each other to attract the attention of the genial holiday maker.

MUSIC.

Amongst the indoor amusements of both Hindoos and Mahomedans music and dancing (nautches) occupy a prominent place. In ancient times, according to Sir William Jones, music was diligently cultivated in India, and had attained very high excellence; but in the vicissitudes which the country has passed through, being tossed about from the hands of one conqueror to another, the fine arts were entirely neglected. Yet at various times in Indian history musicians of great merit are mentioned as having been patronised by enlightened sovereigns, but it must be admitted in these days amateur performers of any talent are rare. One brilliant exception may be mentioned in the Rajah Sourindro Mohan Tagore, whose musical attainments have been such as even to obtain recognition in Europe, where he has been elected an Honorary Member of various Musical Academies. As a general rule, however, instrumental music is chiefly cultivated by professionals, and while it is common for men to perform on instruments, and those in a great variety, women do so comparatively to a small extent, and only use a few and for the most part simple instruments. Singing however is prac-

tised by both, but chiefly by the gentler sex. Women at work in the fields or going to their houses when the work is done sing plaintive strains of a pleasing character, as do also those grinding corn at home, or many while out holiday-making. Their songs are short, but the same words are sung over and over again with varying notes. The great and engrossing subject of these songs is love, and the fact that a vast majority are of a pathetic nature may perhaps be taken as indicating, and no doubt having its origin in, the sad and dreary life of many a Hindoo girl, married while but a child, and widowed ere she was a woman. No wonder so many of their songs should breathe of despair and desolation, with which their unfortunate condition makes them but too well acquainted. Happy will that day be for India's daughters when child-marriages and the prejudices against widow-marriage are entirely rooted out.

Amongst the Hindoos the professional musicians, form a distinct tribe or caste called Kathaks, and with these the gift or inspiration of music is supposed to be hereditary. Their own women live in the retirement of the Zenana, and are highly respectable, but women of other castes are trained and instructed by them to sing, and these accompany them to all musical festivals. Such women are always and everywhere of loose character, yet they are sent for by all classes of the community on the occasion of a great family festivity.

The natives of India have a variety of musical instruments. It is not often that a European is found to appreciate native music, and most have, indeed, characterised it as harsh and discordant; but might not this be ascribed to a great extent to the fact that Indian music is entirely dissimilar to the English, and hence Europeans are unable to appreciate it? If its effect on the listeners be any test of its excellence, I may say I have on several occasions seen the most delicate

feelings aroused in the minds of the audience, who at all events seemed thoroughly to appreciate and enjoy it. Of the various musical instruments the *sitarh* is a favorite with amateurs. It is made from a hollow gourd and is very beautifully put together. Usually it has three wire strings, whence its name, but sometimes it has six, or even nine, and is played with the first finger of the right hand alone, on which is placed a little steel wire frame, called a *misrah*, with which the strings are struck ; the left hand stops the notes in the frets, but only those of the first string, while the other notes in the manner in which they are tuned produce a sort of pedal sound. The *saringi* is in appearance somewhat like a violin, and is played with a bow ; the *tabla* is a small drum, with only one opening, the part opposite to this being concave and made of wood. The drum rests upon the ground, the covered opening being uppermost, and is struck rapidly and sharply by the fingers. Sometimes two such drums are played by the right and left hand together. The *dholl* is more like an English drum ; it is usually one foot two inches long, and eight inches in diameter, but sometimes larger, with both ends covered with leather, and is played on with the hands. The *tanpoorah* is another kind of drum, while the *turhi* and *sankh* are two varieties of trumpets.

DANCING.

It need scarcely be said that a Hindoo or a Mahomedan does not dance himself, he gets others to afford him this entertainment. He in fact considers it highly indecorous in either sex to take part in a practice which, to people of other climates affords considerable pleasure, and is not yet able to overcome the horror aroused at seeing Europeans figure in a quadrille or a round dance. Besides, his sense of the fitness of things is offended. Why, argues he, should one undergo

unnecessarily the exertion and fatigue requisite in dancing, when the amusement could just as well be afforded by others? As to the dancing (*nautch*) among natives, various opinions have been given by different travellers, and by the Europeans who have resided in India,—some being of opinion that it is far too indelicate to be described, others allowing to the dancing girls in general a considerable amount of decency and modesty in their demeanour. Their songs, often melodious and glowing with the rich imagery of the East, thrill through the heart of an Asiatic in the midst of his luxuriant groves and gardens, whilst the music and the motions of the dances, portraying as they do successively the feelings of love, hope, anger, jealousy, or despair, move his more delicate and powerful emotions. In whatever light they are looked upon, it is an undoubted fact that the dancing girls afford by far the greatest source of amusement and diversion to the people of India. They form one of the long-standing and settled institutions of the country, and as objects of curiosity are not destitute of interest. In all the towns and cities of India they constitute a very numerous class; and though not a distinct caste, are more or less attached to all the castes. Some are women of surpassing beauty, and possess a voice as highly cultivated as it is rich in exquisite music. Ordinarily the Indian *nautch* is in great request on all festive occasions and religious festivals, when persons of all classes spend enormous sums of money in this amusement. In the courts of native princes five or six troupes of dancing girls are always engaged and afford daily entertainment, and indeed it would be no exaggeration to say that the leisure hours of most persons of rank or wealth are usually beguiled by listening to the impassioned songs and contemplating the graceful forms of these dancing girls. In South India, I was sorry to observe, other elements introduced to enhance the revelry which usually

takes place on these occasions. In the Upper Provinces the dancing girls as a rule abstain from intoxicating drinks of any kind, but, much to my surprise, I found in Hyderabad (Deccan) that fermented *toddy* (juice of the date tree) was freely indulged in by women of this class, and what was still more astonishing the host and his friends, even Mahomedans, joined them without any reserve. I need scarcely say the revelry at such times is beyond all license; both the singing and dancing being such as I had never heard and seen in North India.

DRAMATIC REPRESENTATIONS.

A great impetus has of late years been given to the dramatic amusements of the natives of India. In former times these were confined to their religious festivals, and were consequently wholly of a religious character. But the influence of English education and English civilisation has resulted in the formation, chiefly in the Presidency towns, of a number of dramatic companies, whose performances possess a special attraction for the hundreds of young men who, having acquired new ideas and new tastes, look forward to something besides their old amusements to supply them with recreation for the leisure hour. The new plays, though founded on some legend, in the various incidents of which full scope is given for portraying the emotions of love, anger, jealousy, or hate, are yet free to a great extent from the gross and sensual allusions which before polluted the minds of their hearers, and inflamed their passions. Some moral is besides invariably drawn, and a healthy tone as a rule pervades the whole performance. Perhaps it will excite some surprise that the female element is altogether excluded from those who form the *dramatis personæ* of these plays. The peculiar seclusion in which the women of the country are kept, and the reserve they are taught to maintain towards strangers, precludes the

possibility of any but those of questionable character being retained to take a part in these representations. No one, I suppose, would advocate the employment of such women, so that for the present at any rate the lovers of the histrionic art in India will have to be content with the female characters being represented by boys, who I must confess fill up the want to a great extent. It is not long since I saw the play "Leila and Majnoon"—the story of whose love Eastern poets delight to sing—acted in Bombay, and I then heard some beautiful tenor voices amongst the boys, whilst I was told there were some being trained up, whose vocal powers were of a very superior kind. But it need scarcely be said the number of those who witness these dramatic performances, which have come into existence within a very recent date, is comparatively small; the majority of the people of India have no knowledge of dramatic amusements of any kind except such as are in the form of clumsy legends relative to the deities who figure in the pantheon of the Hindoos, or amongst the Mahomedans relate to the stirring incidents in the life and death of the two brothers, Hassan and Hoosein, the grandsons of Mahomed. The Yātrās of Bengal are usually very obscene performances, the plots being interwoven with the amours of Krishna, or the love of Bidya and Soondar. It will be a happy day for the moral elevation of the people when these are superseded by entertainments which do not merely appeal to the senses, but also gratify the mind and heart.

(To be continued.)

A. NUNDY.

AN ADDRESS TO STUDENTS.

The following address, delivered to the students of the Provincial School at Calicut, by the Rajah of Perpanad, will interest our readers:

"STUDENTS,—Not only your parents and guardians but the members of the community generally are liable to suffer from the consequences of your education not properly conducted. Consequently they are all anxiously watching over your progress both moral and intellectual. What books you are taught in the school, what principles are instilled into your minds by your teachers, how you spend your spare hours, what company you keep, all these are of the utmost importance to the whole community to understand. The books you are taught in the school are not what were picked up by accident. Their nature was duly weighed before recommending them by public authority for your use. The subjects that form parts of your course of study also were matters for serious consideration of the public before giving their sanction to have them taught in the schools. Every subject you are taught has its own particular significance. I trust you will allow me to point out to you the great usefulness of one or two subjects of which the importance may not be quite apparent at first view.

"First, I shall take Physical Science, and point out to you the great importance of this branch of study. In order to do this I should simply refer you to the great influence this science has exercised on modern civilization, both intellectually and economically. There was a time when man was quite ignorant of the laws that govern the phenomena which the material world presents to us, and he ascribed the extraordinary occurrences in nature, such as thunder and lightning, to the direct influence of the gods. Even now it is believed by ignorant savages that these are indications of divine wrath. But the scientific study of nature has now enabled us to bid farewell to all these foolish notions and refer the origin of these phenomena to their true cause, electricity in the upper regions of the air. We will not certainly offer tobacco to the thunder and entreat it to stop, as a North American Chief did one night under the impression that it is the noise of some enraged deity come to chastise him for some wrong that he committed. The African savages account for any movement even in inanimate objects by life. Hence the wind is a living being to them; they offer sweetmeat to it. But we know that the wind has no life, and

that it is simply the current of air that flows in different directions when the neighbouring regions are at different temperatures. Now you will admit with me that we are far above these savages in point of intellectual progress, and that this scientific study of nature in which we have been greatly assisted by Physical Science has been greatly instrumental to this progress. How we have profited economically by this study is the easiest thing to explain. The scientific study of nature and its great principles, and their applications to practical purposes, which have been the chief characteristic features of our times, have given birth to the most wonderful inventions which have entirely changed the lot of the human race. The discovery of the physical properties of electricity and of steam produced surprising effects in the shape of two marvellous inventions—the Electro-Magnetic Telegraph and the Steam Engine. The former, the most marvellous of modern inventions, tells us instantaneously what takes place on the other side of the globe. It is too wonderful to the ignorant and uninstructed in its mystery, and when we communicate any telegraphic message to them we often find it very difficult to make them believe that we are not practising on their credulity. The Steam Engine is another wonderful invention. It has enabled men to travel from one end of the world to the other within an astonishingly short space of time. The various mechanical inventions by applying human labour have in effect lengthened man's life-time. I regret I have no time to make some allusion to some other great scientific triumphs which have conferred unnumbered blessings on man, and have wrought a revolution in his domestic and social life. However I have said enough now to make you form some idea of the great advantages we have gained from the study of nature and its great laws.

“Next, I shall take Mathematics, and shall assist you in forming some idea of the great usefulness of this branch of study. The chief object aimed at by the study of Mathematics is to settle in the mind a habit of close and correct reasoning. Such a habit is necessarily to be cultivated, as on this chiefly depends our success in the pursuit both of knowledge and happiness. It is the faculty of reason that chiefly distinguishes

man from the lower animals. He has been endowed with this faculty not to blunder and be miserable, but to be led to truth and be happy. But the shrine of truth, which is plain and simple in itself, cannot be approached unless by crossing a labyrinth full of intricacies to mislead the pilgrim, but who, notwithstanding, will arrive at the very foot of truth's altar if each successive stage of the path be precisely and closely examined and trodden. The reasoning process can be compared with the progress in the labyrinth. The necessary connection of each step of a demonstration should be made clear before passing from one to the other, so that we may not miss the right way to the right conclusion. Now you will see that the reason why in our schools the study of at least the lower branches of mathematics has been made compulsory is that it encourages a certain mental exactness which can be extended to other branches of thought. The higher branches have their usefulness as instruments of scientific researches, and will prove of immense service to those who take interest in such researches. But every one cannot be expected to be disposed to engage in scientific researches. Consequently they are left in our schools to the option of the students to study or not to study. I have only referred to the importance of the study of Physics and Mathematics. I can as well point out to you the usefulness of any other subject you are taught here, but I do not think it necessary now, as I have already, I hope, succeeded to make you understand that each subject was duly weighed by the public before giving their sanction to have it taught in our public schools.

“I told you at the outset of my address that it is important to the community to understand what principles are instilled into your minds by your teachers. I hope I will be allowed to say a few words on this subject. Each member of a civilized society has various duties to perform: the proper performance of these, one of the most important sources of happiness to man, depends on the proper training of his moral character while it is tender and flexible. It is the impression in the minds of some people that this branch of education is not duly attended to by teachers in our public schools, as they consider that they have nothing to do with the moral but the intellectual development of the youth

under their charges. This impression is quite groundless. Teachers in our public schools are fully aware of the great responsibility they are under to draw out, regulate and train the various moral feelings that lie dormant in the minds of the young people committed by their parents and guardians to their charge; and I can without the least hesitation affirm that this responsibility they always faithfully discharge to the entire satisfaction of the community. In European countries, where female education has made great progress, mothers, I say mothers, for fathers have other important affairs to engage their attention, can safely be trusted with the task of forming and cultivating the moral character of the children. But in India, where female education, of which the advantages though often pointed out to them the people are never willing to admit, has scarcely made any progress; this task rests solely with the teachers; to them the parents look for the proper training of their children. This is the reason why in this country a high moral character has always been required by the public as a chief element in the qualifications to undertake the education of the youth. The public, too, is rigid in this respect. They expect not only that the moral character of the educator should be pure, but also that it should be far above suspicion. The result of this great caution on the part of the public, is that those to whose charge the public now commits their youth for their proper education are men who preserve their moral character with the most scrupulous tenderness. This I speak from my own personal experience. We now find in our rising generation being taught in the public schools, 'that docility, that modesty which are the grace and charm of youth,' and that admiration of famous examples which is the root of all future improvements. To whom is the chief credit of this due but to their instructors? I hope all of you will regulate your conduct always so as not to bring discredit on your good teachers, and not to make them repent that their great labours for your improvement were thrown away on you.

"I told you, as you may remember, that your parents, guardians, as well as the public at large, are much interested to know how you spend your spare hours and what company you

keep with. Perhaps it may appear that this interference on the part of your elders, in your own affairs, is a little uncalled for. But you should remember that you have just begun the journey of life. When you go through it farther, you may meet with many unpleasant and unexpected things. Do you not think it reasonable, then, in your elders who have gone farther in it than you yourself have been able to do, and who have had enough of those unpleasant and unexpected things, to warn you beforehand of committing the same errors, which they themselves would have gladly avoided committing had they been forewarned of them? The public simply advises you not to squander your precious time idly. As there are others now to look after your affairs your own time is entirely at your disposal; you can employ it for your improvement. Perhaps some of you may think that you are now too young, and even if you fritter away part of your time enough of it shall be left which you can make use of for your future improvement. But you should also know that knowledge is a vast empire. You have as yet seen only a very small fraction of it. Still there is much to see, and your life is too short for the great enterprise. The public does not certainly advise you to injure your health by constant study. Your health is of primary importance to the public. Some relaxation is necessary for its keep up. The improvement of all the systems and functions of your body is another branch of education called Physical Education, the paramount importance of which is universally acknowledged, but to which I could not allude formerly when I referred to the other two branches of it, not being closely connected with the subject then at hand. What the public wishes to call your attention to, is to employ your time for some useful purpose, and not spend it in idle company and frivolous pursuits. The public insists on your associating only with good company; for this they have the following reasons. Man is an imitative being: he enters deeply into the sentiments and feelings of those he joins with in close and friendly alliance. This is especially the case while he is young and unguarded. The public consequently is bound by duty to keep their youth far from the pestilential air that surrounds vice, so that it may not infect them.

"There is one more subject to which I wish to allude before I conclude this address. The subject is the want of a college in this district to educate the youths up to the B.A. standard. Owing to this want, students, after passing the First Examination in Arts here, are obliged to go to Madras, or to some other more fortunate district which has been favoured with a Provincial College, to complete their studies, which always proves a source of great hardship to the students. This subject reminds me of another want: the want of a Girls' School. I cannot but remark here, that it is high time to alter the social position of women in India and to treat them on a par of equality with man. The position of women in India is scarcely better than that of a slave. They are quite ignorant and illiterate. In order to effect a change for the better in their position in society, the first thing that should be done is to educate them properly. Society, in all civilized communities, is bound by duty to educate the women as well as the men. For a right to education is one of those natural rights which each member of a civilized society has a claim to seek—to deny this right to a whole class simply because they are weaker, does not speak well for civilization. For civilization is compatible only with the great distribution of rights and privileges as well as pains and burdens. All arbitrary inequality is unjust in its eye. It cannot be right to treat two individuals quite differently while their material circumstances are all similar: and the only difference to be noticed is that one is stronger in body than the other. That women are incapable of high intellectual culture, is simply a groundless presumption of men. There are numberless instances of women possessing great intellectual powers. It is matter for much regret that in our Presidency female education is quite at a standstill, at the zero point, while it is making some progress in the other Presidencies. However, it is a source of great gratification to me to be able to tell you that the two wants just referred to have engaged the attention of some of the leading men in this district. I hope the day that will see this school raised to the grade of a Provincial College may not be far distant.

"I now conclude, offering you my good wishes.

"RAMA VARMA."

THE MYSORE RYOT.

(Continued from page 613.)

The staple products of this country are mainly rice and *ragi*. The others that are grown are sugar-cane, tobacco, coffee, wheat, dhall, all the grains, castor oil seeds, *sesamum orientale*, the foolish-oil plant, cocoa and areca nuts, &c. ; beans, onions, garlic and potatoes are also grown (I need not trouble my readers with giving a long list of vernacular names). A few people who have had experience of the advantages of the rotation of crops divide, say an acre of land into four or more compartments, in one of which *ragi* is sown, in another *cholum*, in the third horsegrain, the fourth *sesamum*, and so on during one year. The next year, other grains than those once cropped are sown ; or the same sown but changing the compartments. Again, to bring forth all the powers contained in a soil, instead of exhausting one particular ingredient, more than one grain is sown in the same field. In a field, for instance sown broadcast with *ragi*, trenches are furrowed parallel and right angular, about six inches wide, in which dhall in all the parallel rows and oil seeds in the rectangular ones are simultaneously grown. There is another reason, too, for doing this, viz., that should *ragi* fail for want of moisture, in due time the others, which take a longer time to mature, may succeed. So much about the field operations and crops.

Next, the condition of the oxen in this country is not promising. They are slender, short, and bony creatures, and have nothing but "short rations," on which they just manage to sustain their lives for some time, and meet with death soon. The forage available is grass and leaves that spontaneously grow in a field when there is no cultivation, and the grass that grows on ridges bounding the fields. There are many uncultivated tracts lying in the country useful as grazing lands, but a very large number of them are far away from the vicinity of the villages, and every possibly available plot of ground near enough to the village

is taken up for cultivation. The ryot has no time and does not care to drive his herd to the distant grazing lands. He also seems to be blind to the fact that his cattle is slowly deteriorating, and in time it might become utterly useless for the purposes of his field. The grazing lands at a distance are Government property, and are annually sold by auction to intending purchasers at a nominal price, but rarely resorted to on account of the distance. It should, therefore, be the endeavour of Government to secure for these poor creatures sufficient forage lands *near* to every village, and insist upon their being left out free from cultivation. The better preservation of cattle in this manner, and admixing with them a strong imported breed will, in time, improve them, and one of the many drawbacks of agriculture—this one is a very important one indeed—removed. The ryot may then hope to till deeper and faster, and hope for increased returns of course.

The next thing I wish to discuss a little is the condition of the ryot himself. I begin with the late calamity which befel the Mysore Province, viz, famine. Its ravages were so terrible that many melancholy traces are found still at large in the country and its effects are still felt; whole villages in ruins and deserted; once cultivated lands lying waste; orphans left in numbers depending on the charity of society; and men who lost all their belongings in providing for their then very costly stomachs surviving and begging. The population was blown off the country like chaff, and it was nearly one-third. Supposing that at times of this and such visitations one condition existed, viz., that the ryots had hoarded up a little money in times of plenty to fall back upon in bad times, the results could not have been so disastrous. If one dies for want of water in a hard season of drought, which is generally a precursor of famine, he is not to blame for it—Jupiter Pluvius is to blame; but given water, and if he has not wherewith to buy food, he is to blame and the circumstances in which he is involved. What the ryot does is to manage to eke out that day's bread, and he cannot do more. We cannot call him improvident, because he is never extravagant. I would, on the other hand, recommend extravagant civilization to take a few lessons from the strict economical practices of the ryot. Thus, a ryot, if he wants to improve his condition, wants money

first of all. With a small capital he can venture upon profitable land speculations, agricultural improvements, &c. This start, this *sine qua non* given, then the other things naturally follow in its train. There is no use of civilization crying out through the length and breadth of India that in the introduction of English ploughs, introduction of novel scientific experiences, &c., consists the amelioration of the ryots' poverty. These are after results ; but then the start must be given first. Many ryots borrow capital, all know ; and this leads us at once to think of the money-lender, *Sowcar*, or usurer. The money is borrowed at exorbitant rates of interest, which the ryot can never hope to realize and pay back. . As a consequence he loses his lands, property, and all that he has, and in the end is left to himself in the wide wide world. He might either die of starvation or be thrown a beggar on society. Society in India still tolerates mendicancy happily. This sentiment, however, is gradually giving way under the influence of Western civilization, and therefore, for beggars too, the future is not a bright prospect. Everybody decries in strong and unsparing terms the system of money-lending, but I must do the justice to say that at times, when either of the alternatives death or borrowing money is left to the ryot, it is very kind of the money-lender to stretch forth a helping hand without asking for any security—never mind the interest. The ultimate evils however, due to unreasonable extortions from the money-lender, much outweigh all the good, and the legislature has recently compromised matters between the parties, but has gone to the other extreme, setting hard lines on the money-lender, and a ryot in extreme indigent circumstances cannot therefore hope, for a short while at least, to be saved by the money-lender. There are various remedies proposed, as hinted farther on, for this state of matters, but they all end with mere proposing, and nothing has yet assumed a real practical shape (all words but no action).

Here I must introduce a new topic, the bearing of which on the subject at issue will appear in the end, viz., education of the masses. The benefits arising from education I need not dilate upon as all are aware of them, but I must dwell on one of them for my purpose, viz, that the benefit of education—elementary education—to a ryot tends to disperse his superstition and absurdities,

and this goes a great way in improving his condition. What in this way has been done by Government we must consider for a moment. It has made ample provision for higher education, which does not concern us at present; the education that it has provided for the ryot is what it has done by the establishment of * *Hobli Schools* as they are called. These schools, however, have scanty attendance, not to say that the children from outer villages will not take the trouble of coming up every day to the seat of learning (the village wherein the Hobli School is located). Even the *educatable* (if I may use the term) children of *this* village itself do not all attend, because to such a child's parents the kind of education doled out is not to their liking, and even if so they apprehend bad results. They say that as soon as a boy gets a smattering of reading, writing, and a little arithmetic and geography, he sets himself up in the village as a miniature statesman, proves undutiful and haughty to his parents and other elders, and, *summum malum*, neglects his parental agricultural avocations, his proper province. By properly teaching these young men and training them these objections will, no doubt, wear away in time. In these Hobli Schools the rudiments of reading and writing are first taught; so far, good. The other subjects taken up are history, geography and poetry, and these are of no use whatever to the boy in his after career, and he might well be spared the trouble of learning them and have some other useful subjects taught him instead, viz., agriculture and hygiene for example. The former was lately introduced, but very little interest is taken by the teachers to teach that subject. Besides, the little agricultural handbook that is prescribed for study is not well suited to the capacity of the boys. Instead of teaching mere theoretical points, a mere account of oxygen, carbonic acid, nitrogen, &c., the ryot boy may be taught of such simple practical things as he has seen, viz., the different kinds of soils, their nature, the properties and use of manure available at the spot consistent with economy, modes of cultivation, &c.

In regard to what I advocate as simple practical things that should be taught, there is a good deal of theory no doubt, but what I mean to say is that theory, as quite separated from

* *Hobli* is the chief village of a group of villages.

practice, is of no use to a practical man like the ryot. Instead of *theoretically* teaching him in scientific, unintelligible words—perhaps imaginary to the ryots' mental vision—that carbonate of potash, lime, &c., act as good manure, he must be *practically* taught in known terms, that cow-dung, putrified leaves, &c., are good manures, and so on. The teachers themselves are not taught in this subject. Supposing they are men picked out of the lower classes of any school, there they never studied this subject, for agriculture is not a subject included in the course of studies in schools. Even if a teacher could manage to study the subject himself, he is surely not in a position to teach a ryot practical things for the ryot's benefit. Ignorant as he may be supposed to be the ryot knows from experience many practical things in which the teachers can advantageously take a few lessons. The subject hygiene is not thought of yet. Now let us see what is really taught, and of what use it is to the ryot. I went into a village school and, as I found in other vernacular schools of this class, the vernacular master says "rise" in English, and the vernacular boys, in a peculiar drawling twang, with accents placed on wrong syllables, greeted me in English with "*good morning, sar*" (sir), salaming at the same time. A Hindu visitor among Hindu boys being educated in the *native* language feels this treat very awkwardly. A better system, more honorable and graceful, would be if the boys joined their palms raised, slightly bent their heads forward, and said "*Namaskara-swami*." So much is done in English, and both the schoolmaster and pupils plume themselves on being such consummate proficient in English courtesy. The boys were next examined by me in reading and writing. They did very well in these subjects, as also the two or three girls that were reading with the boys. In arithmetic they did pretty well, not without the help of slate and pencil however, and I could well see that the native system of teaching arithmetic was altogether abandoned. This system, although it took a longer time in acquiring, enables one to perform all calculations mentally, and by an ingenious process readily gone through. In geography, to a question of mine put to a whole class to name a few principal rivers in Mysore—their own country—one gave out "*Gangèe*," which he recollected from his dear book; another, "*Thames*."

I next took up grammar, and asked a common-sense question, to what language words like "schoolbook," &c., which are in daily use, belonged. One little fellow said "Hindustanee," another "Canarese," and a third, who was impatiently waiting to speak in his turn, said it was "Sanskrit," and he was sure he was quite correct, because he named the mother language of India itself. These are only amusing instances, but there is no doubt that a correct knowledge is imparted generally; but what I ask is, what is the use of such knowledge to a ryot's boy in his actual after-life career? Rather than all this educational machinery of Hobli Schools, with paid schoolmasters, inspecting staff, &c., I would advocate retrogression to the old national institution "the Pial School." These are private schools which are not much encouraged, but still exist in great numbers. They teach reading and writing and practical arithmetic for a small remuneration, made up of quotas given by each individual ryot in the village of the Pial School; and in every small village such a school may exist. These old organs, improved upon by the introduction of simple practical hygiene and agriculture, and encouraged by Government, will fully answer all purposes, and are quite equal to the requirements of education to the masses. If any ryot's boys are more ambitious, and they could afford to go in for it, all facilities exist ready-made for them in the country in the way of Taluk Schools, District Schools, and other higher schools.

So, keep the boy away from learning in English "Good morning, sar," rivers of Mysore, "Thames and Ganges," &c., then he will not set himself up as a miniature statesman in his village.

Now, the main points that are to be attended to for the improvement of the condition of the ryot are, (1) proper education and enlightenment; (2) provision of some means or method to give a fresh start, and (3) introduction of new principles. Education must do for him what has just been discussed above, and must also make him to understand that the object aimed at is to improve him in the position in which he already is, that he should not think that, knowing reading and writing, he should neglect his forefathers' honorable occupation and industry; that he should know himself better and know others properly that he might not invariably be decoyed into entanglements; that he should know

the proper use of money, which is not unoften concealed in secret recesses of his house, or perhaps at times indulgently used in ornamenting the person of his wife and children, and in any case ultimately finds its way to other people's pockets, without doing him any good or being of any use. Another important thing which lies also within the province of education is the improvement of the ryot's home and village—sanitation. I had occasion previously to mention a few things which call for improvement in this direction. The ryot must not only be taught, but care should also be taken that all the teachings are brought into actual operation. If self-government is found impossible, official pressure must be brought to bear on them. Although one might from the picture drawn of the Mysore ryot suppose that he must be a weak, puny type of humanity, yet he is not so. He is a far stronger, sturdier and healthier man than the man of the city. Although municipal regulations would seem to conduce to keep the man of the city in a far better condition, yet there are many opposite forces militating against municipal morality, forces originating from morbid civilization and luxury, of which he is the spoilt child. The causes that make the stronger and healthier ryot, in spite of his filthy home and village, are his hard work and exercise in open fields and fresh air, which compensate for the other drawbacks. Thus stands the comparison between two fellow creatures of the same country and clime, but under different conditions of living, one of the village, the other of the city; but when it is instituted between an Indian ryot and an English workman, the very attempt at such institution is ridiculous; the English labourer will beat the other outright. What is hoped for—moderately—therefore is that some advance at least may be made in that direction by adoption of such measures as are calculated to remove the existing defects and drawbacks.

Secondly, some kind of Agricultural Bank or Society should be organized, either by private enterprise or by Government, to serve the purposes of a Savings Bank for all the little savings the ryot may scrape together, and to lend out money to him when he is in want at a reasonable rate of interest. I might here passingly allude to some certain system, as that proposed by Sir David Wedderburn. Here comes a question, however, whether private

enterprise is possible in this matter, whether moneyed men will come forward forming themselves into associations under proper conditions imposed upon them by Government for their guidance? I think not. at the present stage of enlightenment of "moneyed men." A majority of these are *sowcars* (merchants) whose education and views are in a very backward condition. They cannot feel the spirit of a public or philanthropic measure, or feel an impulse to make one themselves. So then, until education and enlightenment will find their ways into these men, the state must, in the first instance, undertake to do the hard task. If the state creates a loan to provide itself with funds to carry out its agricultural reforms, there is no doubt that any amount of private money will be forthcoming. One great consideration that the state ought to give when so organizing is to the settlement of land revenue. Where, after the recent survey, the land tax was settled, it was in many cases to the disadvantage of the ryot, and I know lands were resigned on that account, leading to a loss also in the state income. It is a disadvantage to both parties, and in finally settling therefore the greatest regard is required to be paid to the already impoverished condition of the ryot.

Thirdly.—When the ryot has thus been given fresh life and vigour, when everything possible is done to secure improvement and advancement out of the already available means and materials at hand, and when he is freed of all his absurd notions and blind superstitions, then it is fit time to talk about European machinery, European methods and additional requirements for the ryot's progress. The amelioration of the ryot thus set forth undertaken by the state would be of mutual benefit, tending on one hand to the prosperity of the ryot, and on the other to the aggrandisement and patriotism of the state.

As far as I am concerned, whenever opportunities arise in my private or official capacity, I avail myself of such to personally converse freely with people in out-of-the-way localities and convince them of their faults and shortcomings and how to improve them. But can a single lighted match illuminate the whole world? Therefore the state must undertake to do it.

I have ventured to throw out some suggestions on this very

important subject as they occurred to me. I cannot pretend that even one of them is new; but by reiterating a subject is rendered fresh and thus we may revivify any attention that has been paid to the subject.

The Mysore Province has just been handed back to native Raj. This is quite an event in Indian history; and this noble act of the British has inspired confidence and evoked loyalty among the Indians, and has elicited expressions of admiration and surprise—although not of approval—from other nations. It is “success” of the new Native Regime that can do full justice to this noble deed of the British. The people of Mysore have thus seen the bright dawning of the new political horizon of Mysore. But even in clear dry summer days there are mists hanging about the morning sun, as if to impede his progress; this is naturally inevitable. The new Government has many a little trouble to encounter, and many a little faction to conciliate and assimilate to itself, but as the sun by his brilliancy alone scares away the mists and rises above their banks in full glory, so will, it is hoped, the good and first acts of the new reign overcome all discord and discontent, and rule forth successfully. Such a result can almost be predicted from the auspicious signs that exist. We have, in the person of Mr. C. Rungacharlu Dewan, an able and impartial charioteer driving the Mysore Government chariot, with the Sol of our intelligent and beloved Maharajah seated in it, and the seven noble steeds of the departments of state guiding the vehicle in their allotted course on the wheels of public opinion and Imperial supervision. Some of the steeds are still a little frisky and shy, but these, well trained up under the mastership of well-selected and well paid masters (officers), the Royal Vehicle will altogether have a brilliant and happy journey.

Act, act in the living present,
Heart within, and God o’erhead.

June, 1881.

A. C.

THE CULTIVATION OF SCIENCE IN INDIA THROUGH TEACHING IN THE VERNACULAR.

It is very agreeable to me to find that so many of the journalists in India have argued earnestly in favour of my suggestions on the above question, which I put forward in No. 121 of this Journal. It is about a year ago that I said that the progress of science is the progress of civilization, and it is not more than a month ago that Sir John Lubbock not only said the same thing but practically demonstrated it by his admirable summary of scientific progress during the last fifty years. And any one who reads that interesting lecture, delivered at the recent opening of the British Association Congress, will be convinced that the cultivation of science carries with it "the advancement of art and progress of civilization, self-aggrandisement, wealth and prosperity." The last words are quoted from my own article of a year ago, and if confirmation of the fact is wanted it may be found in the condition of Germany. This country was not by nature a manufacturing country; it does not abound in mineral wealth. But since an impetus has been given to science culture by its Polytechnics and University Professorships purely for the cultivation of science, it has yielded to no other civilized country in its artificial productions, and at the same time it stands first for scientific researches. These facts I mention here only to nullify the elaborate objections which Mr. M. N. Bannerjee (No. 124 of this Journal) has brought forward in regard to my suggestions. That my suggestions were not merely "plausible and ingenious" and difficult to test, Mr. Bannerjee has proved by adapting a great many of them to his own scheme for the advancement of useful arts in India.

But, however, as my paper is not to be a full reply to what he has written, as his is supposed to have been to my article, I shall briefly notice here only those of his plausible objections to teaching science through the vernacular rather than through English which would carry the minds of earnest men away from working on mine or some similar practical suggestions.

Mr. Bannerjee decides in favour of learning through English because he understood many scientific words found in the current Bengali literature by means of corresponding words in English. He did not for a moment think that his scientific education was laid in English and not in Bengali, and that consequently whenever he found a scientific word in Bengali he had to refer to a similar word already familiar to him in English. Of all arguments none appears to me more utterly senseless than that scientific knowledge can be imparted only through the medium of this or that language and not through that of another. Given the senses and nothing more, a practical knowledge of science can be conveyed to any man; for the more theoretical and bookish acquirement no doubt a language is indispensable. That a language is not rich, and that we must wait till it is so for the embodiment of scientific truths, appeared to be the argument in the middle ages for writing the books in Latin. It is this which made the author of the *Novum Organum* translate his widely-known essays into the learned Latin tongue from the more vulgar and less rich mother tongue in which they were originally written. To my mind the argument is as ridiculous as it would be if the farmer waited till his land was rich enough for producing corn, or as in the familiar example of Æsop, if the man were to wait till the river had run dry enough for him to be able to cross. And as the man of sense says, "We must not wait to cross till the river is dry, but tide it the best way we can;" or as the sensible farmer says, "I must not wait till my land is

rich enough for cultivation, but I shall enrich and cultivate it at the same time;" so I say, we must not wait till our mother tongue is rich, but we should begin at once to embody scientific thoughts in it and thereby enrich it.

Here is another very plausible objection. Mr. Bannerjee thinks my scheme only feasible if the Government were to take it up. Now, it is true that we are under a foreign Government, whose interest may perhaps (for the sake of argument) be alien to ours. It may seem a paradox if I say that we are the government, and either we must govern ourselves or nobody can; and yet it is true. But it is we, and we alone, who can make the foreign Government understand our requirements, who can make them redress our grievances, and look to and supply our wants. If for these we were to depend on our governors and not on ourselves, our governors might as well say that they depend upon heaven for our good harvests, the supply of our wants, and the redress of our grievances; and it is not their fault if they cannot do these things themselves. As to Mr. Bannerjee's objection that such lectures as my scheme provides would not be attended unless people were forced to do so, either by a University or by the Government, I can simply say it is very shallow. Are Universities the outcome of education or its cause? To come to a more palpable argument. Were Englishwomen first educated, and then did they seek and obtain admittance to the Universities, or did their education follow their admittance (I mean the permission of being admitted) into a University? But he may say, England and India are not the same. And here I may illustrate by another example. Before any Universities existed there was a college at Calcutta, the finest of its kind, where most of our fathers had education—I mean the Hindu College. Here the best education of the time was given to desiring students. Universities as yet did not exist. Well,

then, the only other way that this college could have come into existence would be, according to Mr. Bannerjee's argument, through the Government. But it did not. It was established by our own forefathers (illiterate as they might have been), and without any assistance from the Government, through the energetic efforts of one earnest man—David Hare. I doubt not that such earnest men do exist among ourselves, but they are carried away by arguments *pro* and *con* from attempting anything substantial. And

“ Thus conscience does make cowards of us all ;
And thus the native hue of resolution
Is sicklied o'er with the pale cast of thought ;
And enterprises of great pith and moment,
With this regard their currents turn awry—
And lose the name of action.”

But to come to the point. Were our forefathers attracted to this college by degrees and titles? No. And did they attend in large numbers, and were they assiduous enough to become some of our most learned men? Yes. Were they required to learn there by the Government? No. Well, then, what else can it be but the purest aspiration of human beings, namely, to cultivate their intellect, which led our forefathers to such colleges? which would not, according to Mr. Bannerjee, lead our contemporaries or descendants to attend similar institutions. But let us hear what Mr. Bannerjee has to say after all these arguments against science teaching in vernacular. Here are his own words:—“ We have seen, then, that at the first stage the vernacular may be best enriched in science by *encouraging science reading in the vernacular*. To work upon the greatest number of people nothing could be so effectual as some Government measure. At the same time, we can best *co-operate* with the Government in encouraging this science reading by introducing into our country *institutions and establishments of our own* to give employment to the

readers." What he means by "at the first stage" he explains afterwards. He means this is the first thing to be done. After thundering at me for making my schemes with utter ignorance of the state of the country, he endorses them as well as I could have done, with this difference, that whereas I was a little too dependent on our own power, he is a little too dependent on a foreign power; namely, the ruling Government. He would not start till Hercules has put his shoulder to the wheel.

In the second part of his paper, Mr. Bannerjee is too busy with suggestions modified from mine and adapted to his own purposes. Still, he finds time to accuse me of losing sight of the fact that progress of science depends on that of art; an accusation which a reader of my address would at once find to be false. He fails to see, however, that progress of art depends on that of science, and they react upon each other, so that they are not so simple as he thinks, and this is what I mentioned at the beginning of this paper. His own example of teaching chemistry illustrates how utterly impossible it is to convey scientific knowledge by means of words alone. Students may not understand the words invisible and visible, or some equivalents with which Mr. Bannerjee is familiar; but they can understand directly by appealing to other senses, touch, weight, pressure, absorption, &c. A great many of the repairs as well as suggestions for the making of complex scientific instruments are done by scientific men themselves; and it would be ridiculous, to any one who has worked in a physical laboratory, to hear that "want of such a simple matter as fitting the end of a wire into a screw-hole rendered a complex electrical apparatus almost permanently useless." It shows only how imperfectly our science is taught. It is anything but practical. Another thing: who would care for manufacturing scientific instruments and a complex course of

bulbs and tubes, unless it was demanded by science for use? Would Mr. Bannerjee earnestly set about manufacturing chemical balances for the use of grocers? And, although I neither have discouraged nor will discourage manufacturing industries, yet I must say manufactures would be practically useless unless there was a demand for the articles manufactured. A great factory of tall silk hats and ladies' bonnets would be out of place in India. Nor would the manufacture of artificial indigo be of any advantage to India. So science not only adapts arts and manufactures to useful purposes, but creates a demand for articles, and thus gives an impetus to their manufacture, and in my tenth suggestion I value scientific research only as far as it is useful to the country.

I shall not touch further on Mr. Bannerjee's paper, as I only wish to support my own argument; still, this much I may say, that the scheme of Mr. Bannerjee would be a complete failure, in spite of the vast knowledge of manufacturing details, unless we know beforehand how to adapt our resources to the purpose. And science only can do that. When it is possible to find a theoretical scientist at a loss to adapt the end of his wire to an electrical apparatus, it would be more than probable that a thoroughly practical manufacturer would be at a great loss to find a cheap substitute for steam power. It is the practical scientific man who comes between the two, solves their difficulties, and advances both towards their perfection; and it is practical science teaching that I wish to encourage throughout India. One word more. Any suggestion from a country which is advancing from a scientific and general standstill to progress in both would be of great value to India. Japan is such a country; it is rapidly advancing in every respect, and especially in science, and the favourable criticisms of Mr. Masujima (No. 122 of this Journal) have convinced me more than anything that I am in the right path,

and that some such scheme as I sketched out in my ten short propositions must be elaborated and practically carried out in India. The elaboration of that scheme shall be my duty, but it would take longer time than I can now devote, and accordingly I shall leave it till I have more time. And if fortunately I am able to carry my suggestions out practically in India, I shall reckon one aim of my life attained ; but I shall not be the less happy if they are carried out by other hands.

U. K. DUTT.

A LITERARY SUGGESTION.

It was the earnest wish of the late Meadows Taylor that some native Indian writers—especially amongst the Mahrattas—should themselves do for their countrymen, what he had tried to do on their behalf in a foreign tongue, that is, that they should delineate in vernacular phrase and indigenous idiom the daily life of their own people, its homely joys and familiar sorrows, its pathos and its humour. If we remember aright, this desire of his was described in the *Native Opinion* (of Bombay) shortly after the worthy author's decease. Something has been done in this way amongst the Bengalis, as in *Govindula Samanta*. But as the Mahratta community was more especially the field on which Meadows Taylor studied the Hindu character, it is in the Deccan that we should like to see some signs of a spontaneous rise of that simple but original popular literature that he desired to see cultivated. Recently we observed mention in the correspondence columns of the *Indu Prakash* that the master of the Sholapore High School, Mr. Gopal Anant Bhat, B.A., had dramatised portions of Meadows Taylor's own *Tara*, with the

view of affording a public demonstration of the miseries of the Hindu widow. Thereby, we presume, Mr. Bhat hoped to arouse the popular conscience to break the yoke, which, through unreasoning custom and rigid ritual, has been imposed upon the widowed girls of Hinduism. The drama has been enacted at Sholapore, and we trust to hear of its being brought on some more prominent stage. And yet we might remind our Hindu friends that it was not to the ambitious rôle of the playwright and dramatist that their faithful councillor desired to incite them. He hoped that, using the full and exact knowledge they have, they would, through the medium of the simply written, naturally told, faithfully depicted tale, gradually develop a vernacular indigenous literature that should be "understood of the people," and furnish them with rational fruitful enjoyment.

W. M. W.

THE POPULAR DRAMAS OF BENGAL.

(Continued from page 601.)

The *Yātrās*, like the Sanskrit dramas, are neither essentially tragic nor essentially comic. They are of a mixed composition, although it must be confessed that the tragic or the serious element is by far the more predominant. They thus bear more resemblance to the modern dramas of England, Spain and Germany than to the old classical dramas of Greece and Rome, or to the so-called classical drama of the Siècle de Louis XIV. They have further the peculiarity which so much distinguishes the Sanskrit drama from that of any other people, that they must always end in joy, peace and reconciliation. Thus these three *Yātrās* equally end in the happy re-union of *Rādhā* and *Krishna*, after years of separation, and therefore of distress, agony and despair. This happy re-union is called the *sanmilan*. Not only this ; the reverend *Gosvamī* goes

further, and makes *Krishna* more or less clearly foreshadow and allude to the incidents of his next *Avatāra* or Incarnation, which is to be as *Chaitanya* or *Gaur-Hari*, that is to say, *Fair-Hari*, in contradistinction to his previous *Avatārā*, in which he was *Krishna-Hari* or *Black-Hari*.

The next point of interest is, that the *Yātrās* have what in Sanskrit is called the *Vishkambhaka*. As such pieces not unfrequently take a whole day—from morn till eve—for their representation, the actors break up at least once during the whole performance, and as the eager and the intensely crowding public must in the meantime be somehow engaged, personages in grotesque costumes and painted visages appear, who strikingly remind one of the *Clowns* of the English stage, the *Hanswursta* of the German *Fastnachtsspiels*, and the *Harlequins* of the Romance Races. The witticisms indulged in are hardly of a very superior kind, the jests and mimics hardly very diverting or decent, as has already been implied in the Preface of the reverend *Gostamī* translated before. Nevertheless, they *do* seem to divert the audience for whom they are meant; at any rate, they afford a kind of relief against the oppressive heat of the mid-day when this comic pause usually takes place. Thus, these comic pauses of the *Yātrās* bear the nearest analogy to the *Interludes* of the Elizabethan Period, or to the “*Entremeses*” of the Spanish stage, of which Cervantes is well known to have composed so many and, beyond all doubt, so well.

The comic rôle belongs equally to all the *Sakhīs* (female friends) of *Rādhā*, but especially to *Vrindā*, who seems to surpass all the rest in the sportive flights of her fancy, and the quick combinations of her witty, malicious insinuations. The butt of ridicule is usually the deformed *Kubjā* (the Crooked), whom *Krishna* is said to have married during his residence at *Mathura*, after having killed *Kansa* the king of that town and his uncle in relationship. Perhaps the unlucky *Kubjā* was really not so deformed and malicious as she is invariably represented to be; her real crime seems to have been that she was a rival of *Rādhā*, the very beau-ideal of beauty and all womanly perfections, and had detained *Krishna* long, long years at *Mathura* with her magical arts and sorceries in which she was certainly an adept!

As indicated before, the *Yátrás*, like the Christian Mysteries of the Middle Ages, consist principally of songs. As these songs are always provided with their respective melodies and cadences, I shall here premise a few general observations on the Hindu Music—a subject all but unknown in Europe—which shall render the comprehension of such music as there is in the *Yátrás* comparatively easy. That the Hindus have always been great lovers of music might be proved by innumerable facts. Even in the most ancient period, we find nice and minute directions how the verses of the *Sáma-Veda* are to be sung by the *Udgátri* (*Priest*), according to the three different intonations. Amongst the legends about *Krishna*, there is one which says that when *Krishna* played on his flute in the groves of the *Vrindavana* his whole herd instantly left off their grazing, and as if caught by a charm listened wistfully to the divine instrument of the divine musician. Nay, more, even the royal tigers and the *cobra di capellas*, it is said, were unable to resist the enchantments of that gushing melody and they came to the spot whence the melody was issuing forth, the tigers peaceably reposing on their fore-paws amongst a flock of sheep and cows, while the *cobras* protected with their shady hoods the birds, that had been equally allured, against the intense heat of the day. This legend, which has its evident counterpart in that of the Grecian Orpheus and Apollo, shows in what appreciation the Hindus have always held songs, and of their power not merely on the human but also on all inanimate beings, an appreciation which is further corroborated by the Sanskrit verse: “*Gāndt. parataram nahi*” (there is nothing superior to song), which has passed into a proverb in India. The Hindus have a very extensive literature on the Music as on Dramaturgie, Metrick and other cognate branches. According to one of the most accredited of these authorities called the *Sangita-darpanam* (the Mirror of Song), by *Damadara*, the Hindu scale, like the European, consists of seven tones called the *shadaja*, *rishabha*, *gāndhāra*, *madhyama*, *pancama*, *dhaivata*, *nishāda*, whose initials *sa*, *ri*, *gā*, *ma*, *pa*, *dha*, *ni* are usually taken to designate them. According to V. Bohlen and T. Benfey, these initial signs passed from India to the Persians, from the Persians to the Arabs, from whom they were introduced into the European Music in the beginning of the 11th century by

Guido di Arezzo. Out of these seven primitive tones six *Rāgas* or Melodies are formed, and these are *Bhairava*, *Mālakosha*, *Hindola*, *Dīpaka*, *Crīrāya*, and *Megha*. Each of these six *Rāgas* has six *Raginis*, which as female beings are supposed to be married to the masculine *Rāgas*.

By the happy union of the two (*Rāgas* and *Raginis*) the *Uparāgas*, or the Minor Melodies, are produced, which are more numerous than there are lotus petals in the *Mānasa-sarovara*! (a beautiful lake on the plateau of Thibet, and which plays a prominent part in the Hindu mythology, as full of lotus flowers and swans). The same spirit of nice distinctions and minute analysis (which it is impossible to give here even the slightest idea of) is equally manifest in the divisions of the various cadences (*lāla-laya*) into which each *Rāga*, *Ragini* and *Uparāga* is measured out. Of musical instruments there are four in number: (1) *tala*, or the lute kind; (2) *sushira*, or the flute kind; (3) *avandha*, or the drum kind; (4) *ghana*, or the bell kind. Many highly curious details might be given about the size and construction of each kind of these instruments, especially of the lute or *Vīṇā*, which was the national instrument *par excellence*; for *Sarasvatī*, our Goddess of Learning and Music, is always represented with a *vīṇā* between her arms, as well as the popular *Rāshi Nāvada*. In the *Jagur-vedas*, *Jānavalkya* is represented as having been the first to have invented a hundred-stringed *vīṇā*. As there are divers *Rāgas*, *Raginis* and *Uparāgas*, so they must be carefully adjusted to the divers feelings or states of mind which songs are meant to express, a heroic *Rāga* for a heroic *gītam*. Like the *bass*, *tenor* and *soprano* of the Europeans, the Hindus have also the corresponding intonations.

In the *Yātrās* under consideration the songs are adjusted according to the *Rāgas*, *Raginis* and *Uparāgas* enumerated above, although there are some entirely new. For it would be easier to count the stars of an Indian midnight sky than the names of all the *Rāgas*, *Raginis*, &c., whose primitive number has received a continual increase almost every decade from every new musical composer. Of such composers, from *Bharat Muni*, *Gopāla Nāyaka*, *Haridas Śrāmī* and his celebrated disciple, *Tansen*, to the living representative of our Hindu music, *Rajah Caurindra Mohan Tngore*, there have been a legion.

It has been frequently observed by competent authorities that

of all the theatres in Europe that of England bears the greatest resemblance to that of Spain, and that the English and the Spanish stages stand in nearer proximity to that of India than any other. I therefore make no apology for introducing the subject of this section by a quotation from Dr. Ulrici's famous work, "Shakespeare's Dramatische Kunst," about the scenic apparatus of the pre-Shakespearian stage, with which, as I have occasionally indicated before, the *Yâtrâs* bear several points of affinity :—

"In a similar and perhaps still lower stage than the individual poetical productions stood before 1585 (the age of Shakespeare) the arrangements of the stage, sceneries, decorations, &c. . . . The representations usually took place in schoolrooms, in auditorial and judicial halls, the spacious inn-courts, in the country houses of knights and in the palaces of nobles, where temporary stages were set up for every needful occasion. . . . The oldest theatres had in the beginning, like the stages in schoolrooms, judicial halls and inns, no decorations at all ; moving sceneries came into use only after the Restoration (Collier, III., 366). The entire decoration of the stage consisted of a simple carpet-covering, which was immobile throughout ; if the carpet was torn, the injured place was made up by some crude painting. Only a curtain in a corner separated distant countries. A board, with the name of the land or the town, showed the place of action, whose change was announced by the setting up of another. A light blue curtain hanging down from the ceiling indicated that it was day, and one somewhat darker that it was night. A table with pen and ink made the stage into a counting-shop ; two chairs instead of the table indicated a public-house room ; a bed put in front a sleeping-room. Often the actors remained standing when similar signs were being changed and removed, and came in this very easy manner from one place to another." (Ulrici, I., s. 124-27.)

But the following details given in Cervantes's Preface to his *Comedies and Entremeses*, and translated by Schaek in his "*Geschichte der dramatischen Kunst u. Litteratur in Spanien*," reveal traits of affinity still closer that exist between the scenic apparatus of Spain before Cervantes and Calderon and that of our Popular Dramas of Bengal :—

"At the time of Lopo de Vega the whole apparatus of a

theatre manager could be packed up in a small bag, and consisted of four shepherds' cloths of white fur set up with golden leather, of four beards and perruques, and four shepherds' staffs, or something similar. The dramas were conversations, almost eclogues, between two to three shepherds and one shepherdess. These conversations were dressed up in elegance, and prolonged further by means of two or three "entremeses," in which there appeared sometimes a negress, sometimes a ruffian, sometimes a fool or a man of Biscay; all these four *roles* and many others the above-mentioned Lope played with the greatest perfection and fidelity to Nature that can be imagined. In those days there were as yet no machineries; no combats between the Moors and the Christians; as yet there were no figures to be seen coming, or seeming to come, out through a hole from the middle of the theatre, and still less there did sink down from the heavens clouds with angels and the blessed. The theatre consisted of four benches, formed into a square, and of four to six boards put upon them, so that the stage rose four spans above the ground. The decoration of the theatre was an old curtain, which was drawn from one side to another by two chords, and which formed the so-called dressing-room, behind which stood the musicians, who sang any old Romanzo without a guitar." (Schack, I., s. 135.)

With slight modifications the details given in the above quotation apply with singular consistency to our *Yátrás*. The whole apparatus of a *Yátrá-Adhikári* is equally packed up in a small bag, and consists of a few shepherds' cloths, not of fur of course, but of printed calico, and sometimes, though rarely, of the world-known Dacca muslin. There are also some beards and perruques, as well as some shepherds' staffs. The *Yátrás* are, from what has been said above, evidently *eclogues*, in which conversations are carried on between a few shepherds and shepherdesses. These conversations, which in the *Yátrás* are chiefly in the form of songs, are also dressed up in elegance, and prolonged further by "entremeses" and "interludes," in which there appears a fool, whose witticisms, however, are rarely of the highest flavour. The decoration of a *Yátrá-Ranga Chámi*, or stage, consists also of a single curtain, drawn from one side to another by two chords, and which form what we call the *Yavaniká*, where the actors dress themselves.

Actresses in the *Yātrās* there are none ; at least, I do not recollect to have seen any. In the old Sanskrit stage, however, the female parts were acted by actresses—a trait in which the old Hindu stage was similar to the modern, and far in advance of the Grecian one. The *Yātrā* representations, however, take place, not “in schoolrooms,” auditorial and judicial halls, &c.,” as once in England, but in what we call a *Nāta-mandira*, of which there is one in almost all noble, respectable families. It means the hall of *Nāta*, or of theatrical representations—that is to say, a theatre. It might also mean a dancing-hall, for the word *Nāta* means also dancing. Hence *Nāta* means a dancer as well as an actor, whereas *Nātaka* means only a drama. This intimate relation between dancing and dramatic representation gives hints of the origin of the Indian drama, as Lassen has well observed. These *Nātamandiras*, however, contain no permanent *Rangabhūras*, or stages. These are always fitted up temporarily on every needful occasion, and are even simpler in their decorations than those of England or of Spain, as described above.

Trading companies, as there were once in England, there are also now in Bengal. They usually buy the pieces from their respective authors, and go about from one place to another.

Sangita-Cālās, like those of which the author of the “*Sangita-ratnāṅkara*” has left us such a charming picture, and in which in ancient days dramatical representations used to take place, are also to be seen ; but they are comparatively rare, and when seen at all belong always to some *Rājā* or *Mahārāja* of immense estates and enormous revenues. There are at present two or three *Sangita-Cālās* of this kind in Calcutta in the houses of two or three *Rājās*, well known in India as well as in Europe for the encouragement they give to the cultivation of our Hindu music and dramatic literature.

The *Yātrās* which are acted in the villages not unfrequently take place in the open air under a large awning, which is meant to protect the excited brain of the crowded spectators from the heat of an Indian sun. Occasionally the overspreading branches of a neighbouring *Vata-tree* (*ficus mollicus*) lend a more effective aid, and afford not merely protection from the burning rays, but keep currents of refreshing zephyrs in a constant motion, and add the music of their ever-quivering leaves or the sweet notes of their feathery choristers.

RECEPTIONS AT PATNA.

We have received accounts of some very interesting recent proceedings at Bankipore, Patna, which prove the continued hearty sympathy felt by Mr. and Mrs. Beveridge in native educational progress, and their desire to promote cordial intercourse between their neighbours of differing race and creed. The first of these occasions was the prize distribution to the pupils of the Bankipore Girls' School, held on August 17, at Mr. Beveridge's house, which was beautifully decorated, and where a large party of friends were assembled. The pupils were all under the age of ten, and were dressed in white, with their hair tastefully bound up, Mrs. Halliday distributed the prizes, which mostly consisted of dolls, the head girl receiving a silver medal. Mr. Halliday, the Commissioner, made the following remarks:—

“Ladies and Gentlemen,—It has given me much pleasure to be able again to preside at these proceedings to-day for distributing prizes to the girls of the Bankipore School. This is the first time that the School has been collected for this purpose with such a kindly show of interest taken in it we see to-day in the arrangements in this house, and the Committee may well be grateful to Mr. and Mrs. Beveridge for the great assistance they receive from them towards the encouragement of the Committee's undertaking, and the appreciation of their endeavours to foster and establish a system of education for the girls of this place. We have just had read to us by the President of the Committee the report of the progress in the School during the past year, and that progress appears to have been as satisfactory as in previous years, under the management of the able mistress at the head of the School. It is most satisfactory too to learn of

the very estimable liberality and public spirit of the Mahārāja of Hutwah, in his substantial offer to provide what the institution much needs, a local habitation of its own. I have only one point on which to express regret, a point which has been mentioned by the President, in the Committee's report just read, and that is the total absence from the list of this School of the names of Behari girls. I am not quite sure whether I am correct in supposing that there are no Behari gentlemen on the Committee of the School, but it does appear to me that if some Behari gentlemen could be associated with the present Committee of management, we should see more encouragement given to Behari girls to join this school. That female education is spreading with peculiar success in the districts of this division there is no question, but, I am sorry to say, it is in Patna alone where this success is least prominent."

After giving some statistics as to the increased number of girls attending school, Mr. Halliday continued :—

"All this shows that there is a very decided feeling abroad amongst the people as to the desirability of female education; it is the more strongly evinced from the fact of the large number of girls attending the village schools, children of the middle and lower classes."

The ceremony concluded with a vote of thanks to Mr and Mrs. Beveridge.

The second festivity that we have to describe was a party given by Mr. and Mrs. Beveridge to English, Mahomedan and Hindu guests. The following extracts will show how successful were their hospitable efforts. Such entertainments undertaken and carried out with the great consideration in regard to customs, &c., and with the cordiality that Mr. and Mrs. Beveridge showed, must be of the greatest value in leading to mutual comprehension and friendly relations in India.

Behar Herald, Sept. 13, 1881.

"Saturday last will long be remembered in Bankipore as a day which saw together under the hospitable roof of a European

judge, meeting on terms of friendly intercourse, the official, the professional man and the zemindar, the European and the native, the Hindu and the Mahomedan, and merging all peculiarities of race and creed in promoting the growth of unity and fellow feeling. The evening party given by Mr. and Mrs. Henry Beveridge was a decided success. Indeed, the arrangements reflected the highest credit on Mrs. Beveridge's taste; and the pains she had taken to provide entertainments for the guests of the evening evinced the genuine good feeling which prompted her to entertain the native gentry of Bankipore. . . . We cannot adequately express our sense of admiration for the great and noble virtues which adorn that excellent lady, the hostess of the evening. As Miss Akroyd, her name is familiar in Bengal as a household word; as the worthy wife of a worthy husband, she has during her short stay at this place made her influence felt, not only among the girls who recently received their prizes at her place, but among the entire native gentry of Bankipore and the Patna city. Nothing is better calculated to smooth the rude divergences which are growing up on all sides than the meeting on a common platform of the different members of the community, linked together by an element foreign to all of them but all the stronger for that reason."

In the *Indian Chronicle* (Sept. 14) other descriptions of the party appear, one of which (*by a Behari gentleman and English scholar*) runs as follows:—

"The evening party at Mr. and Mrs. Beveridge's came off with great *eclat* on the night of the 10th. Although the guests were invited to come at 9.30, still carriages began to roll into the spacious compound of Mr. Beveridge's house even before 9 o'clock, and set down the noble and beauteous guests at the entrance, which led directly to the billiard-room. To the right of the billiard-room was the sumptuous drawing-room, chastely and elegantly fitted up. The rich draperies, the beautiful glasses, the chandeliers of cut glass, and lamps, and the fine furniture evinced that the hosts had not only looked to the beautiful decoration of the place, but also had studied the comfort and convenience of their guests. The drawing-room was

fitted up with several beautiful portraits and pictures, and contained also letters in the handwriting of Mr. John Bright and other eminent men of England. Here also the guests were entertained with microscopic views. To the north of the drawing-room was a highly decorated apartment containing a table in the centre on which were placed several rare oriental books in print and manuscript. The circular verandah to the east of the drawing-room was spread over with fine carpets, and decorated with beautiful flowers and plants. In this verandah was exhibited the telephone, the wire being connected with the Government Telegraph Office. To the west of the billiard-room was another room, also richly decorated, and containing a table in the centre on which were placed the *gulab pash* and *attardan*, and betel leaves coated over with silver leaf. The extreme western verandah was also spread with a very fine carpet. Here a band of native musicians played on the *sitar* and *tabla*. To the west of this verandah two tents were fitted up with refreshments for the Mahomedan gentlemen, the Hindus being provided with refreshments in the shape of plantains, guavas, apples, &c., to the east of the house in a tent quite apart. A full band was also in attendance, and discoursed sweet music at intervals. The punkha arrangement was excellent, for although the heat was oppressive, the guests on account of the punkhas very seldom left the house to cool themselves in the compound.

"It was 10 o'clock, and all the guests assembled by that time. Mr. and Mrs. Beveridge courteously and politely received them, and led them from one room to another to show what they contained. In short it was a happy assembly, the guests enjoying themselves in several ways; some playing billiards, and others entertaining themselves with photo albums and picture books, some talking, and others listening to sweet music. At the express request of Mr. and Mrs. Beveridge two of the native guests, Moulvies Yehia and Najuf Ali, entertained the assembly with native songs, accompanied by *sitar* and *tabla*. Although they felt a little embarrassed at first, they did pretty well on the whole, and were most loudly cheered. After this Mr. John sang two songs to the accompaniment of the piano, and was warmly praised. In this way the time passed merrily and cheerfully,

till at about 11.30 p.m. the Mahomedans retired to take refreshment. Attar and pan were freely distributed, and exactly at 12 the guests departed, thanking Mr. and Mrs. Beveridge for the kind entertainment, and well pleased with everything they heard and saw. Mrs. Beveridge deserves very great credit for the excellent arrangement she made. She had smiles and words of kindness for all her guests, who were much impressed with her affability and courteousness."

SCHOOLS AT BANGALORE.

Mr. V. C. Moonesawmy Moodeliar, Local Hon. Secretary of the National Indian Association at Bangalore, has sent the following report of two schools at that place, which we have referred to in previous years:—

"I have the pleasure to report on the result of the examination of the Regimental Girls' School and Hindu Bhalicah Patasalah, in Bangalore, conducted by myself and Mr. V. Krishnasawmy Moodeliar, a member of the Local Committee. The said gentleman is indefatigable and energetic in co-operating to carry out the objects of the Association, especially with reference to female education.

"In the first place, I regret that I was not able this year to examine the school earlier, owing to several circumstances, I therefore cannot form a correct opinion as to the progress which these schools had made during the past year, as some of the girls of the highest classes had left previous to our examination.

"On the 10th June we examined the Native Regimental Girls' School. The subjects taught therein are of an elementary character. There are two divisions in the school, one consisting of classes where Telugu is taught, and the other Tamil.

"In each division there are three classes. The number of girls on the rolls were 46, against 32 of last year. This increase is to be mainly attributed to the return of the regiments which had proceeded to Afghanistan. We examined the highest classes in reading, poetry, grammar, geography, arithmetic, dictation and

handwriting. In the Tamil department the highest class has commenced compound addition. In addition to the usual disadvantages under which all girls' schools in this part of India are labouring, viz., the withdrawal of the girls from the school at the early age of 10, or say 12 at the utmost, owing to the school being all under masters, the school we believe has the further disadvantage of having to maintain two separate departments on the small income of rs. 25 a month. However, with so many difficulties on hand the school has made fair progress, which we have no hesitation in saying is due to the exertions of its able Secretary, Mr. Gopalsawmy Syer.

"On the 12th instant we examined the Hindu Bhalicah Pata-salah, and we are glad to state that we found a marked improvement in it. As already intimated in our last report Tamil is the only language taught here. The school consists of six classes and the number of girls on the rolls remains the same as at the time of our last inspection, viz., 151, while the number that were present on the day of our inspection was only 69, against 89 of last year. We examined the girls of the highest class in poetry, prose, grammar, *pagasastrum* (cookery), geography, dictation, handwriting, arithmetic, &c. We have much pleasure in stating that the girls acquitted themselves exceedingly well in all the subjects except arithmetic. The other classes did fairly. The success of the institution is mainly due to the unflagging zeal displayed by Messrs. V. Agamhara Moodeliar and V. Balakrishna Pith, hon. trustees, J. Moothoosawmy Moodeliar, the head-master, and the other members.

"We had in our former report made a favourable mention of the progress of the girls of this school in sewing, knitting, &c., we have much pleasure in stating that during the present year the girls have made great improvement under Mrs. Sarah, a Christian woman.

• "I, in conclusion, deeply regret to observe that the hon. trustees, instead of prescribing the poetical portion of some moral precepts contained in a book called 'Penmothey Molay,' which the girls might easily commit to memory, have recommended only the prose part of the said book, which is tedious and difficult for young girls to remember."

“INDIA’S DUTY TO ENGLAND.”

After this *Journal* was in type we received a short article from Calcutta in reference to Mr. J. B. Knight’s paper with the above title, and we insert the greater part of it, with this closing the discussion :—

“The subject treated of in Mr. Knight’s article on ‘India’s Duty to England,’ in the pages of the August number of the *Journal of the National Indian Association*, has been widely discussed and variously commented on by the Indian press; and the writer, who is eminently fitted for the task, has displayed much tact and judgment in dealing with it. The question of ‘India’s Duty to England’ is a broad one, as the writer himself admits, but it is to be regretted that he contented himself with simply recapitulating the often told tale of the ‘Sibpore Mutiny.’ Mr. Knight has very well recounted the many acts of humanity on the part of the British Government, for which the natives of India are deeply indebted; but his citing the ‘mutiny’ of the Sibpore students as an example of the way in which the natives return these humane acts, has not been, strictly speaking, very fair. Mr. Knight lived long enough in India to know that the Bengalis are a quite distinct race from the other Indian nations, and nothing can justify his citing the Sibpore affair and insinuating that the *Indians* have not done their duty to England. He does not say so in so many words; but that is, unmistakably, what he does mean to imply. Every Englishman knows that the Bengalis are physically ‘weak, even to effeminacy;’ and it is no less true that they are, by reason of the indulgence allowed them by their rulers, highly sensitive and ridiculously vain. It is also to be conceded that in assailing the Government with the journalistic quill, the native editors have involuntarily given to the world generally, and to England in particular, a fresh instance of the feminine, sensitive nature of the abject race to which they belong. But how is Mr. Knight justified in taking up the question and arriving at the conclusion

that the people of India have failed in their duty to England? Assuming, for the sake of argument, that the 'Sibpore Mutiny' had anything serious and threatening about it, it remains for us now simply to assure the able writer that the agitation, if such a thing ever existed, was confined to within a few miles of the Sibpore College premises, and there was no Nana Sahib at all to foment a rebellion. However that may be, one cannot help being struck with Mr. Croft's extraordinary defence of the workshop superintendent, Mr. Fouracres, which has, apparently, met with the approval of the writer. There can be hardly any room for doubt that the superintendent was suspected by the 'mutineers' of drawing a distinction between native and European students. It is quite possible that that gentleman was in some degree partial. This is quite natural and human. But why make a false attempt to shield him from this charge? We believe the maltreatment suffered by one individual student on a solitary occasion could not have been a sufficient cause of the outbreak. It was but the last straw on the camel's back."

The writer goes on to establish this point, and then continues:—"Mr. Knight questions the possibility of his (Mr. Fouracres) treating a European lad guilty of Srish Chandra's offence otherwise. Well, we have Mr. Fouracres' own testimony on this point. And does he not say that if the boy had been a European he should have *thrashed* him? This is clearly drawing a distinction. Is it not? One word more remains to be said. The present tendency of the so-called educated natives of India to find fault with British politics, British diplomacy and British administration is an inevitable result of their imperfect culture. They have as yet confined their attention to mere book-learning, and have no practical knowledge of the world abroad. When they shall come to know more of the outside world from experience they will perhaps find that the real danger to India and the patriotism of India lies not in the oppression of the English rulers, but in their being *too lenient*."

"SUKUMAR HALDAR.

"Calcutta Presidency College,
20th Sept., 1881."

INDIAN INTELLIGENCE.

A prize distribution took place on August 19, at Madras, to the pupils of a Caste Hindu Girls' School, which is under the Trustees of the Sreenivasa Pillay's Educational Charity. The Report stated that by the appointment of a caste Hindu mistress the number of pupils had increased and the school was generally improving. After the prizes had been distributed by Mrs. Tarrant, and some lyrics in Telugu and Tamil had been sung by the girls, Mr. Kristnanna Chariar, one of the Trustees, made an address to the meeting, from which we give the following extract :—

“One or two interesting facts in connection with this school and native female education generally in Madras seem to deserve prominent mention on this occasion. The year 1880, to which the report already read relates, witnessed an important change in the school staff, which used to consist of male teachers with an East Indian mistress who could only teach some needle work. The want of a Hindu Caste Lady Superintendent of sufficient educational attainments, greatly felt for several years past, has at last been supplied by the appointment of the certified School Mistress, Mrs. Anantammal, regularly trained in the Government Female Normal School. The appointment of this Hindu Superintendent has already produced favorable results, as stated in the Trustees' Report. The number of girls and the income from fees paid by them have increased, and the attendance of the girls more regular than ever before, and the elder girls, as the meeting would have noticed, have so much confidence in the new Superintendent that they have willingly remained longer in the school for instruction beyond the age at which native girls usually withdraw from public schools. The teaching from books and the sewing work of the girls as well as the general tone of the school show signs of improvement, and the Trustees look forward to being able to report still greater improvement in future years. For such improvement and progress this school, in common with other girls' schools in

Madras, must look mainly to Mrs. Brander's kind suggestions and active sympathy, which, we have no doubt, will stimulate all girls' schools to fresh efforts. We need hardly say that by the appointment of this lady as the first Government Inspectress of Girls' Schools, the year 1880 will ever be regarded as an important date in the history of native female education in Madras." It is a noteworthy fact that the caste Hindu Mistress above mentioned appeared publicly on this occasion with her school, and took an active part in the distribution of prizes.

It is satisfactory to learn that a caste Girls' School has been lately opened at Mysore by the leading members of the Hindu community. The number of girls is 150. Two caste women teachers and three men teachers have been engaged. The teaching is in Canarese only at present, but an English class is under consideration. Music, as a science, is among the subjects taught. H.H. the Mahārāja of Mysore has made a donation of Rs. 100 to the school.

We have received the second annual Report of the City School, Calcutta, and we are glad to find that it has become very successful. This year a College Department has been added, which is affiliated to the Calcutta University up to the First Arts Examination standard, and the class was soon joined by fifty students. In the School there are two departments, English and Vernacular. The average number of pupils in 1880 was 389, and the number at the date of the Report, including the College Department, was 513. Additional accommodation has been found necessary. The Committee are endeavouring to purchase or build a large house for the School, the present arrangement of occupying two separate houses being very inconvenient. Special classes have been opened in Drawing, Music, Science and Gymnastics. Great attention is bestowed on discipline and conduct; the teachers meet to discuss questions connected with their work; lectures are delivered fortnightly on interesting subjects, and there seems to be an earnest endeavour to form the boys' characters as well as to train their intellect. The account given of a very useful class may be suggestive to the managers of other schools:—"The following method has been adopted for the purpose of moral training, which

it is hardly necessary to say has been of a strictly unsectarian character. One hour in the week is specially set apart with a view to impress the minds of the pupils with examples of moral excellence; and in the lower classes anecdotes and stories with good morals are narrated to the boys, and attempts made to open their eyes to different moral lessons and to the necessity of forming good habits and acquiring an unblemished character. In the higher classes examples from the lives of eminent benefactors of the human race, in various departments of progress, and of heroic sufferers in the cause of truth, are held up for imitation, and steps are taken to generate a healthier tone of mind amongst the pupils, over and above the constant attempts made to impress their minds with questions of importance, as they arise collaterally in the course of their studies."

PERSONAL INTELLIGENCE.

Mr. Satish C. Mukerji has passed the Examination required for the M.D. degree by the University of Aberdeen, and also the Sanitary Science Examination of the University of Cambridge.

Mr. M. L. Dey has passed the Second M.B. Examination of the University of Glasgow.

Arrivals.—Assistant Surgeon N. P. Sinha and Mr. S. P. Sinha, from Beerbhoom, Bengal; the former on a visit to England, the latter for the Bar. Mr. Narendra Natha Mitra and Mr. M. M. Ghosh, from Calcutta, for the Bar.

Departure.—Surgeon J. K. Kanga, of the Indian Medical Staff, in the *Crocodile*, for Bombay.

With deep regret we record the death, September 28th, of Mr. P. Ratnavelu Chetti, C.S., aged 25, at Palghaut, Madras, from the effects of a gun accident. He was the only native Covenanted Civilian of the Madras Presidency, and his career was one of bright promise. While at Oxford and in London Mr. E. Chetti made many friends, who will lament his early death, and he is mourned by a wide circle in India.

JOURNAL
OF
THE NATIONAL
INDIAN ASSOCIATION

IN AID OF SOCIAL PROGRESS IN INDIA.

No. 132.—DECEMBER, 1881.

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NATIONAL INDIAN ASSOCIATION.

Patroness: HER ROYAL HIGHNESS THE PRINCESS OF WALES.

Hon. Secretary—Miss E. A. MANNING.

Treasurer—F. R. S. WYLLIE, Esq.

OBJECTS OF THE ASSOCIATION.

To extend a knowledge of India in England, and an interest in our Indian fellow-subjects.

To co-operate with the efforts made by Indians for education, and for the improvement of their countrymen.

To promote goodwill and friendliness between England and India.

THESE OBJECTS ARE CARRIED OUT BY,—

- 1.—Friendly intercourse with Indians who come to England, supplying them with introductions, arranging visits to public institutions, affording information in regard to professional studies, &c.
- 2.—Organizing lectures by Englishmen and Indians on subjects connected with India.
- 3.—Undertaking the superintendence of teachers sent to England from India for the study of methods of teaching, and selecting English teachers for families and schools in India.
- 4.—Scholarship grants in encouragement of female education, and grants to educational and philanthropic institutions in India, books to libraries, prizes for schools, &c.
- 5.—The publication of a monthly Journal, recording unsectarian educational work in India, and containing articles by Englishmen and Indians of experience on subjects of social reform, &c.
- 6.—Soirées held three times in the year, January, April or May, and November, open to members.

This Association, which was established by Miss Carpenter, has now existed ten years. It has Branches at Calcutta, Bombay and Madras, and Committees at other places in India, which undertake secular educational work and promote social intercourse between English and Indians. The Committee desire to promote, by the various practical methods indicated above, increased sympathy and union between the people of England and the people of India. They therefore request co-operation from all who are interested in India's moral and intellectual progress.

In all the proceedings of this Association, the Government principle of non-interference in religion is to be strictly maintained.

MEMBERSHIP, &c.

Subscriptions and donations to the Association to be paid to the London and Westminster Bank, 1 St. James' Square, S.W. ; to FRANCIS WYLLIE, Esq., Treasurer, East India United Service Club, S.W. ; to ALAN GREENWELL, Esq., (Bristol) Treasurer, 3 Buckingham Vale, Clifton ; or to Miss E. A. MANNING, Hon. Sec. Subscriptions are due January 1st of the current year.

There is a separate fund, called the Indian Girls' Scholarship Fund, for granting scholarships of from £3 to £6 for the encouragement of education. The Hon. Sec. (Miss E. A. MANNING, 35 Blomfield Road, W.) is Treasurer of this fund. (P.O.O. on Maida Hill Post Office).

A subscription of 10/- and upwards to the General Fund or to the Scholarship Fund constitutes membership. Members are entitled to receive invitations to the Soirées, Meetings and Lectures of the Association, and the monthly Journal.

The Journal may be subscribed for separately, 5/- per annum, in advance, post free, by notice to the Publishers (London, KEGAN PAUL & Co. ; Bristol, J. W. ARROWSMITH) ; and it can be procured through Booksellers.

In India the Journal may be obtained from the Secretaries of the Branches..



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HOME EDUCATION FOR INDIAN LADIES.

The following Paper was read by the late Director of Public Instruction, Madras, at a Meeting of the National Indian Association, held on November 29th, Colonel G. B. Malleson, C.S.I., in the chair. We regret that our date of publication obliges us to postpone the full report of the proceedings until next month.

MR. CHAIRMAN, LADIES, AND GENTLEMEN,—In a general way it is known, even to those who have not visited India, that superior and secondary instruction have made considerable strides of late years in that country, that some although much less progress has been made in the diffusion of primary and technical education, but that in the department of female education comparatively little has been effected, notwithstanding the encouragement which it has received, and the efforts which have been made. Persons who have always lived in Europe can however perhaps scarcely fully realize the great intellectual gulf which our system of education is creating in India between husbands and wives.

We have grown accustomed here to the daily and hourly influence which refined and highly cultivated women exercise in their homes and in society. We see them continually competing successfully with men in various fields, and sometimes achieving the highest eminence in science, literature and art. We live in a generation which has produced such women as "George Eliot," Harriet Martineau and Mary Somerville. This Association, founded by a lady, is only one instance among a thousand of the kind of work which female philanthropy is doing around us. But in Eastern lands it is not so. In India law, tradition and custom have for ages been opposed to anything like a general diffusion of female education. No doubt if we go back to the most remote ages, the Vedic period, we shall find that women enjoyed a high position, and were not kept in seclusion. Marriage was sacred. Husband and wife were joint rulers of their households, and united in addressing prayers to the gods. Some of the most beautiful hymns are believed to have been composed by ladies and queens. But it must be remembered that at this period the institution of caste in its later sense had not come into existence. Life was patriarchal. The nation was represented by a multitude of small communities, mainly engaged in tending their flocks and herds, and cultivating their fields, although constantly at war with one another, and with the people whose lands they were endeavouring to occupy.

If we pass from these early times to the more recent but still remote age represented by the code of Manu, or between two and three thousand years ago, we shall find that already a great change had taken place in the position of women in India. The following passage occurs in the ninth chapter of this code :—

"Women have no business with the texts of the Veda, thus is the law fully settled ; having, therefore, no evidence of law,

and no knowledge of expiatory texts, sinful women must be as foul as falsehood itself; and this is the fixed rule."

Mill quotes this passage as proving that Hindu women are, by system, deprived of education.

The following passages, which are also taken from the ninth chapter of the code, illustrate the state of dependence to which Hindu women were reduced :—

"Day and night must women be held by their protectors in a state of dependence; but in lawful and innocent recreations, though rather addicted to them, they may be left at their own disposal.

"Their fathers protect them in childhood; their husbands protect them in youth; their sons protect them in age: a woman is never fit for independence.

* * * *

"Let the husband keep his wife employed in the collection and expenditure of wealth, in purification and female duty, in the preparation of daily food, and the superintendence of household utensils."

Women are constantly spoken of in the code as standing on the same level as slaves, servants and children.

"Three persons— a wife, a son, and a slave—are declared by law to have (in general) no wealth exclusively their own; the wealth which they earn is regularly acquired for the man to whom they belong. (viii. 416.)

"A wife, a son, a servant, a pupil, and a (younger) whole brother, may be corrected, when they commit faults, with a rope, or the small shoot of a cane." (viii. 299.)

The third book of the code contains minute directions regarding the choice of a wife. The twice born man must "espouse a wife of the same class as himself, and endued with the marks of excellence." She must not be descended from his paternal or maternal ancestors within the sixth degree. She must not come from a family which has omitted pre-

scribed acts of religion, which has produced no male children, in which the Veda has not been read, which has thick hair on the body, or which is subject to certain diseases.

“Let him not marry a girl with reddish hair, nor with any deformed limb; nor one troubled with habitual sickness; nor one either with no hair or too much; nor one immoderately talkative; nor one with inflamed eyes.

“Nor one with the name of a constellation, of a tree, or of a river, of a barbarous nation, or of a mountain, of a winged creature, a snake, or a slave, nor one with any name raising an image of terror.

“Let him choose for his wife a girl whose form has no defect; who has an agreeable name; who walks gracefully, like a phonicopterus, or like a young elephant; whose hair and teeth are moderate respectively in quantity and in size; whose body has exquisite softness.” (iii. 8, 9, 10).

Nothing, it will be observed, is said about her mind.

The precise period at which the seclusion of women began in India cannot be ascertained, but there does not seem sufficient ground for the supposition that the custom dates from the period of the Mahomedan conquests. Professor Monier Williams observes that the *Rāmāyana* and *Mahābhārata* show that women in India were subjective to less social restraint in former days than they are at present, but no one, he remarks, can read these poems without coming to the conclusion that the habit of secluding women and of treating them as inferiors is, to a certain extent, natural to all Eastern nations, and prevailed in the earliest times. In connection with this subject he points out that Rama, although in the 99th chapter of the sixth book of the *Rāmāyana* he thinks it necessary to excuse himself for permitting his wife to expose herself to the gaze of the crowd, yet expressly (verse 34) enumerates various occasions on which it is allowable for a

woman to show herself unveiled. Of this passage Professor Monier Williams gives the following translation :—

“Neither houses, nor vestments, nor enclosing walls, nor ceremony, nor regal insignia, are the screen of a woman. It is her own virtue alone (that protects her). In great calamities, at marriages, at the public choice of a husband by maidens (of the Kshatriya caste), at a sacrifice, at assemblies, it is allowable for all the world to look upon women.”

Dr. Robertson has also pointed out a passage in Strabo, from which there is reason to think that in the age of Alexander the Great women in India were guarded with the same jealous attention as at present. “When their princes,” says he, copying Megasthenes, “set out upon a public hunt, they are accompanied by a number of their women ; but along the road in which they travel ropes are stretched on each side, and if any man approach near to them he is instantly put to death.”

It is of course probable that the Mahomedan conquest had some effect in intensifying and extending the seclusion of women, but although most of the upper classes have adopted this custom, it has never been universal or even general among the middle and lower classes, especially in Central and Southern India ; and there are numerous exceptions even among the upper classes.

We have very little real information as to the state of education among Hindu women prior to the British period, and may therefore pass on to accounts given by men who lived in the latter part of the last and early part of the present century.

The Abbé Dubois, after escaping from the massacres of the French Revolution, sought refuge in India, and laboured for more than thirty years as a missionary in the Mysore country. During the whole of this period he made it, he tells us, his

constant rule to live as the natives did, conforming exactly in all things to their manners, to their style of living and clothing, and even to most of their prejudices. He spared no pains to obtain authentic information regarding the institutions and manners of the Hindus by diligently studying some of the works in greatest estimation among them, and by maintaining a close and familiar intercourse with persons of every caste and condition of life through the great number of districts which he traversed. The result of his researches during the first eighteen years of his residence in India he embodied in a manuscript work, which he put into the hands of Major Wilks, then Resident of Mysore, in 1806, who pronounced it the most correct, comprehensive and minute account extant in any European language of the customs and manners of the Hindus, a judgment in which Sir James Mackintosh concurred. The Abbé himself had no means of editing the work at his own charge, but the publication of it was considered so important in a political point of view that the Madras Government purchased the copyright for two thousand pagodas, and and eventually a translation of it was prepared and published under the sanction of the Court of Directors. So great, said Major Wilks, was the respect which the Abbé's irreproachable conduct inspired among the natives, that when travelling, on his approach to a village, the house of a Brahmin was uniformly cleared for his reception as a spontaneous mark of deference. What, then, does the Abbé Dubois say regarding the condition of female education in his time? The following extract may suffice :—

“What I have to relate concerning the Brêhmanâris, or Brahmin women, will equally apply to other individuals of the sex in different castes. Yet there is but little to be said concerning the Hindu women, from the small consideration in which they are held ; always treated as if they were created for the

mere enjoyment of the men, or for their service. They are supposed to be incapable of acquiring any degree of the mental capacity which a greater ascendant in society would surely confer upon them by rendering them of more importance in the affairs of life. But they are so low in estimation that, when a man has done anything reprehensible, it is quite proverbial to say that he has acted in the spirit of a woman. She, on the other hand, as an excuse for any fault, lays all the blame on the natural inferiority of her sex.

“Agreeably to this mode of judging of the fair sex, the education of the women is utterly neglected. They never cultivate, in any degree, the understanding of the young girls, though many of them are naturally ingenious, and would shine under the advantages of education. It is thought quite sufficient in India that a woman can grind and boil their rice, or attend to the other household concerns, which are neither numerous nor difficult to acquire.

“The immodest girls, who are employed in the worship of the idols, and other public prostitutes, are the only women taught to read, to sing and to dance. It would be thought the mark of an irregular education if a modest woman were found capable of reading. She herself would conceal it out of shame. As to the dance, it is confined entirely to the profligate girls, who never mix in it with the men. In singing, the modest women, in some places, join; but it is only at marriages or other ceremonies among their relations, and never in the company of strangers.”

Such is the testimony of the Abbé Dubois, based on a minute personal acquaintance with the kingdom of Mysore and the tract now known as the district of Coimbatore.

Sir Thomas Munro's knowledge of Southern India was as extensive as it was accurate. His opportunities for studying native customs and institutions were great, and few Europeans have turned such opportunities to better account. The traveller in the Ceded Districts, where he was perhaps best known, still hears his name pronounced with affectionate reverence, and the Hindus have probably never had a more

sincere friend. This great governor gives the following account of the state of female education in the Madras Presidency in 1822:—

“In some districts reading and writing are confined almost entirely to Brahmins and the mercantile class. In some they extend to the other classes, and are pretty general among the potails of villages and principal ryots. To the women of Brahmins and of Hindus in general they are unknown, because the knowledge of them is prohibited and regarded as unbecoming the modesty of the sex and fit only for public dancers; but among the women of the Rajbundah and some other tribes of the Hindus, who seem to have no prejudice of this kind, they are generally taught. The prohibition against women learning to read is probably, from various causes, much less attended to in some districts than in others, and as it is possible that in every district a few females may be found in the reading schools, a column has been entered for them in the form proposed to be sent to the collector.”

From Southern India we will now pass to Bengal. Mr. Ward was one of the Baptist Missionaries at Serampore, and he published, in 1822, an elaborate view of the history, literature and mythology of the Hindus, which was a republication of an older work printed at Serampore, and which contains a minute description of the manners and customs of the Hindus. He gives the following account of the state of female education at that period:—

“There are no female schools among the Hindus; every ray of mental improvement is carefully kept from the sex. As they are always confined to domestic duties, and carefully excluded from the company of the other sex, a Hindu sees no necessity for the education of females, and the shastris themselves declare that a woman has nothing to do with the text of the *védu*: all her duties are comprised in pleasing her husband and cherishing her children.

* * * * *

“The women are almost in every instance unable to read.

The jealous Hindus are afraid lest such an acquirement should make them proud, and excite them to engage in clandestine correspondence. Hence they declare that if a woman learn to read and write she will most certainly become a widow, or fall into some calamity; and many stories are circulated of the dreadful accidents which have befallen such presumptuous females. The Hindus, therefore, have never been able to boast of a body of female writers who have contributed to enlarge the stock of knowledge. A few years ago there lived at Benares a female philosopher named Hūtee-Vidyalūnkarū. She was born in Bengal; her father and her husband were Koolcēnu Bramhūns. It is not the practice of these Bramhūns, when they marry in their order, to remove these wives to their own houses, but may remain with their parents. This was the case with Hūtee; which induced her father, being a learned man, to instruct her in the Sūngskritū grammar, and the kavyū shastrū. However ridiculous the notion may be, that if a woman pursue learning she will become a widow, the husband of Hūtee actually left her a widow. Her father also died, and she therefore fell into great distress. In these circumstances, like many others who become disgusted with the world, she went to reside at Benares. Here she pursued learning afresh, and, after acquiring some knowledge of the law books and other shastrus, she began to instruct others, and obtained a number of pupils, so that she was universally known by the name of Hūtee Vidyalūnkarū, viz., ornamented with learning. The wife of Jūshomūnta-Rayū, a Bramhūn of Nūshee-Poorū, is said to understand Bengalee accounts; and the wives of the late raja Nuvū Krishnū, of Calcutta, are famed for being able to read. At Vashūvariya resides a widowed female, a considerable landowner, who possesses a good knowledge of the Bengalee, and of accounts, and is honoured with the name of ranē, or queen. Many female mendicants among the voiraginēes and Sunsasinēes have some knowledge of Sūngskritu, and a still greater number are conversant with the popular poems in the dialects of the country. From hence an idea may be formed of the state of female learning in Bengal."

A few years after the publication of Mr. Ward's book, viz.

in 1835, Lord William Bentinck, who was then Governor-General, resolved on instituting an inquiry into the state of vernacular education in Bengal and Behar. The gentleman selected for this duty was Mr. Adam, who had come out seventeen years previously as a Missionary, and had latterly been editing the *Indian Gazette*. The result of his investigations was embodied in three valuable reports, the last of which appeared in 1838. I have extracted from these reports two passages illustrating the state of female education in particular localities, and one showing the general conclusion at which Mr. Adam arrived.

“In Rangpur,” he says, “it is considered highly improper to bestow any education on women, and no man would marry a girl who was known to be capable of reading; but as girls of rank are usually married about eight years of age, and continue to live with their families for four or five years afterwards, the husbands are sometimes deceived, and find on receiving their wives that after marriage they have acquired that sort of knowledge which is supposed to be most inauspicious to their husbands. Although this female erudition scarcely ever proceeds farther than being able to indite a letter and to examine an account, yet it has been the means of rescuing many families from threatened destruction.”

In speaking of Nattore, he says:—

“Of the total female population, 16,792 are between fourteen and five years of age; that is of the age at which the mind is capable of receiving in an increasing degree the benefit of instruction in letters. The state of instruction among this class cannot be said to be low, for with a very few individual exceptions there is no instruction at all. Absolute and hopeless ignorance is their lot. The notion of providing the means of instruction for female children never enters into the minds of parents; and girls are equally deprived of that important domestic instruction which is sometimes given to boys. A superstitious feeling is alleged to exist in the majority of Hindu

families, principally cherished by the women, and not discouraged by the men, that a girl taught to write and read will soon after marriage become a widow, an event which is regarded as nearly the worst misfortune that can befall the sex; and the belief is also generally entertained in native society that intrigue is facilitated by a knowledge of letters on the part of the females. Under the influence of these fears there is not only nothing done in a native family to promote female instruction, but an anxiety is often evinced to discourage any inclination to acquire the most elementary knowledge, so that when a sister, in the playful innocence of childhood, is observed imitating her brother's attempts at penmanship, she is expressly forbidden to do so, and her attention drawn to something else. These superstitious and distrustful feelings prevail extensively, although not universally, both amongst those Hindus who are devoted to the pursuits of religion, and those who are engaged in the business of the world. Zemindars are for the most part exempt from them, and they in general instruct their daughters in the elements of knowledge, although it is difficult to obtain from them an admission of the fact. They hope to marry their daughters into families of wealth and property, and they perceive that without a knowledge of writing and accounts their daughters will, in the event of widowhood, be incompetent to the management of their deceased husbands' estates, and will unavoidably become a prey to the interested and unprincipled. The Mahomedans participate in all the prejudices of the Hindus against the instruction of their female offspring, besides that a very large majority of them are in the very lowest grades of poverty, and are thus unable, even if they were willing, to give education to their children."

* * * *

"It has already been stated that Zemindars, for the most part, instruct their daughters in the elements of knowledge; and for the reasons therein assigned, instances sometimes occur of young Hindu females, who have received no instruction under their parents' roof, taking lessons, at the instigation of their parents and brothers, after they have become widows, with a

view to the adequate protection of their interests in the families of which they have become members."

* * * *

"Other exceptions to the general ignorance are found among the mendicant Vaishnavas, or followers of Chaitanya, amounting in Nattore probably to fourteen or fifteen hundred individuals, who are generally able to write and read, and who are also alleged to instruct their daughters in these accomplishments. They are the only religious body of whom as a sect the practice is characteristic. Yet it is a fact that as a sect they rank precisely the lowest in point of general morality, and especially in respect of the virtue of their women. It would be erroneous, however, to attribute the low state of morality to the degree of instruction prevailing amongst them. It is obviously and solely attributable to the fact that the sect is a colluvies from all other sects—a collection of individuals who throw off the restraints of the stricter forms of Hinduism in the profession of a doctrine which allows greater license. The authors and leaders of this sect had the sagacity to perceive the importance of the vernacular dialect as a means of gaining access to the multitude, and in consequence their works, original and translated in that dialect, form a larger portion of the current popular literature than those of any other sect. The subject matter of these works cannot be said to be of a very improving character, but their existence would seem to have established a love of reading in the sect, and the taste has in some measure at least extended to the women."

The following general remarks are made by Mr. Adam in summing up the result of his inquiry :—

"Another extensive class of the population unprovided with the means of instruction by the natives themselves is the female sex. I need not dwell here on the necessity of female cultivation in any country to its advance in civilization. This is of course admitted, and the privacy, subjection and ignorance of the sex in this country amongst both Hindus and Mussulmans are equally well known. All the established native institutions of education exist for the benefit of the male sex only; and the whole of the

female sex is systematically consigned to ignorance, and left wholly without even the semblance of a provision for their instruction."

We may go on now from Bengal to Central India. For the period, with which we are dealing, there is no higher authority than Sir John Malcolm, and this is what he tells us in his work on Central India, published in 1823:—

"There are no schools for females in Central India, such institutions being quite incompatible with the prejudices and usages of the natives; education among women is therefore rare, even in the tribe of Brahmins not one in a hundred can read. The dancing girls here, as in other parts in India, are often well instructed, and almost all the principal Rajpoot ladies have sufficient learning to carry on their own correspondence."

"Among the merchants of the Jain tribe, women are not in general educated; but when they are left widows at an early age they are in the habit of devoting themselves to Jaties, or priests, with whom they abide, and from whom they learn, not only the rites, but also to read the sacred books of their religion: they become, in fact, mendicant priestesses* and exercise considerable influence over the females of their tribe."

* * * *

"The power which the Mahratta ladies of the families of Scindia, Holkar and the Puar enjoy has been described. They have always had great influence in their secret councils, and usage has latterly given them a considerable and increased share in the government, and in some cases they have been the acknowledged heads. They are usually instructed in reading, writing and arithmetic. The management of the horse always constitutes part of their education, which is directed to qualify them for the duties to which their condition makes them liable to be called."

Sir John Malcolm's brief allusion to the Rajpoot ladies

* "Such females are known by the name of Arjah; they are respected for their knowledge, not their conduct. Women who have adopted this vagrant life are never allowed any intimate intercourse with families."

may be supplemented by a passage from Colonel Tod's "Annals of Rajasthan":—

"Most erroneous ideas," he says, "have been formed of the Hindu female from the pictures drawn by those who never left the banks of the Ganges. They are represented as degraded beings, and that not one in many thousands can even read. I would ask such travellers whether they know the name of Rajpoot, for there are few of the lowest chieftains whose daughters are not instructed both to read and write, though the customs of the country requiring much form in epistolary writing, only the signature is made to their letters. But of their intellect and knowledge of mankind, whoever has had to converse with a Rajpootni guardian of her son's rights must draw a very different conclusion."

The next authority which I shall quote is Mountstuart Elphinstone. As an assistant at Benares, Resident at Nagpoor and Poona, and Governor of Bombay, his experience was of a most varied kind. His embassy to the court at Kabul made him acquainted with Northern India. Bishop Heber remarked that he had seen more of India and the adjoining countries than any man then living. In the long roll of distinguished men, whom the Indian Civil Service has produced, there is perhaps no name which stands higher than that of Mountstuart Elphinstone. Meadows Taylor has told us that his name is still a household word among all classes of Mahrattas, and no one can doubt that he was full of the kindest feelings towards the natives of India. He has briefly recorded in his History of India the conclusion at which he has arrived on this point. "Women," he says, "are everywhere almost entirely uneducated."

India is such a vast country, and there is so much diversity in local customs, that what is true of one part is by no means necessarily true of another. I have therefore deemed it right to place before you pictures from different parts of India of

the state in which we found native education, and although time does not admit of our going in this way through every province, it will, I think, be admitted that all that we have heard on the subject fully justifies the conclusion arrived at by Mountstuart Elphinstone. Jesuit priest and Protestant missionary, soldier and statesman, all show us that such native female education as existed in their time was more or less of an exceptional kind. Rajahs, Chieftains and Zemindars permitted their daughters to learn to read, write and do accounts, because this knowledge was often necessary for the management of their affairs. Dancing girls strove to be accomplished, because accomplishments made them more attractive. The female followers of Chaitanya and the mendicant priestesses spoken of by Sir John Malcolm learned to read and write from religious motives, but the former were persons who had shaken off most of the restraints of Hinduism, and the latter were not Hindus, but Jains, and unfortunately neither class had a high reputation for morality. We see that nearly everywhere there were strong prejudices against female education.

Christian missionaries were the first in the field to combat these prejudices. The honour of the earliest and completest victories in the cause of female education belongs to them. It would be impossible here to attempt anything like even a sketch of the labours of these devoted men and women, and the results achieved by them in various parts of India. As might naturally be expected, their pupils have been chiefly drawn from the ranks of their converts, from the lower castes of Hindus, from the outcaste tribes and from the crowd of orphans rescued in times of famine, but they have also succeeded in establishing numerous schools for girls of the higher castes. The example set by the missionaries has been followed in various parts of India by a few Hindu

gentlemen, who have had the moral courage to rise superior to the prejudices of their age and country. I do not propose to go into the details of the work done by these great and good men. Their memory lives in the towns in which their wealth and influence created new schools for the benefit of their countrywomen, but I may perhaps be permitted to single out the name of an illustrious Hindu nobleman, who has recently passed away, leaving behind him a reputation which is more than local. Many years ago the late Maharajah of Vizianagram put into my hands a statement showing the vast sums which he had expended in various objects of public utility in different parts of India. Up to the day of his death that beneficent stream of good deeds never ceased to flow, and among the noble purposes to which his wealth was applied, the promotion of female native education held no mean place. Besides a large boarding school for Rajput girls and a day school for girls at Vizianagram itself, the Maharajah established girls' schools in two other towns on his estate, a large girls' school at Rajahmundry in the Godavery district, and five large girls' schools in the town of Madras. As all these girls' schools were supported entirely by the Maharajah and were not permitted to receive Government grants, no returns were furnished by any of them except the Rajput boarding school, and I believe that the Maharajah maintained many other girls' schools in the same unostentatious way in other parts of India.

Besides these mission schools and secular schools of various sorts, including indigenous schools attended by girls as well as boys, there are a certain number of girls' schools supported by Municipalities, Local Fund Boards and Government. The general result of all these combined efforts is summed up as follows in the admirable article on India, which has recently appeared in Dr. Hunter's *Imperial Gazetteer*:—

“Of late years something has been done, although not much, to extend the advantages of education to girls. In this, as in other educational matters, the missionaries have been the pioneers of progress. In a few exceptional places, such as Tinnevely in Madras, the Khasi Hills of Assam, and among the Karen tribes of Burmah, female education has made real progress; for in these localities the missionaries have sufficient influence to overcome the prejudices of the people. But elsewhere, even in the large towns and among the English-speaking classes, all attempts to give a modern education are regarded with scarcely disguised aversion and have obtained but slight success. Throughout the North-West Provinces, with their numerous and wealthy cities and a total female population of fifteen millions, only 6,550 girls attended school in 1877-78. In Bengal, with just double the inhabitants, the corresponding number was less than 12,000. Madras, British Burmah, and to a small degree Bombay and the Punjab, are the only provinces that contribute to the following statistics in any tolerable proportion. Total girls' schools in 1877-78, 2,002; number of pupils, 66,615; mixed schools for boys and girls, 2,955; pupils, 90,915; total amount expended on girls' schools, £78,729, of which £27,000 was devoted to the 12,000 girls of Bengal.”

The latest statistics laid before Parliament are for 1878-79, which is one year later, but it may suffice to say that these statistics show only a slight advance on those given by Dr. Hunter. It must of course be borne in mind that statistics of this kind are never complete as regards schools, which receive no aid from the state, as I have shown in the case of the Maharajah of Vizianagram's schools, but the figures are, nevertheless, quite sufficient to prove that female education in India is still in a very backward state. Such as they are, however, they also prove to those who are able to look back a few years that some advance has been made. As one exemplification of this I may mention that six years ago I was able to point out that in the Madras Presidency the number of girls in schools under inspection exceeded

the number of boys and girls put together fifteen years previously.

One of the great difficulties with which these schools have to contend is the early age at which the pupils are withdrawn. The great majority of Hindu girls leave when they are about eleven. Even if a girl attends regularly from the age of six or seven to eleven, she cannot be expected to know very much at that age ; but unfortunately there are so many interruptions owing to feast days, marriages, illnesses of relatives and other causes that a great many do not attend regularly. The great majority of the pupils therefore never get beyond the elementary stage of education. This is especially the case in schools in which male teachers are employed. In boarding schools and also in day schools, in which all the teaching is intrusted to women, it is beginning to be found that the girls remain to a later age, and consequently attain a higher standard. This circumstance is hopeful, so far as it goes, as it shows one direction in which progress may be expected, but in most places it is no easy matter to get qualified female teachers. Normal schools may, in course of time, supply this want, but the same prejudices, which interfere with the progress of ordinary girls' schools, are at present impeding the success of Normal schools.

The expense of girls' schools in India is another obstacle to the extension and development of female education. When a new school is started not only are the parents unwilling to pay any school fees, but they have to be bribed to send their children by presents of money and clothes. Women have also to be paid to conduct the children to and from school. The burden of maintaining a school is thus often at first very considerable, although it is usually found that in course of time the presents can be discontinued and small fees can be levied. Again, there are many girls whose parents are unwilling to

send them to any school, although they are not unwilling to allow them to receive instruction in their own homes.

It is to meet these difficulties that most of the Missionary Societies have found it necessary to resort to what is called the system of *Zenana teaching*. Under this system a teacher goes from house to house, giving lessons at stated hours on fixed days to young married women, who have already attended school in their childhood, and also to young women and girls who have not had the advantage of any previous instruction. It is obvious that this system has the disadvantage of being very costly and somewhat ineffective. The teacher must not only receive a salary, but she must be provided with a conveyance to enable her to drive from house to house. Instead of teaching large classes, or even small classes, she must divide the limited amount of time at her disposal, as best she can, among a few pupils, who may be all at various stages of progress. There are also difficulties in the way of checking the work done by the teachers; for if examinations and inspections are instituted they must be of a special kind. Notwithstanding, however, all these drawbacks, the system seems to be necessary in the existing state of feeling among the natives of India. The missionary agencies of course combine religious teaching with the ordinary subjects of education, and much good has, no doubt, been done in this way; but there are many homes into which the agents of Christian missions cannot obtain an entrance, because parents and husbands fear that attempts may be made to tamper with the religious belief of their daughters and wives. These homes offer a field for philanthropic enterprise, based on the principle on which Miss Carpenter organized this Association, which aims, as you are doubtless aware, at doing all it can to promote the moral and intellectual progress of India, without interfering with politics and religion."

In Bengal this work was taken up about two years ago by the local Branch of the National Indian Association. As yet it is on a small scale, only two teachers being employed. The pupils go through a graduated course, which includes arithmetic, geography, history, needlework, &c., and they pay small fees. Under the excellent supervision of Mrs. Knight the work has been carried on regularly and successfully, but it has been found that the fees cover very little more than the conveyance hire of the teachers, and their salaries thus fall almost entirely on the funds of the local Branch, which has been obliged to appeal for special assistance.

There is some probability of the same kind of work being taken up by the Madras Branch, but it is likely that additional funds will be needed there also. The Parent Association is not at present in a position to render much pecuniary assistance to any of its Branches; but a special fund has been opened for this purpose, and one of the objects of this meeting is to endeavour to create more general interest in the subject.

The question is sometimes asked, why should we not leave the natives to themselves? The educated classes must, it is presumed, be the richer classes, and well able therefore to make their own arrangements for the education of their wives and daughters, if they are really in earnest. No doubt there are some wealthy persons among the educated classes, but as a general rule educated natives are not rich men, at all events when they commence their career, and some of them are so poor that they have to maintain themselves at school and college by begging. There are therefore many who may be willing to educate their wives and daughters, but who cannot afford to pay much for this education. It must be remembered, too, that female education is still in its infancy in India, while the experience of the past shows that every kind of education in India at first starting has needed artificial sup-

port. The colleges and schools, which are now crowded with male students, were not always crowded. I have seen many new schools opened with an attendance of half-a-dozen boys, sometimes even four, three and two. About twenty-five years ago I was asked by the Acting Principal of the Presidency College at Madras to visit that institution. I found the Principal teaching mathematics to a class of six or seven students. The Professor of English Literature was lecturing to a class of the same strength in another room. The Professor of English History was seated at a table with four young men. There were some school classes, but this was the whole College, and it was at that time the only college in Southern India which educated up to the B.A. degree. At this period the fees in schools were quite insignificant, sometimes almost nominal, and stipendiary and free scholarships were freely given. But from time to time the scale of school fees has been raised so high that many schools have become almost and some quite self-supporting. A time may come when female education will become, if not self-supporting, less dependent than it is now. The great point in matters of this kind is to make a beginning. If we can create a taste for home teaching we may be sure that it will extend by degrees. It is found that Hindu women, who have been at school themselves, are much more willing to send their daughters to school than those who have not. The same result may be expected in a generation or two with regard to home education, and a generation is a very short time in a country in which women become mothers at an age at which they would almost be regarded as children in Europe.

It is also desirable on other grounds that at all events at first starting this work should be systematically taken up by some permanent Association. Many persons who are quite willing to have their daughters and wives educated may not

have the leisure or skill to organize and carry out a proper scheme for this purpose. In matters of this kind it is very important that we should carry the natives of India with us in our reforms, that the best and most enlightened of them should be associated with us in the planning and execution of our schemes, and that we should not attempt to move too fast. The question is a very delicate one, and it would be a mistake to suppose that even among educated natives there is as yet anything like a general enthusiasm on the subject. A recent educational journal quotes the following passage from an essay on female education, written by a Hindu candidate for University honours.

“I wonder why the Hindus do not care more to keep their females at bay when they suffer such losses for want of female obedience.”

It may be hoped that such sentiments are not common, but although not often so openly avowed, they may prevail more largely than we suspect. It is not always easy to ascertain the real feelings of native gentlemen of established reputation and position, because their politeness often makes them unwilling to express views which they know to be unpalatable to their European friends. A book has, however, recently appeared called “India: Past and Present,” by Shooshec Chunder Dutt, Rai Bahadur, who has written several other works, and is known in England as a contributor to *Fraser's Magazine*. This gentleman, who may be regarded as an advanced Reformer, has expressed his opinions very freely on a number of important Indian questions, and among others on the question which we are considering to-night. Some of his remarks seem worthy of attentive consideration, and with your permission I will read one or two short extracts which I have marked.

“For the higher classes,” he says, “the plan of Zenana

teaching has been adopted everywhere, and has answered to a considerable extent. Since the mountain would not come to Mahomet, it was wise on the part of Mahomet to go to the mountain and accomplish the miracle; and the Zenana missions conducted by female tutors already count a large number of pupils in the metropolitan towns all over the country. But the education conferred in this way is yet very simple and elementary. The movement is only valuable as a right conception rightly carried out; but in reality it has achieved nothing to speak of up to this time, though there is no doubt that eventually it will.

* * * *

“How the women of India should be educated is a very important question, which we should like to see well discussed. We do not think the European model the best to imitate. The education of European females is, as a rule, too flimsy to be of any real value, and, though harmless in its results in the cold climates of the north, would make woman a wild animal beneath the burning sun of the tropics, and Young India is too wide awake not to understand this. He does not want his wife to dance, or sing, or paint, or do the pretty; he does not want her to sputter French, or Italian, or English either. He strongly urges that the judgment and the understanding should be well cultivated, and a practical education given to her in place of what are called ‘accomplishments.’”

Mr. Shooshee Chunder Dutt very properly gives the first place to moral training, and he insists much on domestic instruction, under which head he includes housekeeping, thrift, cookery and hygiene. With regard to literary instruction, he cordially admits that he does not want woman to be as well educated as man, but he does wish her to be an intelligent companion to her husband and a sensible mother to her children.

“The ornamental,” he observes, “comes last in our plan of education, because, at this moment at least, Young India does not much appreciate it, all that he wishes evidently being that

his wife should be wise, gentle and steady, both as wife and mother. On the one hand, he does not want her to enter the lists with men, either for station, fortune, fame or power; on the other, he does not wish her to be all day either over the piano or before the glass. The mistaken gallantry of men has done a great deal of mischief in Europe in this respect, which need not be repeated in India. The condition of women is bad enough already without it; but, bad as it is, we would rather wish her to continue in it than that she should be converted into a doll or painted image, to receive the sickly and sentimental devotion which it is the fashion in Europe to render to her. Rescue her from the personal restraints and moral disadvantages she labours under, free her from bondage, raise her to the sphere Providence manifestly intended for her, but do not change her into a plaster-cast ninny."

The opinions held by Mr. Shooshee Chunder Dutt are, I believe, shared by a large number of Indian gentlemen who are friendly to the cause of female education, and without entirely endorsing these opinions, I may say that I fully admit that there are many features of European society which are highly objectionable, and that great discrimination is therefore necessary in copying foreign models.

As far as can be seen at present, the kind of home teaching which commends itself to those native gentlemen, who are best able to form an opinion on the subject, is education of a somewhat elementary type, conducted entirely through the medium of the vernacular languages of India. I think we must for the present accept that decision. This is home education in its least costly form, and a comparatively small sum will suffice for the continuance and extension of the operations which have been commenced at Calcutta, and for the gradual establishments of agencies of the same kind in other large towns. But when I compare the men who have received this sort of education with those who have enjoyed the advantages of a wider and deeper culture, when I see the

position which many of the latter are occupying, and observe the distinguished success with which they are doing their work as authors, editors, teachers, physicians, magistrates, judges, legislators and administrators of large provinces, I cannot help thinking that a time will come when they will not rest satisfied with an education of this humble type for their wives and daughters, but will demand that they shall be placed on something like the same intellectual level as themselves. It was, I believe, Lord Macaulay who said that the language and literature of England were destined to be the eternal inheritance of the people of India, and I trust that sooner or later the daughters of India will claim and obtain their share in that rich inheritance.

Although I have trespassed so long on your attention, I have as yet confined myself almost entirely to the Hindus, and have said scarcely anything about the Mahomedans. At this late hour I can only express a hope that some other gentleman will take up this branch of the subject on some future occasion.

R. M. MACDONALD.

THE PLACE WHICH THE RIG-VEDA OCCUPIES IN THE DAILY MORNING AND EVENING PRAYERS OF THE HINDUS.

(An Address introductory to a Dissertation on the above subject, delivered before the Berlin International Congress of Orientalists, on September 14, 1881, by MONIER WILLIAMS, C.I.E., D.C.L., LL.D., Boden Professor of Sanskrit in the University of Oxford, Honorary Delegate of the Government of India.)

My design in bringing the present subject before you is to show how important a part the Rig-Veda still plays in the

morning and evening religious services of the Hindus, as performed in the present day, and as I myself saw them performed during my travels in India.

We are so accustomed to give all our attention to the Rig-Veda for purely literary or philological objects that we are apt to forget that directly or indirectly, for good or for evil, this ancient book—the oldest in the world, except perhaps portions of the Christian Bible—has for three thousand years moulded the faith, inspired the prayers, animated the aspirations, influenced the conduct, shaped the lives of a large proportion of the great Aryan race to which we ourselves belong. And to this very day the remarkable spectacle may be seen of millions of Indo-Aryans, comprising countless tribes of various origin, scattered over a vast area from the Panjab to Cape Comorin, from Bombay to Assam, living distinct from each other in separate castes and communities, and owning subjection to divers laws and customs, yet all united by the common bond of this Rig-Veda, which they still use as their daily prayer-book, and portions of which they still repeat as a morning and evening sacrifice to the one God whom they all alike adore under various manifestations.

And this Rig-Veda, in the estimation of those who thus make use of it, is not a book like our Bible or the Muhammadan Kuran. It is rather a sacred and eternal sound heard by inspired sages and transmitted through the living voices of pious Brahmans through innumerable generations. And hence it is that the very sound of the Veda is considered efficacious in propitiating the Deity. Hence it is that, contrary to the maxim of our Shakespeare ('Words without thoughts never to Heaven go'), the mere words of the sacred texts are believed to go even without the accompaniment of thoughts upwards towards Heaven, and bring down blessings on the utterer.

Standing here, therefore, as I do this day, before the members of this great International Congress as a Delegate of the Government of India, I must be allowed to say that it redounds greatly to the honour of that Government that in its desire to support the cultivation of Oriental studies in England, and in its appreciation of the estimation in which the Veda is held by two hundred millions of Hindus committed to its rule, it supplied the funds which enabled Professor Max Müller to give us a complete edition of the Rig-Veda with the commentary of Sāyanācārya—a great work which could not have been accomplished even on a less costly scale without too large an expenditure of money for private-enterprise.

And for the same reason I feel bound to express my regret that among the English versions of the sacred books of the East, in the publication of which the Government of India is liberally assisting, and ten volumes of which have been published since the programme put forth in 1876, no translation of the Rig-Veda has yet found a place.

Everyone here knows that the translation begun by my illustrious predecessor at Oxford, Horace Hayman Wilson, even if it had ever been completed, could not have held its own in the present advanced state of Vedic knowledge. Nor can further translations of works already excellently translated, such as the Upanishads, the Bhagavad-gītā and the Muhammadan Kuran, compensate us English Orientalists for the want of a trustworthy version of the oldest, most important, and by far the most sacred of all India's sacred books. Nor is the absence of a complete English translation of the Rig-Veda made easier for us to bear by our knowledge of the fact that you in Germany who do not govern India, as we do, have already produced two complete German versions.

At any rate the Home Government of India is generously

doing its part in this matter. And perhaps no one is better able than I am to answer any charge of remissness in encouraging Oriental studies that may be brought against the Viceroy or any other representative of the Queen in India. In my travels through India I had frequent occasion to admire the sensitiveness of our Government to its duty of fostering and promoting Indian learning. It has established throughout the country great Universities, Colleges and Schools where even more attention is given to the study of the classical languages of India than to that of the vernaculars, and it is doing what it can to preserve from destruction every kind of literary and archæological monument, including important inscriptions and manuscripts. More than this, and still more manifestly to its credit, it deals out absolute justice to its multifarious subjects. It holds the scales with perfect impartiality between different castes and religionists. Each man is allowed to practise his own religion according to the dictates of his own conscience without fear of let, hindrance or molestation.

• I proceed to indicate the place which the Rig-Veda occupies at this very moment in the morning and evening worship of the Indo-Aryan race. * * * *

The following is an abstract of the paper read before the Congress, which will be printed at full hereafter :—

“The Hindu worshipper, before offering his first morning prayer, is required to bring body and mind into a proper condition of purity and attention. He must bathe, apply ashes to his limbs and forehead, bind up his hair, sip pure water thrice from some sacred stream, inhale pure air into his lungs and retain it for some time in his chest by suppressing his breath. These preliminary acts must be completed before the sun rises. Then, turning towards the eastern sky, he utters his first morning prayer in Sanskrit—the celebrated Gāyatrī prayer from Rig-Veda, iii. 62. 10—which,

like the Lord's Prayer among Christians, and like the *Fātihah* or first chapter of the Kuran among Muhammadans, must always among Hindus take precedence of all other forms of supplication. It may be thus translated :—‘Let me meditate on the excellent glory of the divine vivifying Sun. May he enlighten my understanding.’

“The worshipper next performs a kind of self-baptism by pouring water over his own head, at the same time reciting the hymn *Rig-Veda*, x. 9, ‘O waters, give me health ; bestow on me vigour and strength, &c.’ After that comes the repetition of the *Agha-marshana* or ‘guilt-extinguishing’ hymn (*Rig-Veda*, x. 190), supposed to have an all-powerful effect in removing sin and containing a summary of the course of creation :—‘From glowing heat sprang all existing things ; yea, all the order of this universe, &c.’ The worshipper then renders homage to the rising sun by throwing water towards that luminary three times, each time repeating the *Gāyatrī* prayer (*Rig-Veda*, iii. 62. 10) as before ; after which he repeats a prayer to the eternal Mother, *Aditi*, from *Rig-Veda*, v. 69. 3 :—‘I invoke the divine *Aditi* at early dawn, &c.’

“The worshipper now sits down on the ground, repeating at the same time a prayer to the Earth :—‘Goddess, support me, purify my seat on this bare ground.’ This is followed by some remarkable gesticulations. To a spectator it appears as if the worshipper were crossing himself, but he is really touching various parts of his own body—such as eyes, ears, breast and head—with his fingers, as an act of homage to those organs, supposed to be animated by the Divine presence. After this the sacred *Gāyatrī* prayer ought to be again repeated, and this time muttered 108 times, by help of a rosary of 108 beads.

“The worshipper now rises, and, standing erect, with his face towards the Sun, recites what is called the *Mitra* hymn to the Sun (*Rig-Veda*, iii. 59) :—‘*Mitra* calls men to activity, sustains the earth and sky, and beholds all creatures with unwinking eye, &c.’ This is followed by a prayer to the Dawn goddesses (from *Rig-Veda*, iv. 51. 11) :—‘Hail, brilliant Dawns ! Daughters of Heaven, &c.’ The service closes with adoration of the ten quarters of the sky and a recitation of the family pedigree.

"In the Midday Service, other hymns of the Rig-Veda are substituted, such as i. 35. 2 ; iv. 40. 5, and that called Saura-sūkta (Rig-Veda, i. 50).

"In the Evening Service, the prayer to the Sun on standing erect is Rig-Veda, i. 25.

"All three services conclude with the following prayer :—
'May the one supreme Lord of the Universe be pleased with this my devotion.' "

THE SUPPORT OF HIGH EDUCATION IN INDIA.

The two following articles appeared lately in *Allen's Indian Mail*, and we have the permission of the writer to reprint them with his signature :—

AN EDUCATIONAL COMMISSION FOR INDIA.

A fortnight ago we discussed at some length the instructions as telegraphed by the *Times'* Calcutta correspondent, drawn up to guide the deliberations of the Educational Commission, which, the correspondent tells us, is to sit in the coming cold weather at Calcutta. We promised to return to the consideration of the subject; and, although no further information in regard to the constitution and objects of the proposed Commission has as yet reached England, we commence the fulfilment of our pledge to-day, as we are very sure that the questions involved are of vital importance, not only to the popularity but also to the efficiency of our administration to the Indian Empire. We shall assume for the present that the *Times'* telegram accurately and adequately expresses the general intention and aims of the proposed conference, as formulated in the minds of the present advisers of his Excellency the Viceroy. On this assumption it will be at once clear to any one at all conversant with the history of the educational controversy in India, that one of the first and most important questions to be discussed by the Commission may be thus broadly and roughly stated:—Is it advisable for us to divert, to the laudable purpose of mass education, any of the

money now spent on "high education" in maintaining the state colleges and high schools, and, if so, how can we induce private enterprise to step in and take up the work of high education? Whether the first branch of this question be decided in the affirmative or the negative, we may presume that the Commission will in any case proceed to the consideration of the action to be taken on an affirmative decision. The extension of elementary education among the masses of India is obviously of such tremendous importance in itself that a properly constituted educational commission cannot fail to direct its best efforts to the elaboration of a scheme that may conduce to such a desirable end. Major Baring will probably feel compelled, however sorrowfully, to inform the Commission that the state of the finances will not admit of a larger aggregate allotment of funds for education purposes than that already granted, and the Commission must then debate the question stated above whether funds for the desired purpose can be obtained by diverting some of the money now spent on the colleges. We propose in the present series of articles, whilst honestly noting various possibilities on both sides, to endeavour to show that any sudden withdrawal of the state aid to high education is most strongly to be deprecated, and that any effort in the direction of encouraging private enterprise must be made with the utmost caution, and not without full knowledge of the agency into whose hands would fall the task resigned by Government.

In this connection the first point we would propose for consideration is, How would a change in the direction suggested be regarded by those most nearly concerned—the people of the country? and how far is native public opinion justified in the view it adopts? There can be no manner of doubt as to the answer that must be returned to the former of these questions. In India the Government that is friendly to high education is at once idolised by the people; the belief that Sir George Campbell was inimical to high education made that Lieutenant Governor the most unpopular ruler that ever occupied Belvedere. This fact is unquestioned, even by those who advocate withdrawal; and it is generally explained by reference to the fact that the classes who make themselves heard, both in the press and in the

counsels of Government, are exactly the classes that benefit most by state-aided colleges. We have no hesitation in saying that this explanation is a gross injustice to the many liberal-minded native gentlemen who deprecate the transfer of the state's task to private enterprise. In Calcutta, in Bombay, in Madras, in every great centre of enlightenment in India, we could name many native gentlemen of standing and repute who are far above the suspicion of such selfish motives for their advocacy. And even if this were so, it must not be forgotten that the cause of withdrawal has always been known to have the strong sympathy of some of the most powerful among the ruling body, and if selfish motives were the only ones that actuated the native side in the controversy we should surely find many who would prefer their own personal interests to the interests of their class, and would sooner have the favour of a powerful Secretary than a good education for their young kinsfolk.

And what are the chief points on which native gentlemen insist when they demand the continued maintenance of the state colleges? We will simply state a few. First, India's greatest want is a class of highly educated men, who shall act as pioneers to guide their ignorant countrymen into the promised land of civilisation. Secondly, the aid now given to the higher education by the state is not out of proportion to the revenues of the country, it is not for a moment comparable in amount to the vast endowments (in many cases originally derived from public sources) of our English universities, and after all it leaves the cost of an Indian university degree quite as high (taking into consideration the difference in the standards of living) as that of an English university degree. Thirdly, the comparative poverty of the learned classes in India renders it impossible at present for the higher education to do without those aids which are not denied to the far wealthier community of England; endowments, like that of the Kishnaghur College, will in course of time be founded; independent colleges, like that excellent institution the Metropolitan College of Calcutta, will gradually spring up, manned by graduates trained in the state colleges; and in this way the task of the state can be gradually lightened, but it should never be entirely given up. Fourthly, the withdrawal of

the Government from the state colleges will immediately increase, to a degree utterly intolerable to native feeling, the importance and the power of the missionary colleges. The latter colleges, entirely apart from their religious teaching, at present do a most useful work in supplementing the Government efforts, and in providing (by the aid of their subscriptions from the charitable classes in England) a somewhat cheaper university education than that otherwise obtainable. But whilst we can entirely sympathise with that work as at present carried on, it will be readily allowed that Hindu and Mahomedan susceptibilities would be justly outraged by any arrangement that would tend to throw the whole higher education of the country into the hands of Christian missionaries; and, moreover, it is more than doubtful whether the societies themselves would consent to such a remarkable diversion from their supposed objects, of the funds of which they are the almoners.

We might name other points on which native public opinion in India would found its strong objection to any withdrawal of the state from the work of higher education. But we believe we have said enough to convince any impartial person that there is much to justify the view so universally taken in the Indian community.

THE COST OF HIGH EDUCATION IN INDIA.

The cry for the withdrawal of state aid from the cause of high education in India is due in a great measure to a misapprehension of the nature of the aid that is given. This misapprehension is widely current, even in India itself, and among those who are in general well informed on subjects of public interest. For instance, at least three or four of the leading Anglo-Indian journals, in commenting on the announcement of an impending Educational Commission to examine the working of the educational despatch of 1854, and the proposal (believed, not without reason, to be implied by the appointment of such a commission) that Government should withdraw from the maintenance of the state colleges, speak of the high education of the country as "eleemosynary." This is a simple fallacy. The

Presidency Colleges of Calcutta and Madras, and the Elphinstone College of Bombay, and the other state colleges of India, are eleemosynary only in the sense in which the colleges of Oxford and Cambridge may be called so too. It may be doubted whether there has ever been in the history of the world, any great teaching university that has been maintained solely by the fees of its students. In England the difference—an enormous one—is made up by the glorious endowments which our Oxford and Cambridge colleges have inherited; and of these endowments a very large number may be traced to public sources, gifts of crown lands, and the like. In Ireland the difference is largely made up, exactly as it is India, by a direct grant from the public revenues. Take, for instance, Cardinal Wolsey's magnificent foundation at Oxford. It was ultimately endowed and settled by King Henry the Eighth, and its endowment may therefore be considered a state endowment. Putting aside its capitular establishment, and looking only at the cost of maintaining Christ Church as an educational institution, with its eighty senior and junior students (formerly one hundred and one), and its grand administrative and instructional machinery, does anyone suppose that all this—or anything more than a comparatively insignificant proportion of it—is maintained out of the amount (£21 each per annum) which is all that Christ Church men pay to their college for their tuition? And yet it has never been suggested that the education given at Christ Church is an eleemosynary one; nor has it been proposed to resume for public purposes King Henry the Eighth's grants to Christ Church on the ground that the well-to-do classes of England are there aided to obtain an education the total cost of which they are well able and should be forced to pay. The fact is, in every enlightened age and in every civilised country it has been felt to be a point of the highest national importance to encourage the creation of a class of highly educated men; and since the cost of the highest kind of education, if it all had to come out of the pockets of the students, would be absolutely prohibitory except to a very few (namely, the very rich, in whom would often be found lacking the stimulus for the laborious life of a scholar), a considerable share of the cost of

maintaining the machinery of high education has everywhere been borne either directly or indirectly by the state. And in India this obligation is more binding on the state than elsewhere, for the following reasons: First, the learned class is not on the whole a wealthy one. Secondly, the traditionary customs of the country point to the maintenance of learning by the respectful free-will offerings (differing somewhat from charity) of the rich. Thirdly, the system of Government and general administration of the country being conducted on English principles, must for a long time be beyond the comprehension, and outside the pale of the sympathies, of all but the highly-educated class of Indians; hence there is the greater need of such a class to interpret between governors and governed, and policy enjoins the use of public revenues to create such a class. And, lastly, there is the urgent demand—for the many reasons we have heretofore stated—for what we may broadly term “pioneers of civilisation” in a country whose resources await development in every direction. And yet, what are the facts? On the eighty-two colleges of British India we lavish a state endowment of £186,000!—about as much as would suffice at Oxford for the endowment of some three or four colleges on the scale of Magdalen or New.

Again we may look at the question from the other side, that of the amount paid by the student. Let us compare the amount paid as tuition fees by a student of the Presidency College, Calcutta, with that paid by a commoner of one of the colleges of Oxford. The former pays £14 8s. per annum, the latter £21; but when we recollect that Rs.12 per mensem in India will provide food and clothing for more than one person, whilst in England £21 a year will not provide the barest subsistence diet for a single man, it will be seen that the Presidency College fees are really higher than the fees payable at Christ Church, Oxford. In the missionary colleges of Calcutta the fees are generally Rs.5 per mensem only—a rate rendered possible by English charitable contributions to mission funds; but the Presidency College fee, Rs.12, so far from being small, or in any way deserving of the epithet “eleemosynary,” is probably relatively larger than the similar fee in any other university in

the world—and indeed is only maintained by the excessively keen and highly praiseworthy desire for university education that is so conspicuous in Lower Bengal.

We claim, then, to have proved one of the chief points on which native gentlemen insist when they demand the continued maintenance of the state colleges on their present footing; namely, that the aid now given to the higher education by the state is not out of proportion to the revenues of the country—that it is not for a moment comparable in amount to the vast endowments (in many cases originally derived from public sources) of our English universities—that, after all, it leaves the cost of an Indian university degree at least as high (taking into consideration the difference in the standards of living) as that of an English university degree—and that consequently there is absolutely no foundation for the allegation so lightly made by the other side that the state-college education of India is an eleemosynary one.

ROPER LETHBRIDGE.

PROFESSOR MAX MÜLLER'S LECTURES ON THE SCIENCE OF RELIGION.

Professor Max Müller's writings on the Science of Religion have met with as keenly appreciative students in India as in Europe. This, indeed, goes without saying so far as the educated Hindus are concerned, more especially those of them whose admiration for their "guide, philosopher, and friend" had previously been kindled by the Professor's successful labours in the field of Sanskrit lore and the more technical studies of comparative philology. But the genial *savant*, being imbued with somewhat of the enthusiasm of humanity, has always desired that the "common people" should participate in the harvest that he has reaped from the traditions of ancient faiths, so that each large division of the Indian races might

be able to trace and claim its rightful share in the common heritage of religious and ethical truth. Hence it was necessary that some considerable portions of the Professor's writings on these subjects should be done into the vernaculars. This end is being attained on behalf of the Guzerati-speaking peoples in Western India, who, spread from Bombay to Katiwar and Kutch, number over nine millions. The four lectures in the Hibbert series on the "Science of Religion," which refer to the chief Asiatic creeds, are being translated into Guzerati vernacular by Mr. Behranji M. Malabari (editor of the *Indian Spectator*); and this we understand is being done, not only by permission of Professor Max Müller, but with his full approval and under reference to him on any doubtful interpretations that may arise. The task of translating the difficult dialectic and the abstract thoughts of those disquisitions into a popular language, so poor in metaphysic and scientific terms as is the Guzerati, is a difficult and formidable one; but we understand it is being accomplished with a fair amount of success by the above named Parsi journalist. The translation is rapidly approaching completion; and we trust the result will prove that neither the eminent philologist nor his facile interpreter have miscalculated the extent of demand there is amongst the masses of Western India for enlightenment regarding the bases of belief and the history of religious faiths.

W. M. W.

[Lest we should miss any other opportunity of noticing the current (October) number of the *Calcutta Review*, we must just draw attention to the varied and interesting matter scattered through its 435 pages. Amongst the articles of most interest to our readers may be mentioned "Our Joint Family Organisation," by Babu Jagendra C. Ghosh, and a very lively description of "Social Life in Bengal Fifty Years Ago by an Old Indian;"]

also an "Historical Sketch of Portuguese India," by Mr. Edward Rehatsek, the well-known Persian and Arabic scholar of Bombay. For linguistic and more technical students, we may mention Mr. Grierson's careful disquisition on the "Hindi and the Bihar Dialects," and the peculiarly interesting and critical essay, by Captain R. C. Temple, on "A Song about Sakhi Surwur," a Punjabi Mussulman fakir of the twelfth century. The "Poetry of Derozio" will serve the turn of those who care only for modern literary studies. There is a fine appreciative *resumé* of General Shadwell's Life of Colin Campbell, Lord Clyde. The *Review* opens with an intelligently summarised account, by Judge H. G. Keene, of M. Havet's "New Study of the Origin of Christianity."—W.M.W.]

WOMEN DOCTORS IN INDIA.

A touching circumstance has lately called special attention in England to the need that exists in India for qualified women doctors, to attend native women of all classes. The wife of the Mahārāja of Poonah, in Central India, who had been successfully treated by a medical missionary, urged this lady, Miss Beilby, to convey a message to "the great Queen of England," informing her "what the women in the Zenanas in India suffer when they are sick." On Miss Beilby's return to England, the Queen having heard of the message, granted her an interview, and listened with great interest to her accounts of the sufferings of Indian women. Her Majesty graciously sent a message in reply to the Maharani, and further told Miss Beilby that she might give this message to every one with whom she spoke on the subject:—"We should wish it generally known that we sympathise with every effort made to relieve the suffering state of the women of India." Since the above incident was made known, several letters on this important subject have appeared in the newspapers, urging the necessity of thorough medical training for ladies who undertake practice in India, and showing also how desirable it is that besides the medical missionaries there should be independent women practitioners. The question

of probable income is however a pressing one. Doubtless, as the *Times* says, "if it becomes a recognised fact here, as it may, that an honourable and lucrative profession in India is open to numerous ladies whose taste lies towards a medical education, the demand may be trusted to create the supply." But at present it is not evident that the work would be lucrative. From enquiries that we have made it appears that probably a qualified lady might get into practice at Calcutta and Bombay without a very long period of waiting, but in most parts of India this would be impossible. Mrs. Garrett Anderson, M.S., showed in her recent letter to the *Times* that there should be a guarantee of funds to such ladies. She further wrote, "The London School of Medicine for Women, 30 Henrietta Street, Brunswick Square, could, I believe, provide a succession year by year of thoroughly trained and trustworthy female practitioners, holding an English diploma, who would be willing to settle in India for eight or ten years, and practise among the native ladies and poor women, if the first expenses of starting, a residence, and an income of £300 a year for three or four years were assured to each such practitioner." In the discussion on this subject there has been general agreement on two points. First, that an enormous amount of preventible disease exists among Indian women; and secondly, that in the majority of cases English medical ladies are the only qualified doctors who are allowed to give assistance. We shall be glad to publish information and suggestions of a practical kind in regard to this important subject. The following paper by Mrs. Heckford, who lately spent some time in India, shows the question in some of its aspects. We hope Indian gentlemen will help forward the discussion by stating their own opinions as to how the present lamentable state of things can be best remedied.

. A recent correspondence on the above subject, published in the *Times*, having attracted the notice of the public to it, I think a short narrative of my personal experience may be of some interest to the readers of this Journal:—

I resided for about two years in India, and practised

amongst the native women as a physician and surgeon, and, although I do not hold a diploma, I found all classes of native women anxious to avail themselves of my services. The principal part of this time I was resident in the Native State of Bhopal, but even in Calcutta I had more than one patient during my temporary stay there. Of these, two were of the Brahmo Somaj, and paid me the usual fee; the third was the wife of an ordinary Hindu, and in this case no fee was tendered to me.

My experience in Bhopal pointed to the same conclusion—namely, that, as a rule, practice amongst Indian women would not be found remunerative.

I had letters of introduction from Lady Lytton to the Begum of Bhopal, which ensured me a very courteous reception. The Begum provided me with a furnished bungalow, with an extra horse, and with a carriage whenever I asked for one, besides showing me many other civilities; but having elicited from me my disbelief in the power of a doctor to ensure the advent of an heir, her interest in my visit to her State, which at first was considerable, subsided. She told me that she had no objection to my practising in Bhopal, but that she doubted whether I should find it worth my while.

There were no doctors worthy of the name at Bhopal then, although nominally there were three. One an old Indian gentleman who was paid by the Begum, and who was supposed to be the head of the State Dispensary. His stipend was very small, and so I fancy was his Dispensary, for he used occasionally to borrow two or three grains of quinine from me, and at other times he would request a loan of some equally large amount from an English engineer resident in Bhopal, who, with an Italian priest and myself, constituted the entire European population of the town. The second doctor was a young Indian who believed in calomel as a

specific for everything, and the third a man who looked like a Jew and who practised Homœopathy in a somewhat original manner. He had a box of medicines and a book, which were carried after him on his rounds. When he had heard what the patient said of the ailment in question, he looked out in his book to see what medicines were recommended for similar symptoms, and prescribed accordingly. As in the case of females none of these doctors were permitted to see more than the hand of their patients, their disabilities in the practice of their science were naturally increased, hence I had a very large clientèle in Bhopal, and was frequently asked to prescribe even for men, which I always refused to do except in cases of accident.

It would be impossible in this paper to describe the terrible scenes I have witnessed owing to the want of proper medical aid for the native women ; no one who has seen the need but must most earnestly desire that such aid should be forthcoming, but, for the present at least, I fear that if aid is to be given it must be aid subsidized by the English Government, for I feel convinced that few Indians will pay any remunerative fees for the treatment of their women ; they account them as of too little value.

The only remuneration I received during my stay at Bhopal was from a lady of rank whose little boy I was fortunate enough to cure of a painful and dangerous illness. The fee took the form of a little satin bag embroidered in gold, a pair of small gold and turquoise bracelets, and five rupees. The case was a very tedious and anxious one, and I often saw the child twice in the day.

Another lady of rank sent to ask me to call on her as she could not come to my bungalow herself. I answered that I never undertook to see any but poor patients at their own houses unless I received a fee of ten rupees. She sent me

word that she was ready to comply with my rule. I went to see her, and before I left she requested me to accept a present. It consisted of some nuts and of a peculiar compound rolled up in a leaf, and called Pān, and of two rupees. When I suggested that my fee was ten rupees, she assured me that she was very poor and could not afford more. I refused the two rupees and told her that I should not come to see her again, and that if she required advice gratis she must come to my bungalow, as she was quite able to do so, and with this she complied.

Amongst the less aristocratic of my patients funny scenes sometimes occurred. One man, whose wife had been suffering from dysentery for months before my arrival, was at first most grateful to me for greatly improving her condition. She had a relapse after a time, and he began to complain that she was more trouble than she was worth; however, she got better again, and then his gratitude showed itself in the promise of a present in the shape of a cat. Before the cat arrived the wife had another relapse. The husband came to me with a very long face the next evening. He said he was not going to give her any more medicine, as it was evidently the will of God that she should die, and she did die. The next day I saw him coming towards the stable where I happened to be at the time, with a very emaciated white kitten under his arm. "My wife is dead, and here is the cat," he remarked coolly, presenting me with the small animal.

I could tell many other instances to show how difficult it is to make practice amongst native women of any class remunerative, but perhaps the strongest proof of it is given in the words of the judge of the Sudar Court at Dhar, where I obtained an appointment as medical attendant to the Maharani. "His Highness the Maharajah," he said, "intends to send you to Poonah to attend his sister-in-law. All your

expenses will be paid, but his Highness will count your services as part of your engagement with him. Of course if the child born be a boy you will receive a handsome present from the father; but if it be a girl you will receive no fee."

This is the common habit in native practice. Even in practising amongst men or boys it is always necessary to exact prepayment, or in all probability there will be no payment.

To anyone who feels strongly the responsibility of all English people towards Indians, this is a matter of great pain and difficulty. It is a dreadful thing to think that the life or death of some little-valued member of the family is balancing between the cupidity of the head of the family and one's own cupidity. If one yields, one must make up one's mind to practice gratis; and if one remains firm in demanding that the fee be paid before the visit, one runs the risk of setting an example of hardness of heart and apparent want of conscientiousness to an individual of a race to which we are especially bound to set a good example.

In conclusion I would remark that I think that there is a field for qualified women doctors amongst the members of the Brahmo Samaj, amongst the Parsee women, and amongst one or two of the Native Princes. These latter however are very capricious and liable to be swayed by personal likes or dislikes, so that it is necessary to make a very careful contract with one of them before accepting an appointment. It is therefore evident that, if my judgment be correct, the field is a very narrow one at present, whatever it may become, and I should deprecate any number of women doctors trying their fortunes in India, for I fear they would but meet with disappointment.

Before ending this paper I think it right to mention the extreme kindness with which I was treated by the Maharajah

of Dhar. Nothing could exceed the courtesy with which I was treated by him and by all his officers, and great was my regret at being obliged to abandon my appointment in his State owing to the complete failure of my health.

It was not only the kindness I received during my stay at Dhar that endeared its memory to me, but also the general appearance of intelligent progress amongst its inhabitants. The Maharajah had established schools for both boys and girls, and the progress of the students was extremely creditable. The girls of course were of very tender age, none of them above ten years old, if any were as old; but the Judge of the Sudar Court, a highly educated gentleman, who accompanied me on my visit to the schools, seemed hopeful that as time went on the girls might be allowed to remain for a longer period.

The country round the town of Dhar, too, is pretty, and not far from it are the ruins of the ancient city of Mandu, which are of surpassing interest and very beautiful, besides which some very interesting remains of antiquity are extant in the town of Dhar itself. There was but one, and that to me fatal, objection to this otherwise charming place. It was, and always is, the very hotbed of a bad form of jungle fever.

SARAH HECKFORD.

HINDU WIDOWS.

I have read some heart rending accounts of the widows of the N. W. provinces in the November Journal of the *National Indian Association*, which no way correspond with the treatment of our Bengali widows, except inasmuch as the latter are not allowed to marry a second time. [N.B. We now and then hear of the widow marriages among educated young men, who take much interest in the establishment of widow marriages.]

The widows of Bengal are not hardly treated at all, but they are to be pitied. The relatives of the widows or their friends never think of avoiding them as an inauspicious omen, but everyone comes to the widow and tries to soothe her. No barber's wife comes to tear off her ornaments when the husband's last breath is drawn. No such inhuman oppression do we hear of as practised on the widows as breaking the ornaments off them after the death of the husband and inflicting wounds on the body thereby. Neither our ladies nor widows go to the burning ghat with the dead body, therefore they have nothing to suffer during the cremation. No one taunts a widow when she weeps for her husband, but every one comes to her and tries to soothe her by gentle persuasion. In our country (Bengal) the widow keeps mourning for a month if she is Káyastha, and ten days if she belongs to the Brahmin caste. We have certain religious ceremonies to be performed at the end of the mourning, as *Sradh*, in which we give money and clothes to the priest, but those have nothing to do with the widows. Neither do our priests make any exorbitant demand in performing the religious ceremonies, but they are satisfied with that which is given willingly by the guardians of the widows. If the deceased be very old, then we give alms to the poor and give a grand dinner to our friends and relatives, and also clothes and money to the priest. The widows are much respected, and their guardians provide for them very well, and make good arrangements for them that they might be well provided after their guardians' death. Our widows generally pass their time in the worship of God. The affection of father and mother becomes very strong for their daughter when she becomes a widow, and they pay every attention to her comfort, but would never think of marrying their daughter a second time. And I know that there were several cases where the guardians have proposed marriages for the second time, but the daughters rejected their proposals, for they could not love more than once. The one great evil in our custom is that the widows have to keep two fasting days every month. In Bengal the thirteenth day is not observed by the poor widow as any especial day after the death of the husband. The

tenth day, on the other hand, is a day on which certain religious ceremonies are performed, but on this day there is no occasion for any great demand on the part of the priest or any other person. After the tenth, the thirteenth comes next in importance, on which day shaving and bathing ceremonies are performed. On the thirty-first day the great and final ceremony of *Sradh* takes place.

NARENDRA NATHA MITRA.

THE LEGEND OF SAKUNTALA.

(Translated from Bengali.)

Sakuntala was the daughter of the hermit Bishwamitro. The account of her birth and preservation is very extraordinary. It is said that Bishwamitro was addicted to such hard penances that the gods were afraid of him, and in order to break the force of these penances they sent a Peri named Menoka from Paradise to distract his attention. The hermit was enchanted by her great beauty and passed the time very happily with her; but one day at eventide he commanded her to bring him water and the libation spoon, that he might perform the evening sacrifice, thereupon Menoka mockingly replied, "It is wonderful that you remember the evening sacrifice to-day, after forgetting it for so many days!" At this taunt the hermit was so enraged that Menoka fled from him in terror. She wandered about in the forest till her little daughter was born, when she deserted it and ascended again to Paradise. For a little while a vulture supplied the necessities of the child, and then a famous hermit named Konwo having found her carried her to his own dwelling on the banks of the Malini, and brought her up as his own child, giving her the name of Sakuntala (viz. vulture).

Thus she grew up and became very beautiful. From her infancy she wore clothes made from the bark of trees, and her beauty was not spoiled by them, but rather, as the water lily is set off by the surrounding weeds and the moon by the clouds, so her loveliness was but enhanced by her garments. The hermit, Konwo, taught her the holy shastras, and she acquired a great deal

of learning. From early childhood she had been accustomed to tend the forest flowers and delighted in the employment, and, assisted by her two friends, Anusuya and Priyomwodi, used to water the trees and flowers, which she loved as if they were her own brothers. One day Konwo went away on pilgrimage, leaving Sakuntala in the house, and at that same time a very powerful king named Dushmonto, accompanied by many soldiers, was hunting in the forest, and, having killed many animals, he arrived at a spot where he saw a hermit's cell, and round it a garden with many flowers blooming in it, where the bees were humming all round drunk with the luscious honey and the birds were singing with their sweet voices, and a little way off, on the banks of the Malini, the smoke of the sacrificial altars ascended to heaven, while the hermits read aloud from their sacred books. The king, observing this, dismissed his soldiers and said, "I am going to pay my respects to the hermits." So saying, the king drew near to the hermitage of the great Konwo. Just then Sakuntala and her two friends were watering the flowers and laughing and talking together. The king, being curious to hear their conversation, concealed himself behind a tree, and much pleased with their happy jokes and beautiful appearance sought an excuse for presenting himself to them.

At that moment a bee, having been disturbed by the watering, flew right at Sakuntala's soft face and stung her. She called out to her companions to help her, but they, full of fun, answered, "Let the king of Topoban help you! How can we help you? therefore call upon Dushmonto." The king was much amused at this pleasantry and thought, "now is the time to show myself." So he came forward; Sakuntala saw him and asked him who he was. The king replied, "Fair one! I am Dushmonto, the king, and am come hoping to see the great hermit Konwo." Hearing this, Sakuntala introduced herself to the king and pointed out the beauties of Topoban. Then she brought him a sacred stool from the house to sit on and said, "The king of the hermits is gone on a pilgrimage, but rest yourself. I am his daughter and at your service." The king replied, "Fair one! I am delighted with your extremely beautiful appearance; but the king of the hermits is a very holy man, living on roots and fruits, has no wife, and is a

strict ascetic. How, then, are you his daughter?" Then Sakuntala gave him the whole history of her birth as she had heard it from the hermit.

The king remained some time in the holy forest, and he and Sakuntala were mutually enchanted with each other's disposition and good looks. One day the king said to her, "Sakuntala, you are very lovely, and it is not fit that such a peerless beauty should live in a hermitage in such a dress, therefore take pity on me and marry me according to the proper rites, and thus becoming my queen lay aside your garments of bark and array yourself in silk attire." At these words Sakuntala was much embarrassed, but her affection was stirred by the character and good looks of the king and she was easily persuaded to give him her hand in marriage. So at an auspicious hour the king married Sakuntala by a wedding ceremony which does not require the consent of parents, then having remained sometime longer with her in the holy forest he gave her a ring, with his own name engraved on it, and then departed to his own house.

Sakuntala was overwhelmed with grief at his departure. One day while she was sitting alone in the house with her face bowed in her hands, lost in thought about her husband, a certain old woman, a very famous ascetic named Doorbāshā, came to her door asking alms, but Sakuntala was so immersed in thought that she never even heard her begging; therefore Doorbāshā, supposing she despised her appeal, pronounced a curse on her, viz., "That you shall be entirely forgotten by that man about whom you are now thinking, and for whose sake you have disregarded me." So saying, she went quickly away. It so happened that just then Anusuya and Priyomwodi, her two friends, were watering the flowers and heard the words of this curse, and saw Doorbāshā going away in a towering passion. Then Anusuya running quickly after her came up to her, and took hold of her feet, and explained to her fully the reason of Sakuntala's inattention, and besought her to mitigate her wrath. Doorbāshā, somewhat moved by her entreaties, replied, "When I say a thing it must come to pass, but if Sakuntala has any token given her by the king which she can show him then he will remember her." Saying this, she went away.

The two friends talked together about the anger of Doorbāshā and one of them said, "What must be, must, but after all this is not such a bad affair, because Sakuntala has on her finger a ring given her by the king; she has but to show it, and he will remember her. In the meantime there is no need to tell her, as it would only redouble her grief at the loss of her husband." They then went to Sakuntala's house and found her sitting like a statue, with her head on her hand, lost in thought, so they endeavoured by every means in their power to comfort her, and thus some days passed away. When Konwo returned from his pilgrimage he heard how Dushmonto had married Sakuntala, and instead of being angry was much pleased with her good fortune in having obtained such a desirable partner. He thought himself a happy father and extolled her choice.

Now after Dushmonto had returned home he made no inquiries about Sakuntala, so Konwo began to think seriously of it; for it is not proper for a young married woman to remain in her father's house, because it gives occasion for slander. He determined therefore to send her to her husband, and gave orders to his own sister Gautomi, and to two of his pupils, Sharangrob and Shuarotwo, to escort Sakuntala to the palace of the king at Hostinia. Having received this command Gautomi and the two pupils made preparations for their journey. Sakuntala had remained absorbed in grief at her separation from her husband, so she rejoiced now in the hope of being with him again: nevertheless she was very sorry to part with all her friends and neighbours in the forest and went to each of them to wish them good bye. They all bestowed their blessing on her, some saying, "May you be the best beloved of the king;" and others, "May you become the mother of a herd." The hermit Konwo also, though he was an ascetic and had his feelings under control, yet the thought, "I have had Sakuntala so long under my care and now she is going to her husband's house, and there is no knowing when I see her again," made him very sorrowful. Sakuntala fell at his feet and he gave her his blessing, "May you be as precious to your husband as Somnushta was to king Jogati, and may you have a right royal princely son."

After he had thus blessed her she set off in company with Gautomi and the two disciples; but though the hermit had taken

leave of her, yet love made him go some way with his daughter, also her two friends Priyomwodi and Anusuya. Thus they went on together till they came to the banks of a lake, when they sat down under a tree. Then Sharangrob said to the hermit, "Ah, master! How much further are you going! Return home from here and we will go on with Sakuntala." Konwo replied, "Oh, Sharangrob! when, as my deputy, you have brought Sakuntala to the king, then you shall say to him that penances are our only wealth, but that, as he thought of such royal race, of his own accord fell in love with Sakuntala, so let him now receive her with due loving kindness." To Sakuntala he said, "My child, remember what I say, be always very attentive to your husband's relations living in the house, and be kind to all the other wives, and never on any account show anger or disrespect to your husband. Lastly, always keep on good terms with your neighbours, and do not take too much delight in splendour, fine dresses and jewels; for it is not by these things but by their pretty behaviour that young women show their good breeding." Having given her this advice Konwo embraced his daughter, with his eyes full of tears, and Sakuntala, as she returned the embrace, said, "Oh, my father! how shall I endure life in a foreign land?" Konwo answered, "My child, why do you distress yourself? When you are established as mistress of your husband's house you will have your mind full of your household duties, and when you have given birth to a boy beautiful as the rising sun then you will quite forget the pain of separation from me." Then Sakuntala, having prostrated herself at her father's feet, embraced her two companions, who showed much distress at parting with her, and said, "If by any chance the king should not remember you, then show him the ring and he will recognise you at once." She replied, "Ah, my friends, that is what I fear!" They said, "Fear not, this dread is only the effect of love." As they were talking in this manner Sharangrob said, "Ah, master, it is getting late! you had better make haste." Thereupon Sakuntala again prostrated herself before her father and said, "Ah, my father! when shall I see you and Topoban again?" He replied, "My child, when you have been the wife of such a great sovereign and have become the mother of a promising son you can leave the burden of state affairs with him and return

here to this retreat to rest with your husband. Now go away. May the great God protect you!" So saying, with heavy hearts they returned home.

Sakuntala and her companions, after journeying many days, came to Hostinia and bathed in the river close by. While Sakuntala was bathing the ring the king had given her slipped from her finger and fell into the water without her knowing it. Overjoyed at the idea of meeting her husband she did not notice whether it was on her finger or not. When they had got together after bathing they came to the king's gate and said to the porter, "We come by the command of the hermit Konwo and seek an audience with the king, therefore inform him of our arrival." The doorkeeper went to the audience chamber, and making obeisance said, "Great king, some hermits from the Himalayas with some ladies have arrived here, sent by the great hermit Konwo, and they are now at the door praying for an audience with the king. So what are his commands?"

The king, being astonished at hearing that some lady hermits had come, gave command, "Tell the family priest to receive the hermits with due honours, then let him take them to a suitable apartment and I will come and see them." Hearing this the doorkeeper went out, and the king going to the appointed place waited the arrival of the hermits, and not being able to imagine the reason of their coming he said to Betroboli, the chamberlain, "Betroboli! why has the great Konwo sent to me? If any wicked man have disturbed their penances, or if there has been any outrage committed in the holy forest to which I have not paid proper attention, I am truly sorry for it." The chamberlain answered, "Great king, no outrage can occur where your regal sway extends. It is much more likely that they come from a friendly motive." While they were talking the priest brought Sakuntala and her companions to the apartment. As they were coming Sakuntala felt a fluttering in her right eye, and frightened at the bad omen told Gantomi of it. She comforted her, saying, "May your fears be removed far away and your happiness increased." All being assembled in the royal presence the king, looking at Sakuntala, asked the doorkeeper, "Who is this fine looking veiled woman with the hermits?" He replied, "Great king, she is a most beautiful woman!" The

king answered, "No foreign woman is worth looking at." Then the priest presented these hermits to the king. When they had given him their blessing they said, "Our illustrious master, the great Konwo, has commanded us to say, that although the great king married his daughter without his consent, yet he is much rejoiced at it; for by royal statute this is a lawful marriage, therefore receive this Sakuntala in a suitable manner." Gautomi said, "Young man, you did not wait for the consent of her father or any of her friends, so you yourselves are the best evidence of your mutual affection." King Dushmonto did not the least remember that he had married Sakuntala in the sacred forest, so being quite confounded by this statement he replied, "All these words you have spoken are but idle tales." Hearing this Sakuntala thought in herself, "Ah, me! I thought by the king's manner that he did not recognise me." But Sharangrob said, "Are these idle tales indeed! The great king is well acquainted with the whole history. But let a young wife be ever so devoted to her husband, yet if she continues to live in her father's house it gives occasion of slander against her. It is therefore the duty of her friends to send her to her husband and relieve themselves of the charge of her." Upon this the king exclaimed, "What! have I married her?" Then Sakuntala thought, "Ah, me! what I greatly feared has happened." Sharangrob said, "Having once done a deed and then repudiating it is an unprincipled thing and unworthy of a king!" The king replied, "Why do you bring such tales to me?" Sharangrob getting angry answered, "You are so puffed up by your grandeur that you are well nigh intoxicated by it!" The king said, "I am much distressed by these cruel words."

While they were talking in this manner Gautomi addressing Sakuntala said, "My child, do not be ashamed, I am going to raise your veil that the king may recognise you." She did so, and the king seeing her great beauty thought to himself, "I cannot remember whether I married her or not, but as the bee cannot enjoy the sweetness of the jasmine covered over by glass, and yet cannot bear to leave it, so I can neither receive nor reject this most lovely young woman." While he was thus thinking, Sharangrob said, "Great king! is this woman a stranger to you?" The king replied, "Oh, hermit! I cannot remember

that I have even seen her before, so how can I receive her as my wife!"

These words fell like a thunderbolt on Sakuntala, and she thought, "if the king has any doubt of the marriage, then there is an end of all hope!" Sharangrob said, "Great king! your behaviour to Sakuntala is very unjust, for in treating her thus you throw blame on the great teacher Konwo." Shuarotwo said, "More words are useless; be silent." Addressing Sakuntala, he said, "Sister, we have said our say. It remains now for you to speak, remembering what the king has said." Sakuntala thought in her heart, "what is the use after what he has said? However that may be, I will do something to prove my innocence." Then she looked at him, and in a soft voice began, "Oh, husband!" but no sooner had she uttered the word husband than she felt much embarrassed, for she thought, "I must not address him in this way, as he has doubts of our marriage," so she began again, "Oh, royal king, do you not remember how, when you were hunting in the forest, you came to Konwo's hermitage, how I received you, as he had gone on a pilgrimage, and how, having gained my confidence, you opened the door of my heart and stole my love, and how you encouraged my hope by your sweet and loving conversation? And now is it right in you to put this indignity upon me in the presence of this assembly?"

Hearing this, the king covered both his ears with his hands and exclaimed, "Ram! Ram! Why do you try to mislead and overwhelm me with your deceit, like a river overflowing its banks?" On this Sakuntala spoke again. "Though you have quite forgotten your affection for me, yet I will remove your doubts by a sure token." "Then," said the king, "an excellent device surely." Then Sakuntala hastened to search for the ring the king had given her, but when she looked at her finger it was not there! Dreadfully ashamed, she looked at Gautomi, who replied, "I think you must have lost your ring while you were paying your devotions in the water to the all-powerful Sochi" (wife of Indra). Then the king, laughing, said, "This is a nice specimen of woman's presence of mind!" Sakuntala said, "All this has happened by the decrees of Providence. One day in a bower of creepers you held in your hand a vessel of water made

in the shape of a lotus leaf, and just then a fawn came up to you, and you said, 'I will let the fawn drink,' and you offered him the water, but he would not drink. Then I took the water from you, and he joyfully drank out of my hand. You were much amused at this, and said, 'All creatures trust those of their own kind, and that we were both born in the forest.'" The king replied, "Ah, how clever you women are at distracting the attention by never-ending words when you have your own ends to serve!" Gautomi answered, "Do not utter such improper words. Those who are brought up in Topoban know not how to deceive" The king said, "Oh, venerable lady! the birds of the forest, though uninstructed, show their shrewdness. As a proof of this, the cuckoo, before her young ones can fly, carries them about on her back. What shall we say, then, of those who are endowed with reason? Though living in a forest, their cunning does not forsake them!" Being very angry at this, Sakuntala said, "Oh, hard-hearted one! you judge other people by yourself! Your deceit is like a well covered over with grass, and what will become of those who innocently walk over it?" The king thought, "whether I have married her or not I cannot remember; but how her eyes shine like flame when she is angry!" Then, looking at her, he said, "Honourable lady! Dushmonto's treatment of his people is patent to all; you have but to see and judge for yourself." She replied, "You know best what is the proof of good government. How can we shamefaced women know anything about it? But oh, righteous king, you may very probably have forgotten your few words of love to me, now that you are enjoying your kingdom, but with me it is not so. I am your lawful wife, and will have no other husband. Oh, great king! think again. It is wicked for a man to deceive knowingly. He who tells lies is not worthy even of this world, and at last will go to the infernal regions. The man who speaks untruths in secret may not be observed by his fellow-men, but his falsehood is not hidden. The all-knowing, all-pervading God of truth, and the sun, moon, air, fire, earth, water, all see it day and night, and will one day bear righteous witness against him, and the Great Judge will punish him; therefore, there is no greater sin than falsehood. Great king, do not be guilty of it. I am your devoted wife, therefore do not disown me

The wife is one-half of her husband, and attains the knowledge of all goodness by his help. Great king, you are very learned in all the Shastres, therefore do not disown me, for in so doing you will disown your future son."

Hearing all these words did not convince the king that she was his wife, so he answered, "Why do you again try to impose on me with such deceitful fabrications? I know nothing of you." Gautomi said, "Young man! you are as hard as a stone. You have deceived this high-born damsel, and now you have no pity on her." At this Sakuntala hid her face in her clasped hands and wept. Sharangrob said, "Hear, oh king, there is no need of any more empty words. We have done our best to obey our illustrious teacher, but now we desist. It is in your power either to receive or reject Sakuntala as your lawful wife." Gautomi agreed to this, and saying, "Come along!" was just ready to go, when Sakuntala said, "I have been deprived of hope by this hard-hearted man, and now *you* leave me!" and was going after her, when Gautomi turned round and said, "Sharangrob, Sakuntala is following us. Her hard-hearted husband has disowned her, and now what is the unfortunate creature to do? Oh, hard-hearted indeed! What cruel conduct!" Sakuntala trembled at these words, and Sharangrob went on addressing her, "If you are what the king says, then we have nothing more to do with you; but if you know yourself to be his lawful wife, then remain here in your husband's house, even though it be as a servant, and be happy. We are going away." Then said the king, "Oh, you hermits! why do you go away, leaving her here?" Sharangrob once more said, "Great king, if through any cause you have forgotten all that has happened, yet why do you forsake your wife?" The king answered, "You may know whether all this is true or false, but I ask you in this doubtful case what am I to do? Is it that I have forgotten her, or that she speaks falsely? The family priest then gave his opinion, and said, "Let it be settled thus: let her remain here till her infant is born." The king asked, "Why?" The priest answered, "We have just been ordering a great sacrifice on your account, that a son distinguished by all manner of royal signs and tokens may be born to you; and if her son shall display such tokens, then let her be brought with all honour into the king's Zenana, otherwise

let her be sent back to her father's house." The king said, "Let it be as you wish." Then the priest, rising, said to Sakuntala, "My child, come with me." Then Sakuntala exclaimed, "Oh Earth! open and take me in!" Having said this, she departed, weeping, with the hermits, Gautomi and the priest. When they were gone the king thought to himself, "I may have seen the girl before, but cannot remember having married her; but really my heart is so troubled by all this, that I almost fancy she may be right!" Thus meditating, he retired to rest.

Sakuntala and her companions remained in the town. They all thought, "What behaviour is this of the king? He does not recognise his wife, who is ready to die with shame because he denies the marriage." The king also was troubled with many thoughts, and could remember neither the marriage nor the gift of the ring when he left the forest. The curse of Durbashi was the cause of all this forgetfulness; but the king's mistake was set right at last, and this is how it came about.

One day the king was sitting on his judgment seat, when a man with both hands bound was brought by the headman and a watchman, who were beating him and saying, "Oh you wicked man! tell us where did you get this ring set with bright jewels and stamped with the king's name." The man cried out, "Help, help, oh king, I am not guilty!" Upon that the watchman said, "Then why did you call yourself a high caste Brahman and pretend that the king had given you the ring?" The man said, "I am a fisherman, and so support my family. One day I caught a fish, and as I was cutting it up in order to sell it, I found inside it this beautiful ring. I came here, and while I was showing it to a purchaser I was seized and arrested. This is all I have to say. Now beat me and kill me." Having heard this the headman took the ring and smelled it, and said, "Ha! this ring has indeed been in a fish, for I can smell it! So this man may be pardoned. But come, all of you, to the judgment hall." Saying this he told the watchman to remain at the door, and going in himself he told the king all this account of the ring. He recognised it at once, saying, "It is my ring," and then all in a moment the truth of Sakuntala's story flashed on his mind. For a while his feelings overwhelmed him, but he soon recovered himself,

and taking the ring he gave the fisherman a reward equal to its value.

Then the king sent messengers to find Sakuntala and the hermits. They were still in the town, and when they were told how the ring had been found, they were sure that it must have dropped into the river while they were bathing, for how else could it have got into the fish? They were overjoyed at the news, and went with the messengers to the palace. The king received the hermits with much honour, confessed his mistake, and taking Sakuntala made her sit with him on his throne. At this Gautomi and the hermits were delighted, and the king kept them in his palace for some days, and then sent them back with great pomp to Konwo's hermitage.

Sakuntala was exceedingly beloved by the king and passed the time very happily. Her nature was very sweet, and she had been so well trained by Konwo that she had no notion of deceit, and she served her husband devotedly. She never spoke with a loud voice, but by her good sense she got so much influence over the king that he always asked her advice on all important matters. After some time a son was born. The king called him Baroto, and caused him to be so well instructed that he became exceedingly learned. Then Dushmonto devolved on him the burden of the kingdom, and with Sakuntala went to the hermits' forest. Baroto being established in his kingdom did many good works, and conquered many countries. It is said that this king became so famous that the whole country was called after his name Baroto, viz., Mahábhárat, or India.

(Translated by E. Comyn.)

SANSKRIT AS A LIVING LANGUAGE IN INDIA.

An Abstract of the Paper read at the fifth International Oriental Congress, held at Berlin, in September, 1881,

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Sanskrit is supposed to be dead, and many Oriental scholars in Europe and elsewhere call it a dead language,

nay, some go even further and maintain that it was never spoken generally by the common people. Now I must confess at the very outset that nothing can be more astounding to a native of India than the statement which makes his sacred language devoid of life, not only in our own times but also in all ages.

I will endeavour to show in this paper, firstly, that Sanskrit, as we find settled in the *Ashtādhyāyī* of Pāṇini, was a spoken vernacular at the time when that great grammarian flourished; and, secondly, that Sanskrit is at present extensively used as a medium of conversation and correspondence among learned men in all parts of India, from Cashmere to Cape Comorin. Those who advocate the theory that Sanskrit was never spoken, will have to show why Sanskrit, notwithstanding its immense literature, should be debarred from enjoying the same privileges as are undoubtedly shared by all the ancient and modern languages of the world. Unless we find some substantial evidence to the contrary, we are bound to treat Sanskrit like any other language, subject to no restrictions. Latin and Greek are considered dead languages, but no one doubts even for a moment that they were once spoken; this being the case, it is really difficult to understand why Sanskrit should be the only language deprived of the benefit of that argument.

Some say that Sanskrit is an improvement on the primitive Prākṛita languages of India, but many scholars believe that Sanskrit and the Prākṛitas were contemporaneous, and that they were related to each other as sisters, since it is well known, they argue, that in all the ancient Nāṭakas or dramas, the heroes speak Sanskrit, while the persons of lower rank express themselves in some sort of Prākṛita. Others think that Sanskrit was invented by the Brāhmanas with a view to keep all knowledge to themselves, and that it was one of the

many means employed by the priestcraft to deceive the people, and in support of this theory they add that the chief aim of the sacerdotal class in India was to keep the people ignorant by discouraging the study of Sanskrit among the masses, and by directly prohibiting them from learning any foreign language, as it may be inferred from a well-known Śloka, the meaning of which is that "no one should repeat a word of a Yavana language, even though it were to save his life, and that no one should enter the temple of a Jaina or Buddhist even if he is attacked by an elephant." Others again maintain that Sanskrit could not have been a vernacular, for the intricacies and irregularities of its grammar, its elaborate and tedious compounds, and, finally, the most systematic, and yet artificial, rules of Sandhi or euphony, which pervade its structure, tend to show that it could not have been spoken generally by the common people.

Now those who hold that Sanskrit is a development of the Prākritis, or that the Prākritis and Sanskrit were contemporaneous being related to each other as sisters, labour, in my humble opinion, under a serious mistake regarding the etymology of the word "Prākṛita." Vararuci, the well-known author of the Prākṛita-prakāśa and Hemacandra, the celebrated grammarian and lexicographer, have clearly shown that the word Prākṛita is derived from "Prakṛiti," and that it is a Taddhita form with the affix "an." Now the meaning of the word "Prakṛiti" is source or origin, and Vararuci says that Sanskrit is Prakṛiti, or the original language from which all the Prākritis are derived, and he has proved conclusively in his Prākṛita-prakāśa that the Prākritis are entirely dependent on the Prakṛiti which is of course Sanskrit. I make bold to say that there is not a single sūtra or aphorism in the whole Ashtādhyāyī which might lead us to believe that Pāṇini was acquainted with any of the numerous

Prākritis. The same thing, however, cannot be said about Patanjali, who flourished many centuries after Pāṇini. The author of the Mahābhāṣya himself tells us that there are many corrupt forms of Sanskrit words, and he gives, as an example, the word *go* (cow), which was changed to *gāvi*, *goni*, *gotā*, *gopotalikā*, &c. Patanjali advocates the study of Sanskrit grammar very earnestly, and gives many reasons why a thorough knowledge of this particular subject is necessary; among other things, he says, that the grammar should be studied in order that we may not become Mlecchas, for to pronounce Sanskrit words incorrectly is characteristic of a Mleccha, or barbarian. The words “*apasabda*” and “*apabhramsa*,” which Patanjali frequently uses in his great commentary are unknown to the author of the *Ashtādhyāyī*. Those who think that even Pāṇini did not speak Sanskrit as a vernacular, will have to encounter a new difficulty. As I have said above, he was not aware of the existence of any Prākṛita, what language did he speak then? This is a question which requires a satisfactory answer. The internal evidence afforded by his own grammar warrants us in saying that the language he spoke was Sanskrit. He gives rules both for the modern and for the Vedic Sanskrit, but the bulk of his *Ashtādhyāyī* deals with the spoken language which he calls “*Bhāṣā*.” It is worthy of notice that Pāṇini does not use the word Sanskrit at all as an epithet of the language the grammar of which he himself undertook to write. He was too modest to call his mother-tongue “perfected and adorned,” which sense, as we all know, is conveyed by the word Sanskrit (Pān., vi. 1, 137).

Now the word *Bhāṣā*, which is derived from the root “*Bhāṣ*,” to speak, is very important for our inquiry here. Pāṇini uses the word *Bhāṣā* (Pān., iii. 2, 108) as opposed to the primitive language of the Chandas, which had ceased to

be spoken in his days. This particular term can only be applied to a spoken language, for it is an established fact that the modern vernaculars, such as Hindi and others, are known in India at the present day as Bhâshâs. The general and special rules given by Pânini for accenting words in the Bhâshâ as differing from the Chandas would be quite useless if Sanskrit were not a spoken language. The same thing might be said about many Taddhita affixes, which occupy a prominent place in his work, but which can have no claim to notice in the grammar of an artificial language.

As to the theory that Sanskrit was an invention of the Brâhmanas, who, as a matter of right, had the sole monopoly of that language, one can easily show that all evidence is entirely against it. Strange to say that some of my own countrymen entertain such a novel idea about Sanskrit, but I am bound to state at the same time that those who advocate this theory in India know as a rule next to nothing of their sacred language, their education being wholly after the English fashion. We should not judge of the past from the present state of society in India. Many superstitious customs and pernicious institutions, such as caste, idolatry, infant-marriage and others, which were quite foreign to ancient India, characterise the Indians of the present day. They have undergone such a marvellous change in their habits and ways of thinking, that we cannot safely argue for the past from what we see now in India. It is unfortunately true at present that very few Brâhmanas will undertake to repeat a Vedik hymn, or even teach Sanskrit to a person of low caste, but that bigotry, I maintain, is not sanctioned by our scriptures; on the contrary, there is ample evidence in the Vedas, the Brâhmanas, Upanishads, and in the Sûtra works to show that Sanskrit was the common property of all men without distinction of caste or creed. The social and religious insti-

tutions of the Indian Âryas, who spoke Sanskrit, were open to all persons who desired knowledge, and instances are not wanting where men of the lowest caste have risen to a most exalted position. We read in the Aitareya Brâhmana (ii. 3. 19), for example, that Kavasha Ailūsha, who was a Sūdra and son of a low woman, was greatly respected for his literary attainments, and admitted into the class of Rishis. Perhaps the most remarkable feature of his life is that he, Sūdra as he was, distinguished himself as the Rishi of some of the hymns of the Rig-Veda (Rig., x. 30-34). It is distinctly stated in the Chândogyopanishad that Jâbâla, who is otherwise called Satya-kâma, had no "Gotra," or family name whatever (Chân-Upa, iv. 4); all that we know about his parentage is that he was the son of a woman named Jabâlâ, and that he is called after his mother. Though born of unknown parents Jabâlâ is said to have been the founder of a school of the Yajur-veda. Even in the Âpastamba-sūtra (ii. 5-10) and the Manu-smṛiti (x. 65) we find that a Sūdra can become a Brâhmana and Brâhmana can become a Sūdra, according to their good or bad deeds. There is an important hymn in the twenty-sixth chapter of the Śukla-Yajur-veda (xxvi. 2), which enjoins that the Brâhmanas, Kshatriyas, Vaisyas, Sūdras, and even the menials of the lowest rank should propagate the sacred and auspicious language of the Vedas. Such an explicit statement in our scriptures leaves no room for supposing that the Vedas were intended exclusively for the Brâhmanas. Pânini mentions the name of a celebrated grammarian called Cākṛavarmana in the sixth chapter of his Ashtādhyâyī (P., vi. 1. 130); now Cākṛavarmana was a Kshatriya by birth, since he has the prescribed Kshatriya-termination at the end of his name, which is a patronymic of Cākṛavarman.

The instances given above from ancient works cannot fail

to make clear to everyone that Sanskrit was by no means solely monopolised by the Brâhmanas, but that it was used indiscriminately by all classes throughout Âryāvarta.

As to the theory that Sanskrit could not have been a spoken language in consequence of its most complicated grammar, I need only say that it is not based on a sound argument. The very fact that Sanskrit abounds in exceptions and irregular forms is a palpable proof of its being spoken generally by the common people at one time. It is said that in some respects words are like coins, and as those coins which pass thousands of hands every day are irregular in shape, in the same way the words which are of commonest occurrence are irregular in form and have peculiarities of their own. It is well known that almost all languages, both ancient and modern, have irregular forms for the words which are of frequent use, and Sanskrit is not by any means an exception to this general rule.

The rules of euphony, which seem artificial to foreigners, sound quite natural to an Indian ear, and they therefore do not afford an argument against Sanskrit as a spoken language. That Pânini mentions many grammarians, and notices in detail the lingual usages peculiar to certain parts of India, proves beyond doubt the existence of Sanskrit as a spoken vernacular at the time when he wrote his great grammar.

I will now briefly state how we in India regard Sanskrit at the present day. In spite of all the exaggerated difficulties of its grammar, I venture to say that the educated classes of India can and do use Sanskrit as a medium of intercommunication of every kind, and I maintain that in one sense Sanskrit is still a living language. In fact, Sanskrit is a kind of "lingua franca" among learned men throughout India, and who will doubt its extreme convenience when employed as such? Those Oriental scholars who have lived many years

in India will verify the statement I have made above. I know for certain that Professor Monier Williams during his travels in India hardly passed a day without meeting some Pandits who could not talk to him in any other language except in Sanskrit. Dr. Buhler during the tenure of his professorship at Bombay and Punâ was obliged to speak Sanskrit almost every day with the Sâstris of his College, while Dr. Kielhorn and other Oriental scholars who are now in India have no other alternative but to converse in Sanskrit, when they come into contact with Pandits. Sanskrit is often the only channel of communication between Eastern and Western scholars, and in support of this statement I cannot cite a better authority than that of Professor Max Müller, who in his "Hibbert Lectures" (p. 156) says :—"Of course they (those Brâhmanas who uphold the sacred traditions of the past) would not speak English or even Bengali. They speak Sanskrit and write Sanskrit, and I frequently receive letters from some of them couched in the most faultless language."

The Sanskrit odes addressed to this Congress by Raja Sourindro Mohun Tagore and Râm Dâs Sen afford another proof in favour of my argument. Few European scholars know to what extent we use Sanskrit among ourselves. I have friends in different parts of India, who cannot communicate with me in any other language except in Sanskrit. It was only a few months ago that Professor Monier Williams gave in the *Athenæum* the translation of a letter in Sanskrit, addressed to me by Pandit Dayânanda Sarasvatî Svâmi, who at one time spoke Sanskrit even with children. Were it not for the universal employment of Sanskrit and Hindi as vehicles of intellectual intercourse by the educated classes in all parts of India, the interchange of ideas would almost be impossible owing to the great number of the spoken vernaculars current in different provinces of that vast country ;

and I say this from my own experience, for I had the honour of delivering numerous lectures and holding discussions in Sanskrit on social and religious subjects in many cities of Western and Northern India, where I had no difficulty in being understood by my own countrymen.

I think I have shown clearly enough that Sanskrit was a spoken vernacular at the time of Pânini, and that it is still spoken and written extensively by the educated classes in India.

[This paper was received with much applause, and the Pandit was warmly welcomed at the Oriental Congress.]

REVIEW.

A Pamphlet on MAHOMEDAN EDUCATION IN BENGAL. By SYUD AMEER HOSSEIN, Member of the Bengal Legislative Council, Deputy-Magistrate and Collector, and Secretary to the National Mahomedan Association in Calcutta. Calcutta, 1880.

THE publication of this pamphlet supplies one of the many evidences that there is a growing disposition among Mahomedans to get the full advantage of English education, which some years ago they did not care to seek. The writer suggests several practical arrangements calculated, he considers, materially to help his co-religionists to recover "lost ground," and to compete on equal terms with Hindus. His scheme does not involve increased outlay, but demands a re-distribution and re-adjustment of the large sum of Rs. 93,000 already set apart for Mahomedan education in Bengal. By the abolition of one existing Madrassah, and the reduction of two others, funds would be available for establishing a Mahomedan English College at Calcutta. Mr. Ameer Hossein would also make English Literature compulsory in the Arabic Depart-

ments of the Madrassahs, and he would introduce Mathematics and Natural Science more prominently than now into the curriculum.

The pamphlet begins with a useful sketch of the steps taken by the Bengal Government since the date of a Resolution of the Government of Lord Mayo, for promoting higher education among the Mahomedans of Bengal. Sir George Campbell recommended the establishment of a few special institutions, and the re-organisation of the Calcutta and Hoogly Madrassahs. His suggestions were generally approved by the Government of India, and since 1873-74 the new scheme has been working. The writer of the above pamphlet considers that the Madrassahs have not accomplished all that was expected by the Government, and he feels justified in looking on the measures of 1873-74 as in a manner tentative. He writes that he has been emboldened to make his suggestions by the "consciousness of the great interest which both His Honour the Lieut.-Governor and the present Director, Mr. Croft, take in the subject of Mahomedan education." "The Presidency College is, it appears, far removed from the Mahomedan quarter, so that the poorer students cannot join it, owing to cost of conveyance; otherwise there must be many reasons in favour of making that institution a centre of English education for Mahomedans as well as for Hindus. Mr. Ameer Hossein writes fairly and pointedly, and the discussion of his suggestions cannot but lead to beneficial results.

INDIAN INTELLIGENCE.

A Society has been formed at Durbhanga through the exertions of Munshi Peary Lal to promote social reforms, especially in regard to marriage. The *Hindu Patriot* states that the Mahárāja of Durbhanga is lending most efficient support to the Society, by contributing Rs. 1,000 annually to its funds, as well

as assigning a building, and making grants towards the travelling expenses of the Munshi.

A Hindu gentleman at Coconada, Madras, is trying to form public opinion in favour of widow marriage by means of popular songs, which he causes to be recited among large assemblies of people.

At the Poona Exhibition of the Western India Arts Society, curiosities and works of art other than pictures have for a second time been added to the collection. Many specimens of art furniture were exhibited by the Rutnagherry School of Industry, and there was fine wood carving, ivory work, and silver manufacture. The vases in bidri work (iron inlaid with silver) sent by H.E. Nawab Sir Salar Jung from Hyderabad were greatly admired.

A meeting has been held at the Cosmopolitan Club, Madras, at which Hon. T. Muthoosawmy Iyer Avergal presided, for the purpose of addressing a letter of condolence to Mr. P. Ramasawmy Chetti and his family on the death of Mr. P. Ratnavelu Chetti, of the Madras Civil Service.

PERSONAL INTELLIGENCE.

Mr. E. J. Khory (Inner Temple) has passed the Final Examination of the Inns of Court held in Michaelmas Term.

Mr. C. N. Banerjee and Mr. D. K. Ghose (Lincoln's Inn), and Mr. Jitendra Nath Banerjee and Mr. Mahommed-Rafique (Middle Temple) have passed the Examination in Roman Law held at the Inns of Court in Michaelmas Term.

Mr. M. D. Karangia has passed the M.R.C.S. (London) Examination.

Mr. Phani Bhushan Mukerji, of Dacca (Univ. College), has passed the B.Sc. Examination of the University of London in the Second Division.

Mr. G. C. Bezbaroa has passed the 1st M.B. Examination of the University of Glasgow.

Mr. P. N. Roy has passed an Examination in Latin and Mechanics in the University of Glasgow (Medical Department).

Mr. A. L. Sandel and Mr. Tamiz Uddin Ahmed have passed the 3rd M.B.C.M. Examination, and Mr. M. L. Dey the 2nd M.B.C.M. Examination, of the University of Glasgow (Medical Department).

Mr. Aziz Ahmed has matriculated in the University of Glasgow.

Mr. Ashutosh Chowdhuri, M.A., has joined St. John's College, Cambridge.

Mr. Namasivayam Tyāgarāja, of Ceylon, has joined Christ's College, Cambridge.

Mr. Narendra Natha Mitra has joined the Middle Temple.

Mr. S. P. Sinha has joined Lincoln's Inn.

Mr. B. P. Chowdhuri, Zemindar of Nuddea, who some months ago entered the Tee Side Engineering Works, Middlesborough, is working satisfactorily, and has been advanced in the workshops. He looks forward to establishing a manufactory on his return to India.

Arrivals.—Mr. U. D. Banerjee, from Calcutta, for Medicine; and Mir Mahommed, from Delhi.

Departures.—Rajah Ram Pal Singh, for Oude; Kumar Gajendro Narayan, M.R.A.C., for Kuch Behar.

We regret to announce the death, at Gwalior, Oct. 20, of Mr. Syed Waris Ali, of Christ's College, Cambridge, who returned to India last year. He was the only son of a high official of Gwalior, and his friends had looked forward to his having a useful career in the service of the Mahārāja. His death is much lamented in his own country, and numbers attended his funeral. His refined and amiable character will long make him remembered by his English friends.

ERRATA.—We regret that owing to an accident as to transmission of proofs some misprints occurred in Mr. N. K. Chattopadhyaya's article on the *Popularity of Dramas of Bengal in the November Journal*. The chief mistakes were as follow:—Page 665, for Dāmadara, read *Dāmodara*. Page 666, for Crīrāya, read *Crīrāyā*; for lāla-laya, read *tāla-laya*; for tala, read *tata*; for āvāndha, read *aranaddha*; for Rashi Navada, read *Rishi Nārada*. Page 667, for Schack, read *Schack*; for Lope de Vega, read *Lope de Rueda*. Page 669, for Rangaburas, read *Rangabhūmis*; for Ficus molicus, read *Ficus indicus*.

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